

**THE HOLY NEW MARTYRS AND CONFESSORS OF
CENTRAL RUSSIA**

Vladimir Moss

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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 second volume in the series, and is devoted to the Martyrs and Confessors of Central Russia.

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;

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!

*April 12/25, 2009.
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1. HIEROMARTYR MACARIUS, BISHOP OF OREL

Bishop Macarius, in the world Michael Gnevushev, was born in 1858 in the village of Repyevka, Ardatov uyezd, Simbirsk province. In 1882 he graduated from Kiev Theological Academy, and became a teacher in the Kiev-Podolsk theological school. In 1883 he became an instructor in the Ostrog pedagogical seminary. In 1885 he became a teacher in the Kiev women's school, and in 1890 - in the Kiev theological seminary. In 1908, after the death of his wife, he became a monk, and archimandrite of the Moscow Vysokopetrovsky monastery. In 1909 he became superior of the Novospassky monastery. On July 11, 1914 he was consecrated Bishop of Balakhinsk, a vicariate of the Nizhni-Novgorod diocese, in Nizhny. On January 28, 1917, he was made bishop of Orel and Sevsk. On May 26, 1917, he was retired, and went to live in the Spaso-Avraamiev monastery in Smolensk.

At the beginning of 1918, Vladyka Macarius arrived in the city of Vyazma, Smolensk province, and took up residence in the ancient and well-organized monastery of the Holy Spirit, which was located in the city itself.

The church began to fill up with masses of people who came to listen to his inspired sermons which they later spoke of as being incomparable with anything they had heard before.

Of course, the local Bolsheviks could not fail to notice such an "enemy". They began to spy on him, and tried to do away with him with the help of some appointed murderers. One day, while the bishop was officiating in church, the murderers gathered in the narthex, waiting for him to come out in order to fall upon him. But they started a quarrel which turned into a fight, as a result of which one of them was killed. Having been informed of the event, the bishop delivered one of his most striking sermons, which made a shattering and ineradicable impression on the worshippers.

The Bolsheviks, having become convinced of the influence that the bishop exerted on the people of the city and its vicinity, decided to strike there and then. On the evening of August 22, a detachment of Reds appeared in the monastery and searched the quarters of the bishop and all the monks. All the bells of the twenty-four churches of Vyazma tolled the alarm, but in vain. The bishop was arrested and brought to the local revolutionary committee, where he was subjected to various indignities and beatings. He was officially charged with having organized a White Guard rebellion.

The next day, Hieromonk D., Vladyka's cell-attendant, was summoned to the bishop for confession and communion. He reported that the bishop had bravely endured insults and tortures, the traces of which were still visible on

his face and body. He wore a soldier's uniform, his hair had been cut off and his beard shaven.

However, the Bolsheviks did not dare to murder Bishop Macarius in Vyazma, where he was too popular and highly respected. It was only late that he was taken in great secrecy to Smolensk and imprisoned there on September 2. On September 4 the Cheka of the Western province condemned him for "counter-revolutionary and anti-Soviet activity" and sentenced him to be shot.

The sentence was probably carried out in Katyn wood near the village of Katyn. According to the words of the bishop's daughter, who followed her father disguised as a beggar, this took place in the following way. Fourteen doomed people (clergy, nuns and laymen) were taken to a deserted place near Smolensk. They were all placed with their backs to a freshly dug grave. The executioner went up to each of the prisoners in turn and shot him through the forehead - not in the nape of the neck, as was customary. The victims fell one after the other to the bottom of the grave.

The bishop was standing at the end of the line, praying fervently with a prayer-rope in his hand. If he noticed a weakening in spirit of one of those whom the executioner was approaching, he would leave the line, come nearer to the man, bless him and say with great compassion:

"Go in peace."

And so, strong and powerful in spirit, he comforted his weaker brethren until the last of them fell into the grave.

Then he stood alone at the edge of the grave. The stars had paled with the coming of dawn. Vladyka's fingers quickly moved across his prayer-rope. His gaze, full of faith, was directed to the heavens, and the joy and light of the Kingdom of God were probably opened to the spiritual eyes of the martyr. His lips whispered a last prayer. The executioner slowly went up to Vladyka. Suddenly he was perplexed, and his arm holding his revolver was lowered. Perhaps some inner battle was still being fought within his darkened soul. But then his hand made a gesture of denial. His face lost all expression, he clenched his teeth. His hand took aim, a shot rang out, and the hierarch of God fell into his grave.

According to one source, Bishop Macarius sang psalms on his way to execution and gave an inspiring speech during which he anathematized the Bolsheviks.

A peasant of Smolensk province, who was suffering from tuberculosis, told the following to a nurse. Several months before, while carrying out his

military service in Smolensk, he had received the order to go to a certain place somewhere outside the city together with certain of his comrades in order to shoot a criminal, an enemy of the people. Of course, they carried out the order. Soon they brought the "criminal": a priest or monk came out of the car, grey-haired, small in stature and frail. When the peasant saw that the "criminal" was a cleric, his heart contracted.

The "criminal" signed himself with the sign of the cross and asked them not to cover his eyes, but only show him the place where he had to stand. They showed it him. He briskly set off there and, passing by the Red Army soldiers, suddenly stopped near the peasant, blessed him and said:

"My son, let not your heart be troubled - do the will of him who sent you."

Then, going up to the indicated place, he stopped and loudly declared:

"My Father! Forgive them, for they know not what they do. Receive my soul in peace."

A shot rang out, and the tragedy came to an end...

Afterwards, the peasant saw the holy martyr-bishop in his sleep: he blessed him, but said nothing. Since then the peasant had seen him frequently, and the bishop always blessed him, without saying anything.

"I just understood," said the peasant, "that we had killed a holy man. How otherwise could he have known that my heart contracted out of pity when he came in? And, you know, he knew it and blessed me out of pity, and now out of pity he is appearing to me and blessing me, as if to say that he is not angry. But I know that there is no forgiveness for my sin, and I will not see the light of God. I did everything they ordered me, but I am unworthy to live and I don't want to."

The holy bishop was clearly calling the peasant to repentance. But instead he despaired of his salvation. A few months later, the peasant died.

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 871, 979; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 46; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 73-76; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 56; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

2. HIEROMARTYR ISIDORE, BISHOP OF MIKHAILOV

Bishop Isidore, in the world Peter Alexandrovich Kolokolov, was born on April 3, 1866 in St. Petersburg, the son of a renowned ascetic and holy man, Fr. Alexis Kolokolov. In 1887 he entered the St. Petersburg Theological Academy, graduating on July 4, 1891 with the degree of candidate of theology. On September 28, 1888 he was tonsured into the mantia. On October 17, 1888 he was ordained to the diaconate, and on April 28, 1891 - to the priesthood. In July, 1891 he was appointed a teacher in the Tbilisi theological seminary, where he taught Holy Scripture and also fulfilled the functions of diocesan missionary. On July 18, 1892 he became inspector of the Tbilisi seminary. On January 20, 1893 he was appointed diocesan missionary in Stavropol diocese, and on March 26 was raised to the rank of archimandrite. In 1894 he was appointed superior of the Nikolayevsky missionary monastery in the Caucasian section of Kuban district. Then he was appointed inspector of the St. Petersburg Theological Academy and diocesan missionary of the Stavropol diocese. On March 13, 1896 he became superior of the Pereyaslavl Nikitsky monastery in Vladimir diocese. On July 29, 1899 he was summoned to St. Petersburg, where he served and taught until June 7, 1900, when he was appointed superior of the Zlatoust monastery in Moscow. At the same time, on the instructions of Metropolitan Vladimir, he conducted missionary conversations with Old Ritualists.

On May 12, 1902 he was consecrated Bishop of Novgorod-Seversk, a vicariate of the Chernigov diocese. On November 4, 1903 he became Bishop of Balakhin, a vicariate of the Nizhni-Novgorod diocese. On November 10, 1906 he became Bishop of Mikhailov, a vicariate of the Ryazan diocese.

On May 26, 1911, he was retired from his post of bishop of Mikhailov, and for some reason was banished to Valaam, where he learned by revelation of the future sufferings of Russia, covered with blood. He shared this revelation with several bishops who were there, and they wept together in this knowledge. Later all of them were martyred.

Fr. Juvian of Valaam wrote of Bishop Isidore: "Vlaydka Isidore greatly honoured our monastery... In 1911 he lived on Valaam, and left behind him a very kind and radiant memory, as of a person of rare simplicity, accessibility, heart-felt warmth and deep humility."

On December 9, 1911, he was put at the disposal of the Bishop Omsk and told to live in the Omsk Pokrov monastery, with the rights of superior. In June, 1913, he was freed from his duties administering this monastery and was appointed to live in the Filei Alexander Nevsky monastery in Vyatka diocese. In December, 1913 he was moved to the Triphonov Dormition monastery in Vyatka diocese. In 1916 he was appointed administrator with the rights of

superior of the Tyumen Holy Trinity monastery. He performed the burial service on Gregory Rasputin.

It was in connection with this act that he was retired by the new over-procurator under the Provisional Government, Prince V.N. Lvov. On March 5 Lvov came to Vladyka's residence and asked him to sign a previously prepared document concerning his retirement.

"It is you who buried Gregory Rasputin?" asked Lvov.

"It was I," replied the bishop. Then, after a pause, he added: "But after all he was 'constitutional democrat'."

Lvov smiled and replied: "Rasputin was simply a drunkard and a lecher."

On March 8/21, Bishop Isidore was retired from administering the Tyumen monastery and was sent to the Sviyazhsk monastery in Kazan diocese.

In June, 1918 he was in Vyatka in connection with the impossibility of his travelling south to cure chronic pneumonia and asthma. Although he never spoke against the Bolsheviks and welcomed the decree on the separation of Church and State, he was arrested in Vyatka on September 6, was convicted of "monarchism and counter-revolution" and sentenced to death. He was then shot. (According to another source, he was killed in Samara, being impaled on a stake.)

(Sources: Russkoye Slovo, March 6/19, 1917; in Tatyana Groyan, Tsariu Nebesnomu i Zemnomu Vernij, Moscow, 1996, pp. CXLIX-CL; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, vol. I, p. 178; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 42; The Orthodox Word, vol. 10, no. 6 (59), November-December, 1974; Ruskij Palomnik, Nos. 11 and 12, 1995, p. 59; Za Khrista Postradavshiy, Moscow; St. Tikhon's Theological Institute, 1997, p. 529; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

3. HIEROMARTYR METROPHANES, BISHOP OF MIKHAILOV

Hieromartyr Metrophanes (Zagorsky) was born in 1844 in Vladimir province into the family of a priest. He finished his studies at the Vladimir theological seminary in 1866, and on July 20, 1895 became a clerk in the Vladimir diocesan teachers' council. On March 27, 1906 he was tonsured into monasticism in the hierarchical house in Vladimir and was numbered among the brotherhood of the house. On April 10, 1906 he was ordained to the diaconate and the priesthood. On July 9, 1906 he was raised to the rank of archimandrite on becoming superior of the Pereyaslavl Holy Trinity – Danilov monastery in Vladimir province and dean of the monasteries of the Pereyaslavl and Alexandrovsk uyezds.

On July 15, 1912, in St. Petersburg, he was consecrated Bishop of Murom, a vicariate of the Vladimir diocese, by Archbishop Sergius (Stragorodsky) of Finland and Bishops Theodosius of Smolensk, Palladius of Smolensk, Nicanor of Olonets and Constantine of Mogilev. In October, 1918 he was arrested for “participating in a White Guard demonstration in Murom in July, 1918”. In January, 1919 he was transferred to the see of Mikhailov, a vicariate of the Ryazan diocese. In February, 1919 he was shot at the age of 75.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 980; L. Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 524; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 56; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

4. HIEROCONFESSOR JOASAPH, ARCHBISHOP OF KRUTITSA

Archbishop Joasaph, in the world Paul Kallistov, was born in 1851 or 1852 in Kostroma province in the family of a priest. He finished his studies at the Kostroma theological seminary. In 1876 he graduated from the St. Petersburg Theological Academy with the degree of candidate of theology and was appointed a teacher of Greek at the Lithuanian theological seminary. In 1890 he was ordained to the priesthood and appointed a teacher of the Law of God and superior of the church of the Warsaw Alexander-Mariinsky maidens' institute. In 1892 he was appointed a teacher of the Law of God at the Warsaw men's progymnasium and dean of the churches of the Warsaw district. In 1902 he was appointed superior of the Holy Trinity cathedral in the city of Warsaw with the rank of protopriest. In 1906 he became a member of the Warsaw Spiritual Consistory and president of the Warsaw diocesan educational council. In July, 1908 he participated in the Fourth All-Russian missionary congress in Kiev. In 1912 he was widowed, and on December 1, 1912 he was tonsured into the mantia, being raised to the rank of archimandrite the next day.

On December 9, 1912 he was consecrated Bishop of Novogeorgievsk, a vicariate of the Warsaw diocese, in the Alexander Nevsky Lavra by Metropolitan Flavian of Kiev and other bishops. On March 20, 1917 he was made Bishop of Dmitrov, a vicariate of the Moscow diocese, and temporary administrator of the Moscow diocese. He was a member of the Local Council of the Russian Church in 1917-18. On January 15, 1918 he was made Archbishop of Kolomna and Mozhaisk, and the next day - deputy to the Patriarch. On October 11, 1919 he was renamed Archbishop of Krutitsa. At the end of 1919 he was arrested and cast into the Cheka prison in Moscow. In January, 1920 he was released, and he died on February 3, 1920. He was buried by Patriarch Tikhon in the trapeza in the left side-chapel of the lower Kazan church of the former Moscow Theophany monastery.

(Sources: Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 512; M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 976; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

5. HIEROCONFESSOR EUGENE, BISHOP OF KOSTROMA

Bishop Eugene, in the world John Berezhkov, was born on March 15, 1864 in Vladimir province. In 1884 he finished his studies at Vladimir theological seminary, and became a teacher of first-year girls. On August 30, 1887 he was ordained to the diaconate, and served in Vladimir province. In 1893 he entered Moscow Theological Academy, graduating in 1897. On November 1, 1897 he became a monk, and on November 9 was ordained to the priesthood. From 1897 to 1899 he was inspector of the Vladimir seminary, and from 1899 to 1905 – rector.

On November 27, 1905 he was consecrated Bishop of Sumsk, a vicariate of the Kharkhov diocese, in the Dormition cathedral in Kharkov by Archbishop Anthony (Khrapovitsky) of Kharkov and three other bishops. On May 22, 1909 he was transferred to the Priamur and Blagoveschensk diocese, and on July 11, 1914 – to the Kostroma and Galich diocese. He was a member of the Local Council of the Russian Orthodox Church in 1917-18. In 1918 he was arrested. No details are available concerning his imprisonment. He died in 1922.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow, 1994, p. 859; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/newmr/?HYZ9EJxGHo...)

6. HIEROMARTYR NICANOR, BISHOP OF NOGINSK

Bishop Nicanor (Kudryavtsev) was the yedinoverchesky bishop of Noginsk (according to another source, Bogorodsk), a vicariate of Moscow diocese. In March, 1922 he was put into prison, where he conducted himself with great courage. The prisoners who were condemned to death asked permission from the prison administration for Bishop Nicanor to give them confession and celebrate the liturgy for them. At first, permission was given, but then, to avoid this, they decided to release Vladyka for a time. Bishop Nicanor understood their plan, and refused to be released. He died in prison on October 30, 1923.

(Sources: M.E. Gubonin, Akty Svyatejshago Patriarkha Tikhona, Moscow, 1994, p. 982; Holy Trinity Calendar, 1999, Jordanville)

7. HIEROCONFESSOR BASIL, BISHOP OF SUZDAL

Bishop Basil (Zummer) was born in Volhynia province on September 28, 1885. In 1913 he graduated from the Petersburg Theological Academy. On August 28, 1913 he was appointed assistant inspector of the Mstislav theological school. From September 20, 1913, when he was ordained to the priesthood, to about 1917 he was assistant inspector of the Klevansky theological school.

In 1921 he was consecrated Bishop of Suzdal, in Nizhni-Novgorod. In 1922 or 1923 he was cast into Taganka prison in Moscow, and then exiled to Khodzhent in Samarkand province. On January 6, 1924 he died in Ura-Tyube, Samarkand province.

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, part 2, p. 116; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 965; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 21; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 102; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 224; N.N. Pokrovsky, S.G. Petrov, Politburo i Tserkov', 1922-1925, Moscow: Rosspen, 1998, volume 2, p. 530; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

8. HIEROCONFESSOR THEODORE, BISHOP OF MOSALSK

Bishop Theodore, in the world N.N. Makovetsky, was born in about 1880 in the village of Altynovka, Krolovetsky uyezd, Chernigov province into a noble family. He was the son of the famous doctor Makovetsky, who treated L.N. Tolstoy. He graduated with a first-class degree from the juridical faculty of St. Petersburg University, and in 1910 from the St. Petersburg Theological Academy. While studying at the Academy he was tonsured into monasticism and ordained to the priesthood. On November 20, 1910 he started work as a teacher in the Ufa theological seminary; and on January 21, 1913 he was appointed assistant supervisor. From February 22, 1916 to 1918 he was assistant supervisor at the Uglich theological school in Uglich.

In April, 1920 he was consecrated Bishop of Mosalsk, a vicariate of the Kaluga diocese. On August 24, 1922 he was arrested after holding a deanery meeting in the Mosalsk cathedral at which it was resolved not to accept renovationism. He was accused of "spreading counter-revolutionary letter-appeals, agitating against Soviet power and teaching the Law of God to minors and adults". The next day, as Bishop Theodore was being sent to Baratinskaya station, the alarm was sounded in Mosalsk cathedral and a crowd of believers ran up to the house of arrest. Some of them were threatened with arrest themselves. On October 25 the authorities in their conclusion said that Bishop Theodore "in reply to the demand of the provincial department of Pomgol that he provide information and increase the collection of alms to aid the starving, categorically refused and issued all kinds of reproaches, saying that the clergy cannot be subject to the presently existing Soviet power since the Church is separated from the State. Makovetsky composed and sent out counter-revolutionary appeal-epistles, etc. on the inadmissibility of entering the communist party... [In one epistle he wrote] that we shall not utter blasphemies against our Orthodox Church so that the spirit of the revolutionary struggle should produce the same destructive and devastating effect in the sphere of Church life as it has already produced before the eyes of all in the sphere of State life. We shall not give in to seduction... His encyclical to the deans of the first, second and third districts says that [since] the teaching of the Law of God has been removed in schools, it is necessary to teach it in the churches... On September 9, 1922 there was found in the cell of Makovetsky (Bishop Theodore of Mosalsk) a code for conversations with arrestees in neighbouring cells by knocking on the wall... Priest Markevich, who was been tried in the same case with Bishop Theodore, made an accusation to the effect that 'knowing all the actions of Makovetsky (Bishop Theodore of Mosalsk), I did not denounce his counter-revolutionary act to the appropriate authorities, but tried to conceal them, and to copy his counter-revolutionary appeals and distribute them to the clergy of Mosalsk and Spas-Demensky uyezd. I admit my guilt in this" (Markevich was given a one year conditional sentence). On August 24, 1922 Bishop Theodore

was sentenced in Kaluga to three years in prison. On August 17, 1925 he returned to Mosalsk, but was soon exiled again to Uralsk, where he died on November 12, 1925.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow, 1994, pp. 933, 995;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans)

9. HIEROCONFESSOR BORIS, ARCHBISHOP OF RYAZAN

Archbishop Boris, in the world Peter Alexeyevich Sokolov, was born in the village of Bogoroditskoye, Tarussky uyezd, Kaluga province into the family of a clergyman. In 1905 he graduated from the St. Petersburg Theological Academy and was appointed head of the church-teacher school in the village of Obsharovka, Syzran uyezd, Samara province. He was married with two daughters, but in 1907 he was widowed. In the same year he was tonsured into the mantia, ordained to the priesthood and appointed assistant overseer of the Klevansky theological school. In 1909 he was appointed assistant overseer at the Zaisk theological school, and on June 27, 1911 - overseer of the Arzamas theological school. On February 4, 1913 he was appointed overseer of the Volsk theological school, and on June 13, 1914 - overseer of the Toropets theological school. From August 12, 1914 to 1917 he was rector of the Saratov theological seminary in the rank of archimandrite. In 1918 he became superior of the Dormition Zheltikov monastery in Tver diocese.

On November 21, 1919 he was consecrated Bishop of Yuryev, a vicariate of Vladimir diocese, and on December 9, 1919 became Bishop of Staritsa, a vicariate of the Tver diocese. Not later than September 14, 1921 he became Bishop of Rybinsk, a vicariate of the Yaroslavl diocese. In May, 1922 he was arrested and cast into Sokolnichi prison in Moscow. On June 25 he was condemned for "hiding church valuables" and was sentenced in accordance with articles 69 and 119 to seven years in prison. However, after twenty months in prison he was released, and in July, 1923 was appointed Archbishop of Ryazan and Zaisk. From the end of 1923 to the beginning of 1924 he actively resisted the renovationist schism in Ryazan. He went round his diocese serving and preaching, and he published a journal, Circulars, which firmly rebuked the new Caiaphases of his day. In 1924 he was arrested and sent to Moscow, where he lived without right of departure until 1925. At the same time he showered his chancellery with decrees and demanded their immediate fulfilment. He also built up a large library for the diocese from his own resources, including articles and brochures against materialism and atheism. As a result of his activity, renovationism in Ryazan was liquidated. Many renovationists repented before him and received forgiveness. "Believing people," he said in one sermon in Kasimov, "must stand unshakeably for the holy faith and endure all kinds of persecutions, as St. George endured all his torments." In April, 1925 he took part in the burial of Patriarch Tikhon and signed the act passing the leadership of the Church to Metropolitan Peter. In September, 1925, after returning to Ryazan, he was again arrested together with Bishops Barnabas (Belyaev) and Gleb (Pokrovsky), Protopriest Eugene Melekhov and other clergy of Ryazan, and transferred to the Butyrki prison in Moscow, where he fell seriously ill with tuberculosis and diabetes. On June 11, 1926, in "The Case of the Illegal Counter-Revolutionary Community under the Leadership of Archbishop

Boris (Sokolov) and Bishop Gleb (Pokrovsky), Ryazan, 1926", he was convicted of "anti-Soviet agitation", of being "the head of an illegal counter-revolutionary community", of "organizing a diocesan chancellery" and of "the illegal publication of a journal, Circulars". In accordance with articles 62, 69, 72 and 122 he was sentenced to three years exile to Narym region. He arrived in Tomsk province, but by a decree of June 16, 1927 his exile was commuted to deprivation of the right to live in the Ryazan and neighbouring provinces with confinement to one domicile for the rest of his term. He settled in Yaroslavl province. but died in exile in the village of Perlovka. Moscow province on February 21, 1928.

(Sources: Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 62; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 964; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 181; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

10. HIEROCONFESSOR NICHOLAS, BISHOP OF VYAZNIKI

Bishop Nicholas, in the world Nicholas Nikolayevich Nikolsky, was born on February 20, 1879. He was protopriest of the Orel Resurrection Church, and until 1915 chief clerk of the Orel diocesan school. In 1920 he graduated from the Petrograd Theological Academy with the degree of candidate of theology.

On October 9, 1921, he was consecrated to the see of Yelets, a vicariate of the Orel diocese, by Bishop Seraphim (Ostroumov) and other bishops in Orel. In 1922 he was arrested for agitation against the renovationists, was cast into prison and in June was sentenced to three years in exile. In 1923 he arrived in Zadonsk, where he continued to enjoy great popularity and love among the laity. In November, 1924 he went to Moscow, where he was arrested in November, 1925. He was cast into Butyrki prison, and from July 6, 1926 was in exile in the Antoniev Krasnokholm monastery in Tver province until June, 1927, when he was released without the right to live in the six main cities of the U.S.S.R. In September, 1927 he became bishop of Vyazniki. He refused to commemorate Metropolitan Sergius and belonged to the "Danilovsky" group. According to one (dubious) source, in 1928 he expressed, through the priest Theodore, his agreement with the decisions of the so-called "Nomadic Council" of the Catacomb Church, but refused to sign them. He died in Moscow on May 4, 1928, and was buried in the Danilov cemetery.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 984; Pravoslavnaya Zhizn', N 10 (55), October, 1995, p. 24; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 580; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 71-72; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Soboer 1928 g.", Russkoye Pravoslaviye, N 3 (7), p. 7; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4 (8), p. 5; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

11. HIEROCONFESSOR AGATHANGELUS, METROPOLITAN OF YAROSLAVL

Metropolitan Agathangelus, in the world Alexander Lavrentyevich Preobrazhensky, was born on September 27, 1854 in the village of Mogila, Venevsky uyezd, Tula province, in the family of a protopriest. After finishing theological school in 1871 he entered the Tula theological seminary, and then, in 1877 (according to another source, 1876), the Moscow Theological Academy. After graduating from the Academy in 1881 with the degree of candidate of theology, he was appointed teacher of Latin on July 15 in Rannenburg theological school. On December 7, 1881 he was appointed assistant supervisor of the Skopno theological school. On March 7, 1885, after the death of his wife and son, he was tonsured into the mantia with the name Agathangelus. On March 10 of the same year he was ordained to the priesthood. On December 7, 1886 (according to another source, December 4) he was appointed inspector of the Tomsk theological seminary. On December 14 he was raised to the rank of igumen. On January 20, 1888 he was appointed rector of the Irkutsk theological seminary with promotion to the rank of archimandrite.

On September 10, 1889 Fr. Agathangelus was consecrated Bishop of Kirensk, the second vicariate of the Irkutsk diocese, by Archbishop Benjamin of Irkutsk and Bishop Macarius of Selenginsk in the Irkutsk Ascension monastery. On July 17, 1893 he was appointed bishop of Tobolsk, and April 4, 1897 (according to another source, October 4) - bishop of Riga. On May 6, 1904 he was made archbishop. Here he showed himself to be a liberal and humane bishop: thanks to his efforts a large group of young people who had been condemned to death by a military field court were saved. He was present at the Holy Synod and was a member of the Pre-Conciliar Council. On August 13, 1910 he was made archbishop of Vilnius and Lithuania and holy archimandrite of the Vilnius Holy Spirit monastery. On December 22, 1913 he was appointed archbishop of Yaroslavl and Rostov, and in April, 1917 was promoted to the rank of metropolitan. Vladyka enjoyed the love of the clergy and laity of the Yaroslavl diocese, which he ruled for many years. From 1917 he became a permanent member of the Holy Synod, and on November 28 / December 11, 1917 - metropolitan. On January 25, 1918, Patriarch Tikhon made him the second candidate for the patriarchal locum tenancy after Metropolitan Cyril of Kazan. On March 6, 1918 he was elected a member of the Higher Church Council.

In the summer of 1918 the people of Yaroslavl rebelled against the Bolsheviks, and although Metropolitan Agathangelus feared the result in the form of fratricidal bloodshed, he nevertheless blessed the insurgents. The revenge of the victorious Bolsheviks was terrible, but they did not touch the metropolitan. However, according to one source, he was exiled in 1919.

In May, 1922, the Patriarch was arrested. Since the first candidate for the post of patriarchal locum tenens, Metropolitan Cyril was in exile, he handed over the administration of the Church to Metropolitan Agathangelus on May 16. However, at this point the schismatic renovationist movement took over the Church administration in Moscow, and sent Protopriest Krasnitsky to Yaroslavl to negotiate with the metropolitan. He placed a number of conditions before the Patriarch's lawful deputy which amounted to his placing himself in complete dependence on the renovationists. Naturally, the metropolitan rejected these conditions. So Krasnitsky returned to Moscow and the renovationists spread abroad the rumour that the metropolitan was occupied "with his own affairs" and "was not hurrying" to fulfil the Patriarch's command.

Levitin and Shavrov write: "... Metropolitan Agathangelus' behaviour would indeed have appeared quite incomprehensible if it had not been for one detail: for a month now E.A. Tuchkov and Metropolitan Agathangelus had been conducting secret negotiations. E.A. Tuchkov, whom the [renovationist] Higher Church Administration considered their main support in negotiations with the metropolitan expressed the desire to separate as quickly as possible from this unsolid institution [the HCA] and support Agathangelus. However, a series of concessions was expected from Agathangelus; he had to declare that he was renouncing Patriarch Tikhon's political line. After a month's negotiations, seeing that no progress was being made, Metropolitan Agathangelus unexpectedly addressed the Russian Church with an appeal [of June 18, 1922, N 214] which was printed by some underground printing-press and very quickly distributed in Moscow and other cities..."

"E.A. Tuchkov was taken completely by surprise. The HCA was also shocked. Metropolitan Agathangelus was immediately arrested and sent into exile, to the Narymsk region. However, the appearance of this appeal showed that the unprincipled line of V.D. Krasnitsky was meeting with a sharp rejection in ecclesiastical circles..."

On June 5/18, Agathangelus issued an epistle stating that he was accepting the patriarchal locum tenancy and said about the living churchmen. "They have declared their intention of reviewing the dogmas and moral teaching of our Orthodox Faith, the sacred canons of the Holy Ecumenical Councils, the Orthodox order of Divine services that were given to us by the great ascetics of Christian piety, and organize in this way a new Church which they call the 'Living Church'... Beloved in the Lord Most Reverend Archpastors! Being deprived for a time of higher leadership, you must now rule your dioceses independently, in conformity with the Scriptures, the church canons and the usual church law, according to your conscience and your archpastoral oath, until the restoration of Higher Church Power... And so, beloved children in

Christ, preserve the teaching, the ranks and the ordinances of our faith, preserve everything that has been handed down to us, keep hold of the Church of God. Know that those who depart from the Holy Church abandon their Saviour. 'Therefore stand,' says the apostle, 'and keep the traditions which you have learned, whether by word or our epistle.'."

When the metropolitan issued this epistle, he was placed under house arrest in the Spassky monastery in Yaroslavl (on June 28), and then placed in solitary isolation in prison in Yaroslavl (on August 22). In the autumn he was imprisoned in the inner prison of the GPU in Moscow, and on November 25 he was condemned to exile for three years. On November 28 he was transferred to the Taganka, and on December 28 he was exiled to the remote settlement of Kolpashevo, Narymsk region, Tomsk province, Siberia, where he was looked after by his niece, Alevtina Vladimirovna Preobrazhenskaya.

On January 7, 1925, Patriarch Tikhon appointed Metropolitan Agathangelus as the second patriarchal locum tenens. In the autumn, on returning from exile, he was detained in prison in Perm, where. On December 5, according to the testament of Metropolitan Peter, the patriarchal locum tenens, He was appointed second candidate to the post. On April 18, 1926 he announced that he was taking on the duties of patriarchal locum tenens, as was his right. But Metropolitan Sergius (Stragorodsky) resisted him, and on June 12 (May 27) Metropolitan Agathangelus submitted to him "for the sake of the peace of the Church". In 1926 he returned to Yaroslavl.

However, towards the end of 1927 he wrote a letter to Bishop Paul of Starobela, calling Sergius "a usurper of ecclesiastical power". And he formed the so-called "Yaroslavl group", composed of vicar-bishops of the Yaroslavl metropolia, who declared that they were breaking communion with Metropolitan Sergius on February 6, 1928. This declaration was also signed by Metropolitan Joseph of Petrograd, who was living in the Yaroslavl diocese at this time.

During his trial in 1930, Metropolitan Joseph witnessed about this event: "I know the following circumstances that accompanied the departure of Yaroslavl from Sergius. Having summoned me once to Yaroslavl, Metropolitan Agathangelus told me that the actions of Metropolitan Sergius and his arbitrariness in administration were eliciting serious opposition to him, that he (Agathangelus) was overwhelmed with telegrams and written requests, together with demands that he take the reins of government into his own hands, thereby delivering them from any dependence on Sergius, who was threatening everyone who began to object with bans and other forms of repression. Metropolitan Agathangelus went on to say that he had the project of his own declaration in which he was proposing to speak against Sergius, that this declaration was approved by all the Yaroslavl hierarchs, and that I, as living within the bounds of the Yaroslavl diocese and obliged by that fact

to be of one mind with the local hierarchs, among whom I had found refuge in my exile, was invited to join it. I asked permission to get to know the text of this declaration. Metropolitan Agathangelus promised to send it to me immediately by courier as soon as it was signed by Archbishop Barlaam, who was away and to whom it had been sent for signature by courier.

“Several days after returning to Rostov after this conversation, I received the declaration, already signed by three hierarchs, and, finding it to correspond to the demands of the moment, I also signed it. Then Bishop Eugene of Rostov also signed it. In all there were five signatures – of the hierarchs living in the diocese. Who composed the declaration, with whom it was discussed by Metropolitan Agathangelus, were there any meetings at his place – I do not know. I took not the least part in its composition.

“Before the declaration became widely known, Metropolitan Agathangelus and I were unexpectedly summoned to the Yaroslavl GPU, where we were received by Comrade Tuchkov who had arrived from Moscow...

“Tuchkov asked Agathangelus what was being hatched in Yaroslavl against Sergius. Metropolitan Agathangelus told him the essence of his declaration and then asked: ‘How do you look on this speech, do you not find it counter-revolutionary and liable to elicit on your part unpleasantnesses (repressions) for us, or not?’ Comrade Tuchkov declared that he did not think so, and no interference into our affairs on the part of the GPU was envisaged...”

This last remark by Tuchkov may at first seem surprising. However, it was fully in accordance with the policy of the GPU to encourage divisions and schisms in the Church. Once the schism was fully formed, repressions would follow against the more “rightist”, counter-revolutionary faction – that is, the True Orthodox Church.

Metropolitan Joseph went on to evaluate the importance of the Yaroslavl declaration: “Like a cry from the heart, it is alive in the hearts of the most sensitive church people. Its historical significance is ineradicable and will last to the depths of the ages, in order that at some time, in a freely elected and freely operating lawful Church Council it may give valuable material revealing the true cause of the present Church ruin... The declaration was distributed on the command of Metropolitan Agathangelus to all those who asked his advice and leadership, with the explanation that, by dint of the conciliar resolution [this probably refers to the patriarchal ukaz number 362 of November 20, 1920] and in the absence of a central spiritual authority endowed with the trust [of the people] or the impossibility of communicating with it, the hierarchs in the localities are endowed with the whole fullness of rights and can rule completely independently.”

On April 11, Metropolitan Sergius and his synod, while banning other hierarchs who had signed the declaration, refrained from punishing Metropolitan Agathangelus. The resolution declared that although the metropolitan deserved to be banned because of his “contentious” actions, nevertheless, in view of his “previous services to the Church” and “ill condition”, he would be given a month to repent, “after which he will be subject to a ban on serving”.

On May 10, Metropolitan Agathangelus, Archbishop Barlaam and Bishop Eugene wrote to Sergius telling him that they did not reject his authority as deputy patriarchal locum tenens and that they were not breaking communion in prayer with him. However, in point 5 of their letter they said: “The resolutions of the deputy that disturb our and the people’s religious conscience and which, in our conviction, transgress the canons, we could not and cannot now carry out in view of the circumstances that have been created locally.”

This was a step backwards by comparison with the February declaration, and quite understandably dismayed Metropolitan Joseph. However, point 5 preserved some spiritual distance between the Yaroslavl hierarchs and Metropolitan Sergius, and on May 30 Sergius’ synod “noted with regret” that “the written declaration of Metropolitan Agathangelus of Yaroslavl, Archbishop Barlaam (Ryashentsev) and Bishop Eugene (Kobranov) of Rostov of May 10, 1928 does not display with the desired definiteness their consciousness of the scale and destructiveness of the Church temptation that they have produced; while the fifth point of the declaration completely removes any hope of their removing the temptation they have produced.” Nevertheless, using the lack of clarity of the May 10 letter, Sergius used it to proclaim that the Yaroslavl archpastors were now reconciled with him.

But they were not reconciled; the Yaroslavl metropolia remained de facto autocephalous until the metropolitan’s death.

According to Schema-Bishop Peter (Ladygin), Metropolitan Agathangelus advised him that if Metropolitans Agathangelus, Cyril, Peter and Joseph should die, he should turn to Metropolitan Anthony (Khrapovitsky), president of the Russian Church Abroad, who was an opponent of Metropolitan Sergius. And when Metropolitan Sergius wrote to him requesting him not to break communion with him and join the ranks of the Catacomb Church, Metropolitan Agathangelus replied with a deafening silence.

That Vladyka Agathangelus was never reconciled with Metropolitan Sergius is affirmed both by his niece, A. V. Preobrazhenskaya, and by Metropolitan Joseph, who in a letter of 1929 wrote: “Not long before his death Agathangelus expressed the intention of renewing his protest against the

actions of Sergius, by which he had again been brought to the limits of endurance. [Metropolitan Sergius] understood the May 'concessions' as a complete liquidation of the basic [February] declaration. Agathangelus insistently affirmed that it remained in force, while he had been showered with demands that he carry out the dubious decrees (on the commemoration of the authorities, etc.) that had not been carried out. This (and also Sergius' mendacious denunciations, which slandered our whole work) also elicited in Agathangelus the desire to begin the fight again – which, however, he did not succeed in doing..."

According to one source, Metropolitan Agathangelus composed a sharp epistle against Metropolitan Sergius in September, 1928.

He died in Yaroslavl (according to another source, Kineshma) on October 3/16, 1928, and was buried in the city's Leontiev cemetery.

On December 31, 1928, Hieromartyr Seraphim, Archbishop of Uglich, wrote in his diary: "We have lost the elder Metropolitan Agathangelus, who presented a great image of humility and humility of wisdom. History will utter its righteous word and bless his name. Eternal memory to him."

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 813, 834-835; Bishop 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, pp. 20, 30; "Episkopat Istino-Pravoslavnoj Katakombnoj Tserkvi 1922-97 gg.", Russkoye Pravoslaviye, N 4 (8), 1997, p. 6; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; Boris Cherniykh, "Tainstvennij Sunduchok", Grani, 180, 1996; "Svedeniya o Novomuchenikakh v sovremennoj pechati", Pravoslavnaya Rus', N 23 (1572), December 1/14, 1996, pp. 5-6, 15; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 582-583; Za Khrista Postradavshiye, 1917-1956, Moscow: St. Tikhon's Theological Institute, 1997, pp. 32-37; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 115, 272; M.V. Shkarovsky, "Istinno-Pravoslavniye na Ukraine", Pravoslavnaya Zhizn', 48, N 9 (585), September, 1998, p. 12; Monk Benjamin (Gomarteli), Letopis' Tserkovnykh Sobytij (1928-1938), p. 5; M.S. Sakharov and L.E. Sikorskaya, Svyaschennomuchenik Iosif Mitropolit Petrogradskij, St. Petersburg, 2006; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/yaroslavl.html>)

12. HIEROCONFESSOR NICHOLAS, BISHOP OF VETLUGA **and those with him**

Bishop Nicholas, in the world Vladimir Ivanovich Golubev, was born in 1862 in the village of Froly, Galich uyezd, Kostroma province. He studied in the Kostroma theological seminary, but did not finish his studies there. Having become a priest, he served for a long time in the church of the village of Shiryaevo, Semyonovsky uyezd, Kostroma province.

After the revolution of 1917 Fr. Vladimir went into retirement. But a year later he returned to priestly service and organised a parish in the village of Novo-Spassky, where a small church was built through his efforts. In 1920 he moved to the village of Zagorye, Kineshma uyezd, where for two years he occupied himself with organising the parish and building the church. In 1924 Fr. Nicholas was arrested, and sentenced to three years in exile. When he returned, Bishop Basil of Kineshma, who greatly valued Fr. Vladimir's faithfulness to the canons of the Church, consecrated a house church that Fr. Vladimir had built in Shiryaevo. It was then, in 1926, that he was tonsured with the name Nicholas.

In October, 1926, Fr. Nicholas went to Nizhni-Novgorod, where he met Metropolitan Sergius (Stragorodsky), who suggested that he accept the rank of bishop.

"My health is weak," replied the priest, "and I will not be able to carry out all my duties."

"That doesn't matter," said the metropolitan. "Vetluga is a small diocese, and you will manage."

Fr. Nicholas agreed, and in a few days he was consecrated as Bishop of Vetluga in the monastery of the Exaltation of the Cross by Metropolitan Sergius, Bishop Basil (Preobrazhensky) and Bishop Alexander (Shukin).

Bishop Nicholas was distinguished by his charity and simplicity; he helped the local inhabitants as far as he was able. Once a poor woman from Shiryaevo came and asked his help. Vladyka had no money, but he took off his ryasa and gave it to her, saying:

"Take it and sell it, and use the money you get for your needs."

In August, 1927 the declaration of Metropolitan Sergius was published, and Bishop Nicholas took an uncompromisingly negative attitude towards it.

“The point is not to save that which is earthly,” he said, “but to save the soul, and not destroy it. Even the whole world is not important to us, and for Orthodoxy not even all the world’s possessions are as important as the unharmed soul of a man. The Lord did not shed His innocent blood and die for the Synod or for the hierarchy, but for the human soul, to save it.”

Vladyka applied to Metropolitan Sergius to be allowed to retire on account of his health. On February 2, 1928 his request was accepted. Now Vladyka devoted himself entirely to serving in his house church in Shiryaevo. Up to three hundred people used to gather in the small house in the woods.

In February, 1928 the epistle of the Yaroslavl hierarchs appeared, which encouraged Bishop Nicholas in his opposition to Metropolitan Sergius. He began to invite the priests of the Kineshma diocese and explain to them the wrongness of the declaration. However, there were few who listened to him.

According to one (dubious) source, Vladyka Nicholas signed the decisions of the so-called “Nomadic Council” of the Catacomb Church, which took place between March and August, 1928.

At the beginning of the summer of 1929 Bishop Nicholas went to Petrograd, where he received a document from Archbishop Demetrius (Lyubimov) of Gdov that was discovered during a search: “The owner of this, Bishop Nicholas (Golubev), formerly of Vetluga, now retired, belongs to the Orthodox Church headed by Metropolitan Peter and in canonical communion with Metropolitan Joseph. Temporary administrator of the Leningrad diocese, Demetrius of Gdov. 1 June, 1929.”

On returning to the village he began to summon the priests of the Kineshma vicariate by letters and messengers, and when they arrived, he tried to persuade them to leave Metropolitan Sergius. He criticised the commemoration of the Soviet authorities, saying that believers could not send up prayers of thanksgiving to God for an authority which destroyed churches and persecuted religion. And he himself had the following form of commemoration: “For the suffering prisoners, Metropolitans and Bishops Peter, Joseph, Basil and others”. During sermons he would often repeat: “As a citizen I am loyal to Soviet power, but as a believer I cannot recognize it, insofar as it destroys religion.” During a search in his home the texts of two “antisoviet” prayers received from Bishop Basil and Archbishop Demetrius were found.

The following priests joined the Josephite movement in Kineshma region in 1928-29: **Fr. Constantine V. Razumov** in the church in Kineshma itself; **Fr. John A. Narbekov** in the church of the meeting in Yuryevich; **Hieromonk Alexis Golubev** in the village of Mavrino; **Fr. John I. Rumyantsev** in the village of Voskresenskoye in Kineshma region; **Fr. Michael P. Uspensky** in

the village of Nikolo-Berezhki and **Fr. Alexander N. Yakovlev** in the village of Nikolo-Korba. According to one source, the priest **Fr. Paul Krasnopevtsev and a deacon** also joined Bishop Nicholas. On uniting themselves to him they had to sign a document declaring: "I, the undersigned, having become convinced of Metropolitan Sergius' departure from the spirit of Orthodox Christianity, break all spiritual communion with him and enter into communion with the Church led by Metropolitan Peter and Joseph. I wish to be, with the flock entrusted to me, under the spiritual leadership of Bishop Nicholas."

On the night of September 8 to 9, 1929, Bishop Nicholas was arrested by the GPU "in connection with the Yaroslavl branch of the True Orthodox Church" and interrogated immediately. The bishop declared that he did not share the views expressed in Metropolitan Sergius' declaration on the relationship between Church and State.

"Your success' - these words of his I consider to be the success of Soviet power in its struggle with religion," he said. "Your joys are our joys' - I consider the struggle with religion to be not joy, but sorrow, and the same as regards his words 'let us pray for the powers that be', 'that we may live in peace and piety'. This expression can in no way be joined with religious feelings. Concerning the atheists, we must pray that God may enlighten them and open to them the knowledge of the truth, but religion cannot live with them in piety, since they are destroyers of religion, and I as a religious person cannot live in peace with them spiritually."

The bishop was incarcerated in one cell with the priest **Fr. Basil Zelentsov**, whom Vladyka knew well, and with some priests from Yaroslavl - in particular, **Archimandrite Sergius** (Ozerov), the priest **Fr. Basil Dobrovolsky** and the layman **Victor Rozov**.

Vladyka Nicholas courageously confessed his views in prison:

"Soviet power," he said, "is an unlawful power, it only oppresses the Church. But in any case it will not last long, it will not succeed in retaining power for long."

Vladyka fell seriously ill in prison, and on October 21 he was released and went to his house in Shiryaevo, while remaining under arrest. On January 3, 1930 the OGPU heard the cases of Archbishop Barlaam (Ryashentsev), Bishop Nicholas (Golubev), Archimandrite Sergius (Ozerov) and others, in all thirty-three people. The court decided, in accordance with articles 58-10 and 58-11, to deprive Bishop Nicholas of the right to reside in Moscow, Leningrad, Kharkov, Kiev and two other cities and the areas adjoining them for three years, and he was confined to a particular place of residence.

However, Bishop Nicholas had already reposed a month before the sentence was passed, on December 5, 1929. He was buried in the wood not far from the village of Shiryaevo, next to his house church.

Those convicted with Bishop Nicholas included:

Archimandrite Sergius, in the world Paul Georgievich Ozerov, was born in 1867 in the village of Obluchye, Tikhvin uyezd, Novgorod province, in a peasant family. He went to the Lisinskoye forestry school. He was tonsured with the name Sergius and ordained to the priesthood. He was promoted to the rank of archimandrite. From 1910 to 1924 he was superior of the Ussuriysk monastery, and from 1924 served in the cathedral of Rostov. He was arrested on September 8 (7), 1929 in connection with the Yaroslavl (Ivanovo) branch of the True Orthodox Church, and on January 3 (2), 1930 was sentenced to three years in the camps. He was imprisoned in Kotlas. In 1932 he was released and exiled for three years to Yuryev-Polsky, where he founded an illegal monastic brotherhood. On March 8, 1937 he was arrested and on September 9 was sentenced to death. The sentence was carried out on the same day in Alexandrov.

Hieromonk Alexis (Mefodyevich Golubev). He was born in 1889 in the village of Andreyevka, Yuryev uyezd, Kostroma province. He served in the village of Sobolevo, Yuryev region. In the autumn of 1929 he was arrested for being "an active member of the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", but on January 3 was released while being forbidden from living in twelve cities for three years. At the beginning of 1933 he was released from this restriction and settled in Ivanovo province. On August 31, 1937 he was arrested, on October 11 he was sentenced to death, and on November 14 he was shot.

Priest Constantine Vasilyevich Razumov. He was born in 1869 in the village of Golovinskoye, Molvitinsky uyezd, Kostroma province. He went to a theological seminary, and served in the Sobornaya church in Kineshma. On September 7, 1929 he was arrested for being "an active member of the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 30 was sentenced to three years' exile and sent to the north. After his release from exile he settled in Kineshma. On February 21, 1937 he was arrested, and on June 15 he was sentenced to three years' exile and sent to the village of Novo-Shulba, Eastern Kazakhstan. On November 17, 1937 he was arrested again, and on December 1 he was sentenced to death and shot.

Priest Alexander Nikolayevich Yakovlev. He was born in 1887 in the village of Nikolo-Korba, Kineshma uyezd, Kostroma province, into the family of a priest. He finished his studies at Kostroma theological seminary. In 1923 he was arrested and sentenced for distributing anti-Soviet appeals. In

December, 1927 he joined the "Victorite" branch of the True Orthodox Church, and served in a church in Vyatka. From August, 1928 he was in the Kostroma diocese, and the closest assistant of Bishop Nicholas (Golubev). He served in the church of the village of Nikolo-Korba, Semyonovsky region. On September 7, 1929 he was arrested in connection with the case of the True Orthodox Church, and on January 3 was sentenced to five years in the camps. Nothing more is known about him.

Priest Ivan Ivanovich Rumyantsev. He was born in 1889 in the village of Kargino, Makaryevsky uyezd, Kostroma province, and served in the Exaltation church in the village of Vozdvizhenskoye, Navoloksky region. On September 7, 1929 he was arrested for being "a participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to three years in the camps and was sent to a camp. In September, 1933 he was released from camp and sent for three years' exile to the north. In September, 1936 he was released from exile and settle in Vozvdizhenskoye. On February 20, 1937 he was arrested again, on June 15 he was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Ioann Alexandrovich Narbekov. He was born in 1891 in the village of Kunikov (Kunikovo), Kostroma uyezd and province. He finished his studies at the Kostroma theological seminary. Until 1928 he served as a priest in the church of the Meeting of the Lord in Yurievtsa, then he served in houses. On September 7, 1929 he was arrested for being "an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to three years' exile in the north. He was sent to the north. In the autumn of 1922 he was released from exile and settled in the village of Mitino-Verkhovye, Chukhlom region, near Kostroma. On August 6, 1937 he was arrested, and on September 4 he was sentenced to death. He was shot on the same day.

Priest Michael Petrovich Uspensky. He was born in 1869 in the village of Segot, Yuryev uyezd, Kostroma (Ivanovo) province. He finished his studies at the Kostroma theological seminary, and served as a priest in the church of the village of Nikolo-Berezhki, Semyonovsky region. On September 7, 1929 he was arrested for being "a participant in the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Basil Nikanorovich Dobrovolsky. He was born in 1882 in the village of Pilzej (Pischej), Kologrivsky (Kostroma) uyezd, Kostroma (Yaroslavl) province, into the family of a priest. He graduated from the Moscow Theological Academy in 1912. From 1912 to 1917 he was a teacher of the Law

of God in the Yaroslavl cadet barracks and served in the church of the Silver Keys. From 1919 to 1921 he was treasurer of the military hospital. From 1921 he was a priest in the church of the Meeting of the Lord in Yaroslavl. He was arrested on September 7 (8), 1929 for being “an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 3, 1930 was sentenced to three years in the camps. He was in exile in Syktyvkar in the Komi autonomous republic. On August 11, 1933 he was released and returned to the Yaroslavl region. Then he moved to Ivanovo province, where, in 1938, he was arrested, sentenced to death and shot.

Victor Pavlovich Rozov. He was born in 1897 in the village of Gorkaya Sol', Mologsky uyezd, Yaroslavl province. He was the son of the priest of Gorkaya Sol', and went to a theological seminary. He was once sentenced to four months in prison, commuted to hard labour, in accordance with article 116. He finished a two-year accountancy course, and from 1927 worked as an accountant in a cobblers' artel. On September 9, 1929 he was arrested. Letters written by Bishop Benjamin of Kineshma against Metropolitan Sergius were found during a search. Victor Pavlovich was the author of a letter to Archbishop Barlaam (Ryashentsev), in which he wrote: “Knowing your firmness, we address you with a request that you continue the work of Metropolitan Agathangelus. Archbishop Paul [Borisovsky] hardly arrived here before he introduced novelties and began the public commemoration of Metropolitan Sergius, the Judas of Nizhni-Novgorod. This most disturbing phenomenon will also take place when you serve with him. You very well know the feelings of the Yaroslavl population in this matter. Why are you silent? We ask you to stop the public commemoration of ‘the half-red’ Metropolitan Sergius in the churches of Yaroslavl.” On January 3, 1930 he was convicted of “anti-Soviet agitation”, and was sentenced to five years' imprisonment in accordance with articles 58-10 and 58-11. His was part of the group case, “The Case of the Clergy of Ivanovo Industrial Province, 1930”. During his imprisonment he found himself in the same cell with the True Orthodox Bishop Nicholas (Golubev). In 1945 he was arrested in Yaroslavl, and on February 17 was sentenced to eight years' imprisonment. Nothing more is known about him.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 983; Russkiye Pravoslavnye Ierarkhi, Paris; YMCA Press, 1986, p. 53; Hieromonk Damascene (Orlovsky) Mucheniki, Ispovedniki i Podvizhniki Blagochestiya Russkoj Pravoslavnoj Tserkvi XX Stoletij, Tver: Bulat, 1996, vol. II, pp. 310, 418-422; M.V. Shkarovsky, “Rasprostraneniye iosiflyanskogo dvizheniya po strane”, in Pravoslavnyaya Zhizn', 49, N 5 (569), May, 1997, pp. 28-29; Bishop Ambrose (von Sievers), “Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.”, Russkoye Pravoslaviye, N 3 (7), 1997, p. 39; I.I. Osipova, “Skvoz' Ogn' Muchenij i Vody

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13. HIEROMARTYR MAXIMUS, BISHOP OF SERPUKHOV **and those with him**

Bishop Maximus, in the world Michael Alexandrovich Zhizhilenko, was born on March 2, 1885 in Kalish, Poland into a noble family. His father was a circuit judge. His elder brother, the professor of criminal law A.A. Zhizhilenko, spoke in defence of Metropolitan Benjamin during his trial in 1922. In 1908 he finished his studies at the St. Petersburg gymnasium and entered the medical faculty of Moscow University. While still a student, in 1911, he married a fellow-student, who died during pregnancy eighteen months later. Bowing to the will of God, both spouses did not want in any circumstances to terminate the pregnancy artificially, although they knew that it threatened almost certain death. Later Vladyka Maximus called his wife a righteous woman.

On graduating from university in 1912 (1911), he worked as a psychiatrist in Sokolniki, but then as a doctor in the ministry of communications in Blagoveshchensk and Moscow. He was a fine musician and composed music. He had a particular veneration for St. Panteleimon the healer. From 1914 to January, 1918 he was a doctor with the Kuban dismounted Cossack regiment in Galicia, on the Austrian front, where he almost died of typhus, being infected by Austrian prisoners of war.

In January, 1918 he became professor psychiatry in a provincial university, then assistant to the chief doctor in the Batrujsky hospital in Moscow, and then, having been mobilized into the Red Army, in May, 1919 he became chief doctor of a field hospital in Kozlov, Tambov province. In August, 1919, he was captured by the Cossacks led by the famous General Mamontov. In 1920 (1921) he became chief doctor in a military hospital in Nizhni-Novgorod, and in 1921, after demobilization, he worked in People's Commissariat of Communications. (According to one source, he was arrested at the beginning of the 1920s and exiled to the north for three years.)

Michael Alexandrovich wrote about this period of his life in his interrogation: "After the death of my wife in 1910 I was constantly drawn to depart from worldly life into monasticism, but the former condition of monastic life did not suit me. I was drawn to Athos, to Greece, but I did not succeed in getting there. After my experiences at the front in the war, I strove to get into a regiment where I could end my life, but I also did not manage that. My desire to withdraw into another, spiritual world grew constantly stronger."

On January 1, 1922 he became chief doctor of the Taganka prison in Moscow, where he won the respect of all, and was nicknamed the prison's angel guardian. He was a great master of the heart, a comforter and a father.

Even the most hardened criminals confessed before him as before a priest, and found not only consolation but a return to an honourable life. He slept on bare boards, ate only prison food, and gave all his pay to the prisoners. In Moscow he was known as "the elder of Taganka".

Since he was always a deeply religious person, Michael Alexandrovich became a close friend of Patriarch Tikhon's while he was still a layman, and was entrusted with many of the Patriarch's most intimate thoughts. Once, not long before his death, the Patriarch confided in his friend that in view of the increasing demands of the Soviet government, it seemed that the only way out for the Church in order to preserve her faithfulness to Christ was to go into the catacombs. Therefore the Patriarch blessed Michael Alexandrovich to become a secret monk and then, if in the near future the highest church authority betrayed Christ and conceded to Soviet power the spiritual freedom of the Church, he was to become a bishop.

He was also highly esteemed by the Patriarch's successor, Metropolitan Peter of Krutitsa, who knew him well. He was a spiritual son of Fr. Valentine Sventitsky.

Michael Alexandrovich saw in Metropolitan Sergius' declaration of 1927 the betrayal of the Church of which the Patriarch spoke, and separated from him on December 17/30, 1927. On that day, the clergy and laity of Serpukhov wrote the following appeal to Metropolitan Sergius which may have been composed under the influence of Michael Alexandrovich:

"Since we find it no longer possible for us to remain on the slippery, ambiguous path on which you have placed the Orthodox Church by your declaration and decrees, following the voice of our conscience and our duty before God and the believers, we the under-signed break canonical communion in prayer with you and the so-called Patriarchal Synod and refuse to recognize you as the Deputy of the Patriarchal Locum Tenens for the following reasons:

"1. Your declarations of July 16 and October 20, and everything that is known about your government of the Church clearly speaks of the fact that you have placed the Church into a position of dependence on the civil power and deprived her of her inner freedom and independence, thereby breaking the church canons and going contrary to the decrees of the civil power.

"2. Thus you are nothing other than the continuer of the so-called renovationist movement, only in a more refined and very dangerous form, for in declaring that Orthodoxy is unshakeable and that you have preserved canonicity, you have clouded the minds of the believers, consciously hiding from them that abyss to which you are inexorably dragging the Church by all your decrees.

"3. The result of your politics is obvious to all of us. The believers of the city of Serpukhov are disturbed by your decrees and very anxious and perplexed with regard to the destiny of the Holy Orthodox Church. We, their pastors, have been placed by you in an ambiguous position which not only cannot introduce peace into their hearts and minds, but arouses suspicions in them that you have betrayed Orthodoxy and gone over to the camp of the renovationists.

"All this forces us boldly to raise our voices and stop what has now become a criminal silence with regard to your mistakes and incorrect actions and, with the blessing of Bishop Demetrius of Gdov, we wall ourselves off from you and the people around you. In leaving you, we are not leaving the lawful Patriarchal Locum Tenens, Metropolitan Peter, and we submit ourselves to the judgement of a future council."

"In 1927," he said at his interrogation, "while working as a doctor in the Taganka prison, I fell seriously ill, and I was almost sentenced to death by the doctors. In March, 1928 I decided to receive Holy Unction and gave a vow that if I recovered I would accept the priesthood. After Holy Unction I quickly got better, and, having recovered from my illness, I decided to become a priest. My spiritual father was Fr. Valentine Sventitsky, who was serving the church of the Big Cross on Ilyinka. I knew him to be a good preacher and went to the church where he was serving. I went to Demetrius of Gdov in Leningrad on May 19, 1928. With me there went the deacon of the church of the Big Cross, Nicodemus Merkulov, who was ordained to the priesthood. I went to Demetrius of Gdov to become a priest because I considered him to be a truly Orthodox bishop. I gained this conviction that Demetrius of Gdov was a truly Orthodox bishop from my conversations with my spiritual father, the priest Valentine Sventitsky, who was in communion with Demetrius of Gdov and who convinced me that by his actions Metropolitan Sergius was, as the leader of the Orthodox Church, beginning to make advances, as it were, to the authorities. He was trying to adapt the Church to earthly life, and not the heavenly. During my ordination [to the diaconate] in Leningrad in May, 1928 [May 20], in the church of the Resurrection-on-the-blood, when they were congratulating me, Michael Alexandrovich Novoselov came up to me to congratulate me. I met him for the first time then. The next day I was ordained to the priesthood, and after that I went to Moscow, and I was in Moscow until September, 1928, continuing to work as a doctor while bearing the rank of priest in my soul. But the most important thing I wanted was not the rank of a priest, but to be a simple monk, and nothing more. So in September, 1928 I again went to Demetrius of Gdov in Leningrad, alone, and began to ask him to tonsure me as a monk. At first he hesitated on canonical grounds, but then he tonsured me and after this I went to Moscow."

It was in 1928, according to one (dubious) source, that Fr. Maximus signed the decisions of the so-called "Nomadic Council" of the Catacomb Church.

The question of consecrating Maximus to the episcopate arose soon after it became clear to the leaders of the Josephites that the Church would soon not be able to exist openly. In March-April, 1928, there was no more news about Bishop Arsenius (Zhadanovsky) of Serpukhov, who was frequently in exile. The people thought that he was dead or had been shot. So at the petition of a delegation from Serpukhov led by Protopriest Alexander Kremyshensky, Maximus was secretly consecrated Bishop of Serpukhov on October 12 in the church of St. Panteleimon of the Alexander-Oshevsky podvorye on Piskarevka, by Archbishop Demetrius of Gdov and Bishop Sergius of Narva. This was the first consecration of a catacomb bishop. It elicited the protest of Bishop Arsenius, who was in exile at the time. However, after the arrest of Vladyka Maximus, the two hierarchs asked each other forgiveness and were reconciled.

It was rumoured that Vladyka Maximus was the author of the "Prayer concerning the Holy Church", otherwise known as the "Prayer about the Bolsheviks" which was inserted into the Divine Liturgy by the Catacomb hierarchs of Petrograd.

From the evidence given by Vladyka Maximus at his interrogation: "At the beginning of October, 1928 I received a letter in the post from Demetrius of Gdov, in which he asked me to come to him to be consecrated to the episcopate. The next day I went to him in Leningrad. When I came into his presence, he said that 'I was intending to make you a bishop, but in view of certain doubts this question is to be put aside for the time being', and asked me to come the next day, when the question would be finally decided. I told him that I felt myself to be inexperienced and unworthy of this calling, but he told me that he was convinced I could be in this rank. On October 12 my consecration to the episcopate took place. He told me that I should tell nobody in Moscow that I had been consecrated to the episcopate. After this I was again in Moscow, and on January 8, 1929 a delegation from Serpukhov came to me. It consisted of Protopriest Alexander Vladychinsky and the warden, or warden's assistant, I think Kostin... and Deacon Irinarchus, who told me that 'we turned to Demetrius of Gdov asking for a bishop to administer the diocese, and he directed us to you.' I decided to go, since I concluded that this was being done in the interests of the Orthodox Church. While bishop in Serpukhov, in February, 1929, I went to Demetrius of Gdov and reported that I had entered into the fulfilment of my duties. Besides this, I had a conversation with him on exclusively ecclesiastical matters and details of hierarchical services."

From January, 1929, in addition to leading the Serpukhov Josephites, Vladyka Maximus led the movement in part of the Yaroslavl diocese and, after the arrest of Bishop Alexis (Buj), after some of the Voronezh Josephites.

Vladyka Maximus was arrested on May 24, 1929 together with many of his flock in Serpukhov. During the course of the investigation, he behaved very cautiously, and the investigatory organs were not able to incriminate him in anything except the fact of his secret monasticism while working as a doctor in the Taganka prison. During interrogations, Vladyka Maximus constantly repeated one and the same thing:

"I accepted secret monasticism because I did not want to advertise my personal religious convictions before the Soviet authorities."

In reply to the question what diocese he ruled, Vladyka Maximus answered that he had no administrative responsibilities and that he lived like "a retired bishop". He categorically refused to speak about his religious convictions and spiritual life and activity, giving as reason the fact that this constituted "too intimate territory, into which he could not initiate anybody".

On July 5, 1929, the OGPU sentenced Bishop Maximus to five years in the camps "for counter-revolutionary propaganda". He arrived on Solovki at the end of October, 1929. There he worked as a doctor, being in charge of the typhus barracks. I.M. Andreyev writes:

"We doctor-prisoners went up to our new comrade in chains and introduced ourselves. Our newly arrived colleague was tall, very strongly built, with a thick beard and grey whiskers and brows which hung severely over kind, light blue eyes.

"Every new arrival was very carefully examined by the doctor-bishop, and the first notes in the history of the disease were always huge. Besides a basic diagnosis of the main illness, Dr. Zhizhilenko always wrote a diagnosis of all the accompanying illnesses and gave a detailed summary of the state of all the organs. His diagnoses were always exact and correct... During later visits it seemed as if he paid little attention to him (the sick man) and stayed at his bedside no longer than a minute, feeling his pulse and looking fixedly into his eyes...

"... The sick always died in his arms. It seemed that he always knew exactly the moment of death. Even at night he would suddenly go to the dying man in his department a few minutes before death. He closed the eyes of every dead man, folded his hands on his breast in the shape of the cross and stood in silence for a few minutes without moving. Evidently he was praying. In less than a year all we his colleagues understood that he was not only a remarkable doctor, but also a great man of prayer...

"... After exchanging names and general questions, all three of us brothers told the new arrival that we knew (through friends in the office of the medical unit) his past and the reasons for his arrest and imprisonment on Solovki. Then we went up for his blessing. The face of the doctor-bishop became concentrated, he knit his grey brows still more tightly, and slowly and triumphantly he blessed us. His blue eyes became still kinder and more welcoming, and they were lit up with a joyful light.

"... The arrival of Vladyka Maximus on Solovki produced great changes in the mood of the imprisoned clergy. At that time in the fourth department of the Solovki camps (that is, on Solovki itself) the same schism could be observed among the imprisoned bishops and priests as had taken place 'in freedom' after the well-known declaration of Metropolitan Sergius. One part of the episcopate and the white clergy broke all communion with Metropolitan Sergius, remaining faithful to the invincible position of Metropolitans Peter, Cyril, Agathangelus and Joseph, Archbishop Seraphim (of Uglich) and many others who had witnessed to their faithfulness to Christ and the Church by their confession and martyrdom. The other part had become 'sergianists' by accepting the so-called 'new church politics' of Metropolitan Sergius, which founded the Soviet church and introduced a neo-renovationist schism. Most of the prisoners who arrived on Solovki before the declaration of Metropolitan Sergius were 'sergianists'. But on the other hand, most of those who arrived after the publication of the declaration were so-called 'Josephites' (from the name of Joseph, around whom the unshaken and faithful children of the Church mainly grouped themselves). With the arrival of the new prisoners the numbers of the latter became greater and greater.

"By the time of the arrival of Vladyka Maximus, the following 'Josephite' bishops were on Solovki: Bishop Victor of Glazov (the first to come out with a critical letter against the declaration of Metropolitan Sergius), Bishop Hilarion, the vicar of Smolensk and Bishop Nectarius Trezvinsky. The 'sergianists' included Archbishop Anthony of Marioupol and Bishop Joasaph (prince Zhevakhov). Less outspoken, but still a 'sergianist', was Archbishop Hilarion Troitsky, who condemned the declaration, but had not broken communion with Metropolitan Sergius as 'the canonically correct First-Hierarch of the Russian Church'.

"Vladyka Maximus' arrival on Solovki gave an exceptional impetus to the influence of the 'Josephites' (which was dominant even before then).

"When, after the most cruel bans laid by Metropolitan Sergius on the 'disobedient', these latter began to be arrested and shot, then the true Russian Orthodox Church which was faithful to Christ began to depart into the catacombs. Metropolitan Sergius and all the 'sergianists' categorically denied the existence of the Catacomb Church. The Solovki 'sergianists', of course, also

did not believe in her existence. And suddenly - a living witness: the first catacomb bishop, Maximus of Serpukhov, arrived on Solovki.

"Archbishop Hilarion Troitsky was soon removed from Solovki, and with him there also disappeared the 'sergianist attitudes' from many. Only Archbishop Anthony and, especially, Bishop Joasaph (Zhevakhov) remained stubborn 'sergianists'. They did not want even to see or talk with Bishop Maximus. However, Bishops Victor, Hilarion (of Smolensk) and Nectarius quite quickly found the opportunity not only to meet, but also to serve with Vladyka Maximus in secret catacomb Divine services in the depths of the Solovki woods. The 'sergianists' behaved too cautiously and never arranged any secret services. But then the camp administration were more condescending to them than to the bishops, priests and laymen about whom it was known that they 'did not recognize' either Metropolitan Sergius or the Soviet church.

"All those arrested for matters relating to the Church (and such constituted up to 20% of those on Solovki according to official statistics) were unfailingly asked during interrogation what their attitude was to 'our' Metropolitan Sergius, who headed the Soviet church. The chekists would demonstrate with evil joy and sarcasm the 'strict canonicity' of Metropolitan Sergius and his declaration, which 'did not violate either the canons or the dogmas'.

"In denying the Catacomb Church, the Solovki 'sergianists' also denied the rumours that reproachful epistles had been written to Metropolitan Sergius and many delegations had gone to protest to him from the dioceses. Once Archbishop Anthony of Marioupol, who was lying ill in the prison hospital, learned that I had participated in one of these delegations as a layman. So he wanted to hear my account of the journey to Metropolitan Sergius together with the representatives of the episcopate and the white clergy. Vladykas Victor (of Glazov) and Maximus (of Serpukhov) blessed me to go to the hospital where Archbishop Anthony lay and tell him about the journey. If, after my account, he declared his solidarity with the protestors against the 'new church policy', I was allowed to take his blessing. But if he remained a stubborn sergianist, I was not to take his blessing. My conversation with Archbishop Anthony lasted more than two hours. I told him in detail about the historic delegation of the Petrograd delegation in 1927, after which the church schism took place. At the end of my account Archbishop Anthony asked me to tell him about the personality and activities of Vladyka Maximus. I replied in a very restrained and short manner, and he noticed that I did not completely trust him. He asked me about this. I openly replied that we catacombers feared not only the agents of the GPU, but also the sergianists, who had often handed us over to the GPU. Archbishop Anthony was very upset and for a long time walked up and down the doctor's surgery to which I, as a consultant doctor had summoned him, as if for a check-up. Then he suddenly and decisively said:

"But still I will remain with Metropolitan Sergius.'

"I rose, bowed and was about to go. He raised his hand to bless me, but I, remembering the instructions of Vladykas Victor and Maximus, declined to receive his blessing and left.

"When I told Vladyka Maximus about what had happened, he again insisted that I should never receive the blessings of stubborn sergianists.

"The Soviet and the Catacomb Churches are incompatible,' Vladyka Maximus said significantly, firmly and with conviction.

"And after a pause he added quietly: 'The secret, desert Catacomb Church has anathematized the sergianists and those with them.'

"In spite of the exceptional severity of the Solovki camp regime, which exposed them to the risk of being shot, Vladykas Victor, Hilarion, Nectarius and Maximus not only often served together in secret catacomb services in the woods of the island, but also carried out secret consecrations of new bishops. Only on the eve of my departure from Solovki did I learn from a close friend, a celibate priest, that he was no longer a priest, but a secret bishop.

"We had several secret catacomb 'churches' on Solovki, but the most 'beloved' were two: the 'diocesan cathedral' of the Holy Trinity and the church of St. Nicholas the Wonderworker... Services were more often performed in the church of St. Nicholas. In the 'Trinity diocesan cathedral' services were performed only in summer, on big feasts and, with especial solemnity, on the day of Pentecost. But sometimes, depending on circumstances, strictly secret services were also performed in other places. Thus, for example, on Great Thursday the service with the reading of the 12 Gospels was performed in our doctors' room in the tenth company. Vladyka Victor and Fr. Nicholas came to us supposedly for disinfection. They served with the door bolted. On Great Friday the order went out in all the companies that for three days prisoners were allowed to leave their companies after eight in the evening only in exceptional circumstances, with special written permission from the camp commandant.

"At seven o'clock on Friday evening, when we doctors had just returned to our rooms after a twelve-hour working day, Fr. Nicholas came to us and announced that a plashchanitsa the size of a man's palm had been painted by the artist R., and that the service - the rite of burial - would begin in an hour.

"Where?' asked Vladyka Maximus.

"In the big box used for drying fish which is near the wood not far from such-and-such a company. The sign is three knocks, followed by two. Better come one by one.'...

"Half an hour later Vladyka Maximus and I left our company and headed for the appointed address. Twice the sentries asked us for our passes. We, as doctors, had them. But what about the others: Vladyka Victor, Vladyka Hilarion, Vladyka Nectarius and Fr. Nicholas... Vladyka Victor worked as an accountant in the rope factory, Vladyka Nectarius was a fisherman, while the others wove nets...

"Here was the edge of the wood. Here was the box, over two metres in length. There were no windows. The door was scarcely visible. It was a radiant twilight. The sky was covered with thick clouds. We knocked three times and then twice. Fr. Nicholas opened. Vladykas Victor and Hilarion were already there... A few minutes later Vladyka Nectarius also came. The inside of the box was converted into a church. The floor and the walls were made of spruce branches. A few candles were burning. There were some small paper icons. The small burial shroud the size of a palm was drowning in green branches. There were about ten worshippers. Four or five came later, including two monks. The service began. In a whisper. It seemed that we had no bodies, only ears. Nothing stopped or hindered us from praying. I don't remember how we returned 'home', that is, to our companies. The Lord protected us.

"The Mattins of Pascha was to be served in our doctors' room. By twelve midnight all those who were intending to come had arrived - without written permission, on one of another urgent excuse connected with the medical section. There were about fifteen people. After the Mattins and Liturgy we sat down to break our fast. On the table were cakes, pascha, coloured eggs, snacks and wine (liquid yeast with cranberry extract and sugar). At about three in the morning everyone dispersed. The camp commandants made his control inspections of our company before and after the service, at eleven in the evening and four in the morning... Finding us, four doctors with Vladyka Maximus at our head, still awake, the commandant said:

"'What, aren't you sleeping, doctors?' And he immediately added: 'What a night! One doesn't want to sleep.'

"And he left.

"'Lord Jesus Christ, we thank Thee for the miracle of Thy mercy and strength,' said Vladyka Maximus with emphasis, expressing the feelings of all of us.

"The white Solovki night was on its way out. The tender, rosy Solovki paschal morning with its playfully joyful sun met the monastery-concentration camp, turning it into an invisible city of Kitez and filling our free souls with quiet, unearthly joy. Many years have passed since that time, but the fragrance of this tender paschal morning is unforgettably alive, as if it were only yesterday. And the heart believes that it was holy between us then...

"On July 5/18, 1930, the feast of St. Sergius of Radonezh, our friends from the office of the medical section informed me that I would be arrested that night and sent with a special convoy to Leningrad 'in connection with a new affair'. Being warned, I got ready, said goodbye to my friends, and without lying down to sleep, began to wait for my arrest. At two o'clock in the morning I heard a noise and steps below (our room was on the second floor). I bowed to the ground before Vladyka Maximus (who had also not slept) and asked him to bless me and pray that the Lord would send me strength to bear the coming sorrows and sufferings, and perhaps - tortures and death. Vladyka got up from his bed, stood to his full, knight-like height, and slowly blessed me, kissed me three times and said with emphasis:

"You will have many sorrows and heavy trials, but your life will be preserved and in the end you will get out into freedom... As for me, in a few months they will also arrest me and... shoot me. Pray also for me, both while I am alive and, especially, after my death."

This prophecy was fulfilled exactly, both in regard to I.M. Andreyev and to Bishop Maximus himself.

With regard to the future, "Vladyka Maximus... remained a pessimist, or, as he defined himself in the words of K. Leontiev, 'an optimistic pessimist'. The tragic end of world history is drawing near, and for that reason, according to the word of the Lord, it is necessary to 'raise our heads' in expectation of the certain triumph of Christian truth..." In this respect he had had a certain disagreement even with Patriarch Tikhon, who was more optimistically inclined.

Meanwhile, on August 19, there began the investigation of the affair of "the church-monarchist organization 'True Orthodoxy' in Moscow region". The OGPU claimed that this organization occupied itself with "anti-Soviet activity under the flag of the defence of true Orthodoxy from the 'Godless' authorities". Between August and January more than one hundred people were arrested. When the OGPU in Moscow region heard about the arrests of the clergy in Tver, they immediately understood that it was possible to link these two cases and initiate a big trial. They demanded that their Tver colleagues give them the material on the investigation and, besides, they insisted that they "obtain the confession of those who have been arrested that they had links with Kolomna, Serpukhov, Orekhovo-Zuyevo and Moscow".

Having arrested more than 60 clergy and believers from Moscow and the region around Moscow, the OGPU workers prepared standard forms, on which they had to fill in only their surnames, the date and their signatures. The OGPU workers did not put great effort into collecting proofs, since they well knew that the story of a "counter-revolutionary" plot was quite enough to please the authorities, and would therefore bring them no little profit.

One of those arrested in this swoop was Bishop Maximus. On October 28 his sentence had been increased by five years and he had been sent to the camps on the White Sea - Baltic canal. There he was arrested on November 27 and taken to Moscow. On January 27, 1931 he was cast into Butyrki prison. He was accused of being "the leader of the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On February 4 1931, in the group case entitled, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931", indictments were delivered against sixty-three people (seventeen priests, twenty-three monastics and twenty-three laymen).

Bishop Maximus was sentenced to death on February 18, and he was shot on June 4 (according to another version, July 6). He was buried in the Vagankovskoye cemetery in Moscow.

Other Serpukhov Josephites convicted in the same trial with Bishop Maximus included:

Protopriest Alexander Anatolyevich Kremyshensky, the leader of the Serpukhov Josephites. He was born in Serpukhov in 1897, the grandson of a priest. From July, 1918 to 1920 (or from 1919 to 1921) he served in the Red Army. He finished three courses at the Moscow Theological Academy in 1923. In 1920 he was ordained to the diaconate, and in 1924 - to the priesthood. He was the superior of the Trinity cathedral in Serpukhov. On January 2, 1928, on his initiative and without the permission of the authorities, a meeting of the clergy of the whole city was convened, at which Fr. Alexander called on everyone to break all links with Metropolitan Sergius. Immediately after the meeting he went to Moscow to see Professor M.A. Novoselov (the Catacomb Bishop Mark), and then to Petrograd to see Bishop Demetrius, who appointed him the dean of Serpukhov. At first a clear majority of the clergy and laity of the city inclined towards the Josephites. All 18 parishes in Serpukhov joined them, as well as all those in neighbouring Kolomna and significant numbers in Zvenigorod, Volokolamsk, Pereyaslavl-Zalesky and other cities. However, on April 25 Metropolitan Sergius appointed the fairly authoritative and experienced hierarch, Manuel (Lemeshevsky) as bishop of Serpukhov. Arriving in the city on May 5, Bishop Manuel immediately entered into struggle with the Josephites, being supported on all sides by the Bolsheviks. As a result, by the summer of 1928 the sergianists had gained control of ten of the city's eighteen churches. If earlier the supporters of Metropolitan Sergius

had simply been afraid to serve in the churches of Serpukhov, from the summer of 1928 they - including Metropolitan Sergius himself - often came to the city in order to draw the parishioners to their side. Never before had Serpukhov seen so many hierarchical services. But in spite of all the efforts of the sergianists and the repressive measures of the authorities, for several years eight parishes and the monks of the Vysotsky monastery remained faithful to the Josephite movement. And after Bishop Maximus was raised to the episcopate and became the leader of the movement in the Moscow region, in a short period a significant proportion of the parishes of Zvenigorod, Volokolamsk, Kolomna, Klin, Zagorsk, Skhodny and other cities and villages joined the Josephites. Arrests soon followed. On August 13, 1928, Fr. Alexander was arrested for being "an active participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on October 8 the OGPU condemned him to three years' imprisonment on Solovki, where he worked as a guard during work on drying bogs. Then, in Kem, he worked as a hospital orderly in the same hospital for prisoners where Bishop Maximus worked as a doctor. On February 13, 1930, his sentence was increased by two years. On November 27, 1930 he was arrested in camp and taken under guard with Bishop Maximus, to another investigation in Moscow. There he was accused of being "the leader of the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church and on January 27, 1931 was imprisoned in Butyrki prison for "participating in the anti-Soviet illegal organization 'True Orthodoxy'". On February 18, 1931 he was sentenced to be shot. The sentence was carried out on June 4, 1931. Fr. Alexander was buried in the Vagankovskoye cemetery in Moscow.

Hieromonk Seraphim, in the world Semyon Nikolayevich Bublikov. He was born in 1874 in Moscow province, in a peasant family. He studied in a village school. He was tonsured with the name Seraphim and ordained to the priesthood, serving in the church of St. Nicholas in Berezen, near Serpukhov. On November 14 (15), 1930 he was arrested for being "an active participant in the Serpukhov branch of counter-revolutionary monarchist church organization, the True Orthodox Church". He declared: "I read the prayer for the much-suffering Church because I consider that the Church is persecuted... I have a negative attitude towards the politics of the Soviet authorities... since these authorities... are unquestionably an antichristian power insofar as they do not recognize God and mock religion. The whole politics of this power consists in the reconstruction of life on socialist principles contrary to the spirit of Christianity. I also consider the collective farms to be an antichristian organization insofar as there they have no opportunity to pray or observe the fasts." On February 18, 1931 he was sentenced to death, and on February 23 he was shot.

Hieromonk Cronid, in the world Cyril Irodionovich Dubrovny. He was born in 1871 in the village of Chepelevo, Krolevetsky uyezd, Chernigov

province, in a peasant family, and had an elementary education. He was a novice in Glinsk desert (from 1888), in Holy Trinity - St. Sergius Lavra (from 1895), and in the Kolomna Trinity monastery (from 1897). In 1900 he was tonsured into monasticism. He served as a priest in Kolomna from 1903 to 1908, in the Nikolo-Peginoshsky monastery from 1908 and the Serpukhov Vysotsky monastery from 1909. During the First World War he was a regimental priest on the Romanian front. From 1919 he was living in the Vysotsky monastery. In 1930 he went to serve in the church of the village of Lipetsy, near Serpukhov. He was arrested on November 15 (or 14), 1930 for "participation in the anti-Soviet illegal organization 'The True Orthodox Church'", and on February 18, 1931 was sentenced to be shot in accordance with articles 58-10 and 58-11. The sentence was carried out at the Butovo polygon in Moscow on February 23. He was buried in the Vagankovskoye cemetery.

Hieromonk Nicholas (Trophimovich Ishchenko). He was born on December 2, 1887 in the village of Kosyakovka, Tarashansky uyezd, Kiev province, in the family of a reader. He finished his studies at the Kiev theological seminary. He served as a reader in one of the churches of Cherkassky uyezd (1907 to 1911), in one of the churches in Tarashchansky uyezd (1911 to 1916), and in one of the churches of Zvenigorod uyezd, Kiev province (1916 to 1919). From 1920 to 1926 he served as a priest in one of the churches of the Chigirinsky uyezd, Kiev province. He was imprisoned for two months in 1924 or 1925. In July, 1926 he was convicted of "anti-Soviet activity" and sentenced to one year in Yekaterinoslav prison. He was in prisons in Cherkassk, Kiev, Kharkov and Alexandrovsk. After his release in 1927 he was for six months without a place of residence, and wandered around the villages of Kiev province. He finally found a place in the village of Kupievaty, Kanevsky uyezd, Kiev province. He rejected the declaration of Metropolitan Sergius, and in August, 1929 Archbishop Demetrius (Lyubimov) appointed him rector of the Spaso-Zanarskaya cemetery church in Serpukhov. He was the Josephite dean in Serpukhov from February, 1930. On November 15 (14), 1930 he was arrested for being "a leader of the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and cast into Butyrki prison. On February 18, 1931 he was convicted of "participating in the anti-Soviet, illegal organization, 'True Orthodoxy' (Serpukhov branch)", and in accordance with articles 58-10 and 58-11 was sentenced to be shot. The sentence was carried out on February 23 in Moscow. He is buried in the Vagankovskoye cemetery in Moscow.

Hieromonk Nicodemus, in the world Nicodemus Dmitrievich Rybakov. He was born in 1867 in Simbirsk province, and had an elementary education. He was tonsured and ordained to the priesthood, serving in the church of the Meeting of the Lord in Serpukhov. He composed a "counter-revolutionary prayer" which was used in the Josephite churches together with the prayer "for the much-suffering Church", which was brought from Leningrad. On

November 16 (or 15), 1930 he was arrested in connection with the Serpukhov branch of the True Orthodox Church, and on February 18, 1931 was sentenced to five (or ten) years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk (or Hierodeacon) Terence, in the world Taras Illarionovich Chernyavsky. He was born in 1875 in Grodno province. He served in the church of the Vysotsky monastery in Serpukhov. He was arrested on December 4, 1930 for being “a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 18, 1931 was sentenced to five years in the camps. He was sent to a camp. Nothing more is known about him.

Hieromonk Cosmas, in the world Basil Fedoseyevich Trusov. He was born in 1907 in the village of Demkino, Ryazan province, in the family of a worker. He finished four classes in school. From 1923 he was serving in the Moscow Nikolsky church on Ilyinka. From January to May, 1929 he was the cell-attendant of Bishop Maximus of Serpukhov. In 1929 he was tonsured into monasticism. In March, 1930 he was ordained to the priesthood by Bishop Nectarius (Trezvinsky) in Kazan. He served in the church of the Vysotsky men’s monastery in Serpukhov. He was arrested 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 was sentenced to ten years in the camps in accordance with articles 58-10 and 58-11 for “participation in the anti-Soviet illegal organization ‘True Orthodoxy’”. He was sent to a camp. Nothing more is known about him.

Hieromonk Heliodorus, in the world Ivan Danilovich Trusilin. He was born in 1865 in Simbirsk province into a peasant family, and had an elementary education. In 1913 he returned from Athos to Russia and became rector of the Pokrov church in Serpukhov. He was arrested on November 15, 1930 in connection with the Serpukhov branch of the True Orthodox Church, and on February 18 (5), 1931, in accordance with articles 58-10 and 58-11, was sentenced to five (ten) years in the camps. He was sent to a camp. He once remarked: "We consider the commemoration of the authorities inadmissible for ourselves, because they have been sent by God to punish us, like a whip... The clergy and the monks lived much better under the Tsar since there were no restrictions." His was part of the group case, “The Case of the True Orthodox Church: Moscow, Tver and Serpukhov Branches, 1931”. Nothing more is known about him.

Hieromonk Timon, in the world Timothy Abramovich Nadezhdin. He was born in 1862 in the village of Perkino, Morshansk uyezd, Tambov province, in the family of a reader. He had an elementary education. From 1889 he was living in the Holy Trinity – St. Sergius Lavra, and was ordained

to the priesthood in 1896. He served in the Petersburg podvorye of the Lavra (from 1900), and on the battleship "Peresvyet" (from 1902 to 1904). He returned to the Lavra, and then, from 1913, was living in the Mokryshevsky monastery, Vladimir province. Then he joined the Nikolo-Peshsenky monastery. From July, 1928 he was serving in the church of the village of Safino (Safonovo), Dmitrov region. On January 6, 1931 he was arrested in connection with the affair of the Serpukhov branch of the True Orthodox Church, but on February 5 he was released and the case was shelved. In 1937 he was living next to the church in the village of Cherneyevo, Kommunistichesky region, Moscow district. He was sentenced to be shot. The sentence was carried out on March 14, 1938. He was buried in Butovo.

Priest Nicholas Vasilyevich Troitsky. He was born in 1875 in the village of Moksheyevo, Ryazan province, in the family of a priest. He finished his studies at the Moscow theological seminary in 1897. He was married with a daughter. In 1914 he was ordained to the diaconate, and in 1919 - to the priesthood. He served in the church of the Resurrection on the Taganka. On August 19, 1930 he was arrested in connection with the affair of the Serpukhov branch of the True Orthodox Church. It was in his house that documents were found giving the OGPU the opportunity to advance a convenient story about a plot against Soviet power. Among them were two brochures by Fr. Alexander Levkovsky, "The Lips of a Priest must keep Knowledge" and "What an Orthodox Christian must know", which made plain the antichristian essence of Soviet power. During the next month five searches were carried out in the flat of the arrested priest, which, however, produced no results. On August 19, 1930 he was arrested, and on February 18, 1931 was sentenced to be shot in accordance with articles 58-10 and 58-11 for "participation in the antisoviet illegal organization, 'True Orthodoxy'". He was shot on February 23, 1931.

Priest Basil Nikolayevich Shishkanov. He was born in 1903 (1902) in Rzhev, Moscow (Tver) province into a tradesman's family, and went to a village school. Until 1928 he served in Tver, first in a women's monastery in Tver, then, from 1922 to 1924 - in the Spaso-Preobrazhensky cathedral, and from 1924 in a women's monastery again in the rank of deacon. He was married with two children, and was disenfranchised. From April, 1928 he became a Josephite and served as a deacon in a church in Tver from 1928 to 1929, and from autumn, 1929 in the village of Gora, Orekhovo-Zuyevo district. On May 23, 1930 (according to another source, in 1928) he was ordained to the priesthood by Bishop Sergius (Druzhinin) in Petrograd. He was sent from Tver to serve in the Trinity cathedral in Serpukhov from May, 1930. He was arrested on November 15, 1930 for being "an active participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". He declared: "I, as an Orthodox Christian, have always been an opponent of Soviet power, because Soviet power does not believe in God, implants atheism and persecutes the Church

and the clergy. I commemorate Metropolitan Peter and the bishops and priests that are in prison and exile." During a search a photograph of Metropolitan Peter was found on him. On December 1 he was convicted of "participation in the anti-Soviet illegal organization, "True Orthodoxy'", and on February 18, 1931, in accordance with articles 58-10 and 58-11, was sentenced to ten years in the camps. He was sent to a camp. Nothing more is known about him.

Hierodeacon Terence (Illarionovich Chernyavsky). He was born in 1875 in Grodno province. He was tonsured and ordained to the diaconate, serving in the church of the Vysotsky monastery in Serpukhov. On December 4, 1930 he was arrested for being "an active participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Paul Trofimovich Avramenko. He was born in 1891 (1901) in the village of Melikhi, Lokhvitsky uyezd, Poltava province in a peasant family. He served in the village of Novo-Nikolskoye, Serpukhov region. On November 15, 1930 he was arrested in connection with the Serpukhov branch of the True Orthodox Church and was imprisoned in the Butyrki prison in Moscow, being accused of "participation in the anti-Soviet organization 'The True Orthodox Church'". On February 18, 1931 he was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Deacon Basil Matveyevich Kholyavko. He was born in 1900 in Zinovievsky district into a peasant family. He finished two classes in a school and courses for readers, and was then ordained to the diaconate. In the 1920s he was serving in churches in Moscow and Serpukhov. On November 5, 1930 he was arrested in connection with the Serpukhov branch of the True Orthodox Church, and on February 18, 1931 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Nun Maria, in the world Maria (?) Vasilyevna Koroleva. She was born in 1895 in the village of Beketovo, Vladychinsky region, Moscow province into a peasant family. She lived in Serpukhov. She was arrested on December 3, 1930 and cast into Butyrki prison. On February 5, 1931 she was convicted of "participation in the anti-Soviet illegal organization, "True Orthodoxy'", and sentenced to three years' imprisonment in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Matrona (Dmitrievna Merzlyakova). She was born in 1875 in the village of Kishkino, Serpukhov uyezd (according to another source, in Serpukhov) and lived in Serpukhov. On November 15, 1930 she was arrested in connection with the Serpukhov branch of the True Orthodox Church, and

on February 18, 1931 was sentenced to five (?) years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Nadezhda, in the world Nadezhda (?) Konstantinovna Sharapova. She was born in 1873 in Serpukhov, and lived there. On December 9, 1930 she was arrested in connection with the affair of the "organization True Orthodoxy" and on February 18, 1931 was sentenced to the camps.

Nun Elizabeth (Elikonida), in the world Eudocia Nikitichna Volkova. She was born in 1890 in Serpukhov, and in the 1920s lived in the Holy Trinity monastery. By 1930 she was living in Serpukhov again and brought money collected by the local clergy and laity (the clergy contributed fifteen roubles a month) to exiled Josephites living in the north. She was arrested on November 15, 1930 and cast into the Butyrki prison in Moscow. On February 18, 1931 she was condemned by the OGPU for "participation in the anti-Soviet illegal organization 'True Orthodoxy'" and was sentenced to five years in the camps. Nothing more is known about her.

Nun Nina, in the world Nina (?) Grigoryevna Barinova. She was born in 1900 (1895) in the village of B. Kamenka, Samara province into a peasant family. In the 1920s she was a nun in the Volokolamsk monastery. By 1931 she was living in the Volokolamsk region (according to another source, Moscow). She was arrested on January 3, 1931 for being a member of the Serpukhov branch of the True Orthodox Church, and cast into Butyrki prison. On February 18 she was convicted of "participation in the anti-Soviet illegal organization, 'True Orthodoxy'", and in accordance with articles 58-10 and 58-11 was sentenced to five years in the camps. Hers was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver, Serpukhov branches, 1931". Nothing more is known about her.

Nun Maria (Vasilyevna Koroleva). She was born in 1895 in the village of Beketovo, Tver uyezd, Moscow province. She lived in Serpukhov, and in September (or December 3), 1930 was arrested for being a member of the Serpukhov branch of the True Orthodox Church. She was cast into the Butyrki prison in Moscow. On February 18, 1931 she was sentenced to three years' exile for "participation in the anti-Soviet illegal organization 'True Orthodoxy'", and sent to Kazakhstan. Nothing more is known about her.

Nun Eudocia (Nikitichna Volkova). She was born in 1890 in Serpukhov and received an elementary education. She was tonsured in the Holy Trinity monastery. On November 15, 1930 she was arrested in connection with the Serpukhov branch of the True Orthodox Church. On February 18, 1931 she was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Boris Konstantinovich Andronnikov. He was born in 1898 in Tver province. His father was a circuit judge and a state councillor. In 1913 he graduated from the juridical faculty of Moscow University, and became a member of the college of defence lawyers in Serpukhov. On November 15, 1930 he was arrested in connection with the Serpukhov branch of the True Orthodox Church. On February 18 he was sentenced to death, and on February 23 he was shot at Vagankovskoye cemetery.

Ilya Sergeyeovich Krylov. He was born in 1877 in Orel province into a peasant family, and received an elementary education. From 1905 he was serving as a policeman. In 1918 he was living in Serpukhov. He was disenfranchised. On December 19, 1930 he was arrested for being “a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 18, 1931 was sentenced to ten years in the camps, and was sent to a camp. Nothing more is known about him.

Basil Petrovich Kuznetsov. He was born in Serpukhov, where he lived. Until the revolution he was a trader. In the 1920s he was without work. On November 15, 1930 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 18, 1931 he was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Michael Konstantinovich Barbashov. He was born in the 1880s in Serpukhov, where he lived and worked as a cobbler. He was also a member of a parish council. On December 4, 1930 he was arrested for being “an active participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 18, 1931 was sentenced to five years’ exile and sent to Kazakhstan. Nothing more is known about him.

Alexis Alexeyevich Myasnikov. He was born in 1890 or 1891 in Serpukhov, the son of a tradesman. He finished three classes of elementary school. From 1918 to 1920 he served in the Red Army in Serpukhov as a copyist. Until 1924 he was a tradesman. At the time of his arrest he was an accountant in a Serpukhov factory. He was married and a home-owner. On November 15, 1930 he was arrested for being “a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 18, 1931 was sentenced according to articles 58-10 and 58-11 to five years’ exile and sent to Kazakhstan. Nothing more is known about him.

Alexis Alexeyevich Ulitin. He was born in 1872 or 1873 in Serpukhov, where he finished five classes in a city school, and was married. Until 1929 he was a trader, but at the time of his arrest was “without definite occupation”.

On November 23, 1930 he was arrested for being “an active participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On February 18, 1931 he was convicted of “participation in the anti-Soviet illegal organization, ‘True Orthodoxy’”, and in accordance with articles 58-10 and 58-11 was sentenced to five years’ exile and was sent to Kazakhstan. His was part of the group case, “The Case of the True Orthodox Church: Moscow, Tver and Serpukhov Branches, 1931”. Nothing more is known about him.

Anatolius Petrovich Kremyshevsky, the father of Fr. Alexander Kremyshevsky. He was born in Serpukhov in 1870 in the family of a priest. He was an accountant, but then, in 1924 became a pensioner on invalid status. He was a member of the parish council of the Trinity cathedral in Serpukhov, where the rector was his son, Fr. Alexander. In September, 1930 he went with his wife to visit his exiled son on Solovki. On November 23, 1930 he was arrested and cast into Butyrki prison in Moscow for being “a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On February 18, 1931 he was sentenced to five years’ exile for “participation in the anti-Soviet illegal organization ‘True Orthodoxy’” and sent to Kazakhstan. Nothing more is known about him.

Olga Alexeyevna Bogolepova. She was born in Serpukhov, in the family of a priest. She lived in Serpukhov, doing housework. On November 26, 1930 she was arrested for being “a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On February 18, 1931 she was sentenced to five years’ exile and sent to Kazakhstan. Nothing more is known about her.

Melanya Timofeyevna Kapinkina (or Kopinkina). She was born in 1872 in the village of Dubovichi, Chernigov province and was the wife of the overseer of an estate in Chernigov province. A spiritual daughter of Bishop Maximus, she gave him shelter. At the moment of her arrest in Serpukhov on November 24 (25), 1930 she was widowed. She was accused of “participating in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church” - “an organization for defence against the atheist authorities”. In accordance with articles 58-10 and 58-11 she was sentenced to three years’ exile and sent to Semipalatinsk. On December 23, 1937 she was arrested there. On December 26 she was sentenced to death and shot.

Maria Alexandrovna Povedskaya. She was born in Serpukhov, and was a house-owner and a house-wife. On November 24, 1930 she was arrested for being “a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on

February 18, 1931 was sentenced to five years' exile in Kazakhstan. Nothing more is known about her.

Euphemia Ivanovna Pozdnyakova. She lived in Serpukhov. From February, 1929 she was working as Bishop Maximus' cook. On November 24, 1930 she was arrested for being "a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Barbara Vasilyevna Sokolova. She was born in Serpukhov into the family of a priest. On December 9, 1930 she was arrested for being "an active participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

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Other Serpukhov Josephites arrested and convicted in this period included:

Archimandrite Panteleimon, in the world Peter Ivanovich Orlov. He was superior of the Serpukhov Vysotsky monastery. He joined the Josephites in January, 1928. In June, 1929 he was arrested and exiled.

Igumen Nicon (Khrilokovin) of the same monastery. He was also imprisoned at this time, as was the superior of the Spaso-Zanarskaya cemetery church **Protopriest Nicholas Bogolepov.**

Hieromonk Michael (Vasilyevich Dobrokhotov). He was born in 1867 in the village of Bogolyubovka, Buzuluk uyezd, Samara province and was educated at home. From 1890 he was living in a monastery, was tonsured and ordained to the priesthood. In 1914 he was serving at the front as a regimental priest. From 1916 he was serving in Optina Desert, and from 1923 he was serving in the church of the Ascension in a monastery in Serpukhov. On August 18, 1928 he was arrested for being "a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on October 8 was sentenced to three years' exile and was sent to the north. In 1931, after his release, he lived in the village of Svinskaya, Zaoksky region, without a fixed occupation. On August 30, 1937 he was arrested "for organizing illegal churches and carrying out counter-revolutionary agitation". On October 17 he was sentenced to death, and on October 21 he was shot at the Butovo polygon.

Priest Alexander Nikolayevich Voronkov. He was born in 1878 (1893) in Kashira, Moscow province and served in the village of Vikhorni, Mikhnevsky region, Serpukhov region. In the autumn of 1929 he was arrested for being "a

participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 3, 1930 was sentenced to three years in the camps and was sent to a camp. In 1932 he was released from camp, and in 1935, after release from exile, returned to Vikhorni. In 1937 he was arrested again and sentenced to death and shot.

Hierodeacon Barsanuphius, in the world Constantine Ivanovich Bezsonov. He was born in 1893 in Serpukhov. From 1917 to 1919 he was a novice in the Holy Trinity – St. Sergius Lavra. In 1921 he was tonsured. From 1923 he was occupied in trade. In 1925 he was ordained to the diaconate and served in a church in Serpukhov. On August 13, 1928 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on October 8 was sentenced to three years in the camps and sent to Solovki. In 1931 he was released from the camp and sent for three years to the north. In 1934 he was released from exile and settled in the village of Chentsovo, Zaoksky region, Moscow province. In 1937 he was arrested and sentenced to death. He was shot at the Butovo polygon.

Basil Ivanovich Levkovsky. He was arrested in 1929 for “participating in the Serpukhov branch of the ‘True Orthodox Church’, and was sentenced to three years’ exile in Siberia. He was sent to the village of Yarkino, Boguchansky region, Kansky district, Krasnoyarsk region. Nothing more is known about him.

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The following were convicted in “The Case of the Serpukhov branch of the ‘True Orthodox Church’, thirteen people, Serpukhov, 1931-32”:

Hieromonk Jerome, in the world Ivan Prokofyevich Scherbatov. He was born in about 1861, and served in the village of Alexandrovka, Serpukhov region for five years. Then he was transferred to the village of Chentsovo, Zaoksky region. He became a Josephite in November, 1931, and on December 11, 1931 he was arrested and cast into Butyrki prison. On January 31, 1932 he was accused of “belonging to the Serpukhov branch of the counter-revolutionary church-monarchist organization, ‘The True Orthodox Church’ of Josephite tendency under the leadership of Priest Fr. Arcadius Zolotavin”. He was released under guard in view of his advanced age and the fact that he had joined the organization only in November. Nothing more is known about him.

Priest Basil Ivanovich Preobrazhensky. He was born in 1879 in Serpukhov, the son of a reader who died when Basil was eight years old. Until 1898 he lived with his brother, Theodore Ivanovich, who died in 1924. In 1896 he finished his studies at the Perervinskoye theological school. In 1898 he

became reader, and later priest, in the “Nikola-Budki” church in Serpukhov. Fr. Basil had a wife, Pelagia Vasilyevna, and two sons and two daughters. In April, 1930 he was sentenced to six months forced labour “for serving molebens in the homes of believers”. On December 9, 1931 he was arrested again and cast into Butyrki prison in Moscow. During his interrogation, Fr. Basil said that the church of “Nikola-Budki” had no communion with Metropolitan Sergius (Stragorodsky) since he did not share his views on the Church and Soviet power as expounded in his “Declaration”. The church could not pray for Soviet power, which was headed by atheist communists and which had inflicted harm on the Orthodox Church through such actions as anti-religious propaganda, the removal of teaching the Law of God in schools, the closing of churches, etc. Metropolitan Sergius denied that the Orthodox Church was being persecuted at the same time that churches were being closed without the agreement of believers, and the clergy were being arrested and exiled. With regard to collective farms, Fr. Basil said that organized cooperative labour was more productive, but insofar as the collective farms were being constructed by the atheist authorities and atheism was being implanted in them, and churches closed, such undertakings were not pleasing to God, and there was not necessity for a believing person to enter a collective farm. On the basis of Holy Scripture, Fr. Basil came to the conclusion that Soviet power had been allowed by God because of our sins, and for that reason believers must bear their sufferings, and soon the Antichrist would appear. He did not recognize that he was guilty of counter-revolutionary and anti-Soviet behaviour, but admitted partial guilt in the fact that by reason of his religious convictions he disagreed with the politics of the authorities in relation to the Church and religion. On January 31, 1932 he was convicted by the OGPU of “anti-Soviet agitation”, and in accordance with articles 58-10 and 58-11 was exiled for three years to Kazakhstan.

Priest Arcadius Mikhailovich Zolotavin. He was born in 1896 in the village of Lebyazhye, Dalmatovsky region, Sverdlovsk province, the son of a priest. After going to Yekaterinburg theological seminary, he served as a priest in Kaslinsky factory, Urals province. In 1924 he was transferred to the village of Talitskoye, and in 1927 - to the village of Konoshi. In 1930-31 he entered into communion with the Catacomb Bishop Sinesius (Zarubin) of Izhevsk, and in March, 1931 was serving in Izhevsk. From April to July, 1931 he was on leave, and lived with his father in the village of Brotkolmatskoye, Urals province. After the arrest of Bishop Sinesius he went to Serpukhov, where he began serving in the Trinity cathedral in July. In the same month he visited the church of St. Nicholas the Big Cross in Moscow and met its rector, Fr. Michael Lyubimov. Until August he lived in Serpukhov without a permit with three parishioners who were later arrested and indicted in the same case with Fr. Arcadius. Learning that the police were searching for him, he went first to Moscow and then to his parents in the Urals. He returned again on November 7, but, warned of his impending arrest, again went to Moscow, where he was arrested on November 16 together with **Protopriest Paul Silin.**

He was cast into Butyrki prison. On January 31, 1932 he was convicted of being "a leader of the Serpukhov branch of the counter-revolutionary church-monarchist organization, 'The True Orthodox Church' of the Josephite schism". He was accused that during services he received the exiled Bishop Maximus and other priests, and read a prayer about the much-suffering Church. During his interrogation, Fr. Arcadius said that he did not share the views of Metropolitan Sergius since the latter demanded prayers for Soviet power and denied the fact of the struggle of this power against the Church. With regard to Soviet power, Fr. Arcadius said that at its head stood atheists who were preparing the way for the Antichrist. Signs of the coming of the Antichrist into the world were increasing unbelief in God, persecutions of true Christians, disobedience of children, lawlessness and dishonour. In accordance with articles 58-10 and 58-11, he was sentenced to three years in the camps. In February he arrived in Lodeinoye Polye, Svirlag. Later he served as a retired priest in the village of Bagaryak, Sverdlovsk province. On February 19, 1935 he was arrested, being "without a definite domicile or place of work". On September 16, 1935 he was sentenced to five years in the camps. Nothing more is known about him.

Subdeacon Vladimir Alexandrovich Nazarov. He was born in 1904 in the village of Romanovo, Aleksin uyezd, Tula province. From 1918 to 1920 he worked in the food industry in Serpukhov. From 1920 to 1924 he worked as a clerk in a fabric factory in Serpukhov. In 1924 he became a subdeacon attached to Bishop Alexis (Gotovtsev) of Serpukhov. In the middle of 1926 he was recruited into the Red Army, where he served in the frontier forces as a clerk until December, 1928. Between 1929 and 1931 Vladimir Alexandrovich did not serve in church. He was a parishioner in the church of the Meeting of the Lord, which was under the omophorion of Bishop Maximus. He knew Vladyka well and shared his views. He also knew Bishop Arsenius (Zhadanovsky), who was living in Kuzmenki at the beginning of the 1930s. Vladimir Alexandrovich also used to visit the church of the Prophet Elijah where Fr. Arcadius Zolotavin was serving. During this period he had various temporary jobs, included registrar at the first surgical hospital from 1930 to June, 1931, and from June, 1931 – worker in the 9th military-surgical office. On December 9, 1931 he was arrested and cast into Butyrki isolator. On January 31, 1931 he was convicted by the OGPU of "belonging to the Serpukhov branch of the counter-revolutionary church-monarchist organization, 'The True Orthodox Church' of Josephite orientation under the leadership of the priest Fr. Arcadius Zolotavin". He refused to recognize his guilt. He was sentenced, in accordance with articles 58-10 and 58-11, to deprivation of the right to live in a series of central region of the country for three years. He went to live in the city of Yelets, Lipetsk province. Nothing more is known about him.

James Afanasyevich Voronin. He was born in 1862 in Serpukhov into a lower-middle class family. Until 1926 he was a trader in leather goods and

cattle, later he lived with his children. He was a parishioner of the church of the Meeting and was a follower of Bishop Maximus. On December 9 he was arrested and cast into Butyrki prison. On January 31, 1932 he was convicted of "belonging to the Serpukhov branch of the counter-revolutionary church-monarchist organization, 'The True Orthodox Church' of Josephite orientation under the leadership of Priest Arcadius Zolotavin". In accordance with articles 58-10 and 58-11, he was sentenced to three years' exile in Kazakhstan. He arrived in Kazakhstan in December, 1932. Nothing more is known about him.

Basil Alexeyevich Novikov-Astapov. He was born in 1892 in Vysotskaya sloboda in Serpukhov into a peasant family. He was a nursery gardener. From 1925 he was a member of the church-parish council (president from 1930) and treasurer of church of the Meeting of the Lord in the Vysotsky monastery, Serpukhov. He had been brought up since childhood in this church, and himself led a monastic form of life. He organized a secret monetary fund and help to exiled clergy, and supported the position of Bishop Maximus. On September 24, 1931 he was arrested, and on November 24 was condemned by the OGPU for "belonging to the Serpukhov branch of the counter-revolutionary church-monarchist organization, 'The True Orthodox Church' of Josephite orientation under the leadership of Priest Fr. Arcadius Zolotavin". In accordance with articles 58-10 and 58-11, he was sentenced to three years in the camps. Basil Alexeyevich was also accused that together with some nuns he expelled some "red" priests of sergianist orientation who had been sent to the church instead of some arrested priest. At his investigation Basil Alexeyevich declared that it was the "Tikhonites" who should serve the Holy Church, and not "sergianists", who refuse to pray in church for exile clergy. Basil Alexeyevich was also held responsible for the creation of the secret monetary fund to help exiled priests. He refused to recognize his guilt, and declared that he considered his conduct correct. Nothing more is known about him.

Tatyana Yakovlevna Malashina. She was born in 1881 or 1899 in the village of Nekhoroshenskoye (Nizhneye Shakhovo), Serpukhov region, Moscow province into a peasant family. From 1904 to 1928 she worked as a weaver at the "Krasnij Tekstilshchik" factory in Serpukhov. In 1928 she left on a pension because she was an invalid. In the same year she became a member of the church-parish council of the Trinity cathedral in Serpukhov. In the summer of 1931 she went to Moscow with the rector of the Trinity cathedral, Fr. Arcadius Zolotavin. They visited the church of St. Nicholas – Big Cross, where they met Fr. Michael Lyubimov (the future Bishop Lazarus). In November, 1931 Tatyana Yakovlevna was summoned to an interrogation at the OGPU. On the same day she warned Fr. Arcadius that her summons might led to his arrest. At the request of Protopriest Paul Silin, she took food to Bishop Arsenius (Zhadanovsky), who was living in the village of Kuzmenki, Serpukhov region, but was not admitted to him (probably by his

cell-attendants). On December 9 she was arrested, and on January 31, 1932 she was convicted of "belonging to the Serpukhov branch of the counter-revolutionary church-monarchist organization 'The True Orthodox Church' of the Josephite orientation under the leadership of Priest Fr. Arcadius Zolotavin". In accordance with articles 58-10 and 58-11 she was sentenced to deprivation of the right to live in Moscow province for three years. She was released from prison under guard in February, 1932. Nothing more is known about her.

Nina Georgievna Ignatova. She was born in 1883 in Serpukhov into a lower-middle-class family, and went to a special school attached to the Serpukhov community of the Red Cross. From 1905 she worked as a nurse in a factory, while attending the Trinity cathedral in Serpukhov. On January 31, 1931 she was convicted of "anti-Soviet agitation", and sentenced in accordance with articles 58-10 and 58-11 to deprivation of the right to live in various provinces for three years. At her interrogation she witnessed that the authorities were not commemorated in the cathedral because the True Orthodox Church cannot commemorate atheists. Soviet power had been allowed by God for the sins of the people. On February 12, 1932 she went to live in Yelets. Nothing more is known about her.

Elizabeth Yakovlevna Mikhailischeva. She was born in 1875 in Serpukhov into a merchant's family. From 1890 to 1916 she worked as a seamstress in a factory in Serpukhov. In 1916 she retired on a pension. In 1931 she helped the priest of the Trinity cathedral, Fr. Arcadius Zolotavin, whose parishioner she was, to hide. For several days he hid in her home. On December 9, 1931 she was arrested and cast into the investigatory isolator in the Butyrki prison. On January 31, 1932 she was convicted of "belonging to the Serpukhov branch of the counter-revolutionary church-monarchist organization 'The True Orthodox Church' of the Josephite orientation under the leadership of Priest Fr. Arcadius Zolotavin". In accordance with articles 58-10 and 58-11 she was sentenced to deprivation of the right to live in Moscow province for three years. She was released under guard on February 12, 1932, and went to the city of Yelets. Nothing more is known about her.

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In 1927 **Priest Constantin Fyodorovich Yarov** was born in 1883 in the village of Lunino, Moscow province. He was rector of the Nikolskaya church in the village of Buturlino, Serpukhov uyezd, Moscow province. His church warden **Ivan Sergeyeovich Vasilyev** was born in 1869 in the village of Martyankovo, Serpukhov uyezd, and was a metal-worker. They did not allow the atheist members of the Komsomol to put a radio-receiver on the church bell-tower. In July, 1929 an eighteen-year-old Komsomol member, Aksenov, died in the neighbouring village of Levashovo. Fr. Constantine at the request of his parents buried the youth, although the Komsomol members tried to

hinder this and arranged an anti-religious meeting. After this a campaign was started against Fr. Constantine, Deacon Sergius Troitsky, Ivan Vasilyev, the members of the church council and other people who took part in the burial. A local newspaper accused the churchmen of "hooliganism" and preventing the Komsomol from burying the youth according to communist rites. An investigation cleared the priest, but on September 3 Fr. Constantine and Ivan Vasilyev were arrested and cast into Serpukhov Domzak. The investigation found that there was not enough evidence to incriminate the two men but they were condemned in any case in view of their "social danger". On November 4 they were sentenced in accordance with articles 58-10 part 2 and 202 and Fr. Constantine was sent to Solovki for three years. However, on May 6, 1931 he was sent for the remainder of his sentence to exile in the north, to a camp in Kotlas. At the beginning of the war he was allowed to return home, and died on August 30, 1942. Ivan Vasilyev, meanwhile, was exiled to Zhamshi, Karaganda, Kazakhstan. He lived in a tiny dugout with two other people, and developed rheumatism of the legs. His sentence ended on September 3, 1932, but he was not released, and in any case he could not walk the 400 versts to the nearest railway station. In spite of appeals by his son to the authorities, he died in Zhamshi on December 6, 1932 and was buried in a common grave.

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 872; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 597-600; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville: Holy Trinity Monastery Press, 1949-57; Bishop 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, pp. 17, 19; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 6; Schema-Monk Epiphanius (Chernov) Tserkov' Katakombnaya na Zemlye Rossijskoj, 1980 (typescript); A.P., in Pravoslavnyaya Rus', N 7 (1532), April 1/14, 1995, pp. 9-10, from N. Astafyeva, E. Serovaya, "1930: OGPU obvinyayet pravoslavnykh svyashchennikov v zagovorye protiv sovyetskoj vlasti", Moskovskaya Pravda, 8 October, 1993; M.V. Shkarovsky, "Iz noveishej istorii Russkoj Tserkvi", Pravoslavnyaya Rus', N 18 (1543), September 15/28, 1995, pp. 9-12; M.V. Shkvarovsky, Iosiflyanstvo, St. Petersburg: Memorial, 1999, pp. 66, 290-291, 333, 334, 338-345; "Maksim, episkop Serpukhovskij", Vozdvizheniye, N 8, February, 1995; Victor Antonov, "Svyashchennomuchenik Sergij (Druzhinin)", Pravoslavnyaya Zhizn', 48, N 2 (554), February, 1996, p. 8; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 30-31, 394, 415, 534, 642-643; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; I.I. Osipova, "Skvoz' Ogon' Muchenij i Vody Slyozy", Moscow: Serebryanniye Niti, 1998, pp. 260, 312, 334, 339, 358; K.V. Glazkov, "Novomuchenik Episkop

Serpukhovskij Maxim (Zhizhilenko) 1931-2001gg.", *Pravoslavnaya Zhizn'*, 51, N 2 (613), February, 2001, pp. 1-9; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1185; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

14. HIEROCONFESSOR MICAH, BISHOP OF KALUGA

Bishop Micah, in the world Michael Fyodorovich Alexeyev, was born on January 23, 1851 in the Saint Petersburg diocese into a noble family. At the age of ten he was deprived of his mother. In 1872 he graduated from the St. Petersburg Naval Cadet Corps and served in the Naval Department, reaching the rank of Captain First Class. During this period he carried out voyages around the world.

From his early years he was a spiritual son of St. John of Kronstadt; and on being widowed, in 1890, he and Prince Turkestanov, the future metropolitan, on the advice of St. John, entered the Optina Hermitage as novices.

Once Elder Ambrose blessed Novice Michael to give the emperor a gift on his namesday. Two days later he blessed him to give St. John of Kronstadt a gift on his namesday. On seeing him in church, St. John was worried that the novice had abandoned the monastery, and was relieved to learn the truth. On the death of Elder Ambrose in 1891, St. John blessed him to take up the path of learned monasticism.

Bishop John of Pechersk recounts the following story from Michael's short stay in Optina: "Being people of upper-class origin, they [he and Prince Turkestanov] continued to love comforts and certain worldly diversions even while at Optina Hermitage, such as taking a samovar into the forest and holding tea parties there.

"Although there was nothing reprehensible in such conduct, nevertheless the Superior of Optina Hermitage did not care for it.

"Once the Superior summoned these novices and told them that since they were educated people, it would be better for them to enter the Ecclesiastical Academy and follow an academic career.

"Prince Turkestanov agreed immediately, but Captain Second Class Alexeyev told the Superior that, inasmuch as he had received a blessing to go to Optina from Father John of Kronstadt, he must first of all ask a blessing from Father John to leave. The Superior agreed wholeheartedly with this and blessed Alexeyev to go to Father John.

"Father John blessed Alexeyev to enter the Ecclesiastical Academy and said to him these prophetic words:

"You will finish the academy and will attain to the rank of a hierarch, and you will be a bishop in my homeland, in Arkhangelsk."

"Father John's prophecy was fulfilled exactly..."

In June, 1892 he entered the Moscow Ecclesiastical Academy at forty-six years of age, graduating in 1896. On October 10, 1892 he was tonsured into the mantia by Archimandrite Anthony (Khrapovitsky). On October 17, 1892, he was ordained to the diaconate, and on May 16, 1893 he was ordained to the priesthood. In 1896 he was appointed supervisor of the Zhirovitsky spiritual school, but on December 4 he was transferred to the post of Synodal sacristan in the church of the twelve apostles in the Kremlin. On May 20, 1897 he was made igumen, and in December - superior of the St. Joseph of Volotsk monastery. On January 30, 1898 he was raised to the rank of archimandrite. On June 2, 1901 he was appointed superior of the monastery of St. Vladimir in the Chersonese.

On May 19, 1905 he was consecrated Bishop of Sarapul, a vicariate of the Vyatka diocese, in Vyatka, where he ruled his flock, did missionary work and looked after homeless children. On August 25, 1906 he was appointed Bishop of Vladimir in Volhynia, where he worked hard with Bishop Anthony (Khrapovitsky) of Volhynia to educate the peasants against Latin propaganda.

On October 30, 1908 he was appointed bishop of Archangelsk, thereby fulfilling a prophecy of St. John of Kronstadt: "You will be bishop in my homeland." St. John died only a few weeks later, happy that the monastery he had founded in his birthplace of Sura, and other charitable institutions, were in the safe hands of Bishop Micah.

On April 17, 1912, he became Bishop of Ufa [\\\\\\\\\\\\\\\\\\\uufa](#) and Menzelinsk. Here he was very active in the mission field and in charitable works.

On December 22, 1913 he was retired for reasons of poor health and was appointed to live in the Pochayev Lavra. However, on January 2, 1914, this order was changed, and he settled in Optina Hermitage. He lived there until his arrest on Palm Sunday, 1923 together with Archimandrite Isaac (Bobrikov) and many other Optina monks. He was in prison for a few weeks. On his release he moved to Kozelsk, where he lived in a flat and served in the Dormition cathedral. We know that he rejected the declaration of Metropolitan Sergius because it is recorded in the records of the trial of the Kaluga priest Fr. Alexander Brilliantov in 1930 that when Fr. Alexander signed the declaration Bishop Micah called him "a red heretic" and banned parishioners from entering his church. He rejected renovationism and sergianism, and received renovationists into communion only through repentance. He died on February 16, 1931.

(Sources: I.K. Sursky, Otyets Ioann Kronshtadtsky, Belgrade, 1941, chapter 50, translated in The True Vine, N 33, vol. 6, no. 3, 1994, pp. 53-54; M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological

Institute, 1994, p. 981; Monk Ambrose (von Sivers), "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; Tsvetochki Oprinoj Pustyni, Moscow: Palomnik, 1995, p. 168; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

15. HIEROMARTYR BENJAMIN, BISHOP OF RYBINSK

and those with him

Bishop Benjamin, in the world Basil Konstantinovich Voskresensky, was born on January 15, 1871 in the village of Pereslavstevo, Uglich uyezd, Yaroslavl province into the family of a village priest. Two of his brothers were priests. In 1892 he finished his studies at the Yaroslavl theological seminary, and in 1896 graduated from Moscow Theological Academy. He was ordained as a hieromonk in the same year. According to one source, he then went to teach in the Yaroslavl theological seminary. In 1897 he went to teach Russian literature and history in Kutaisi theological seminary. On July 2, 1901 he became a teacher in the Tiflis theological seminary. At the same time he studied the theory of music at the Imperial musical school in Tiflis. On March 10, 1908 he was transferred to the Vyatka theological seminary, and on May 5, 1909 - to the Vologda theological seminary. On April 4, 1911 he became teacher of Holy Scripture in the Yaroslavl theological seminary. From 1916 to 1919 he was a teacher in the Yaroslavl railway school.

On June 4, 1921, at a congress of the clergy of Romanovo (Tutayevo) uyezd, he was elected as first candidate for the see of Romanovo. On October 9, 1921, he was consecrated Bishop of Romanovo (Tutayevo), a vicariate of the Yaroslavl diocese. In the summer of 1922 he was arrested for "keeping stamps and blanks" and for "not carrying out the orders of Soviet power", and was cast into prison in Yaroslavl. On October 28 he was convicted of "using the religious prejudices of the masses in order to overthrow the Workers and Peasants' Power", and in accordance with article 119 was sentenced to seven years' imprisonment. In 1926 he was freed on amnesty.

On June 11 (or 14), 1927 Vladyka Benjamin was arrested in Poshekhonye (or Tutayevo) for "anti-Soviet agitation" or "monarchist agitation" and cast into Yaroslavl special isolator. This "monarchist agitation" consisted in the deacon saying during a hierarchical liturgy: "O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly" (Psalms 20.1). He was accused that "in his entourage and during services he conducted anti-Soviet agitation, and expressed dissatisfaction with measures taken in relation to the Church". "On June 11 he gave a sermon, whose content came down to a sharp criticism of the Communist party, which was inducing mistrust in the broad masses of the people. In it he also referred to Edison and other scientists who firmly believed in and recognized God..." On September 23, he was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan in "The Case of Bishop Benjamin (Voskresensky), Priest V.I. Stratilatov and others, Yaroslavl, 1927". He was exiled to Dzhambait and then Kara-Tobe in Western Kazakhstan.

According to one source, from 1927 to 1930 he was counted as Bishop of Rybinsk.

During his exile (probably at the beginning of 1929) Vladyka Benjamin separated from Metropolitan Sergius. On June 16, 1929 he wrote to Fr. Flegont: "Metropolitan Sergius has begun an undertaking that is complex and difficult in its spiritual basis. Aiming to legitimize the civil situation of the Church in the contemporary State, the metropolitan has done something without precedent in the history of the Church - an experiment in joining two mutually denying elements - the Kingdom of God and the kingdom of atheism, the Kingdom of Christ and the kingdom of antichrist. Metropolitan Sergius has always been noted for his well-known suppleness of mind. Here he has taken this suppleness beyond its measure and become its victim.

"The declaration has placed the Church in a position in relation to the contemporary State that she cannot accept while remaining the Church. Our State has openly, in front of the whole world, inscribed on its banner atheism and the struggle with religion, with Orthodoxy in particular. It is a struggle until final victory, until the complete death of religion. The Church can never say to such a government: 'I am with our government', and to the atheist people: 'I am with our people'. The Church can never say: 'the joys and successes of our civil homeland are our joys and successes, and its failures - our failures.' Our Christian homeland under the leadership of the God-fighting government is being systematically and swiftly reconstructed. It is already something new, its building in all branches of its life is atheist and antichristian, an atheist homeland is being formed. The joys and successes of its atheist construction cannot be the joys of the Church. The concept of the homeland is complex. It is composed of geographical, national, political, social, everyday and religious elements. Of these only one has so far remained untouched for us - the geographical. And not even that entirely. Atheism is defiling even the land. The atheist homeland is no longer a sacred homeland. For the Christian it has ceased to be the homeland. The Christian cannot call the atheistically constructed homeland his homeland, and still less can he rejoice in its joys and successes. The joys and successes of the atheist homeland strengthen the atheism of the homeland and for that reason cannot be the joys of the Christian.

"Metropolitan Sergius, by standing up for atheism and the God-fighting government, by assuming to himself the joys and successes of the atheistically constructed, God-fighting homeland, has 'bowed' the Church of Christ under a foreign yoke with unbelievers. They say: it is possible to distinguish the civil element from the religious. That is either an error or a sophism. Socialism understood in an abstract sense is a purely economic system. For that reason many think that it is possible to construct economic life without touching on religion at all. That is absurd. When the unbeliever constructs life, he will not be able to take only a part of life for his purely economic construction. He

will unfailingly strive to take the whole of life for irreligious construction. The unbelieving builders are generous in their promises of complete religious freedom, that is, they are very loquacious, promising to present a certain part of life for any religion so that the whole of the rest of life may be filled with an exclusively irreligious content. But such promises are unacceptable, first, because of their very nature – their irreligiosity,... and secondly, they will never be fulfilled by the unbelieving builders of life.

“But let us imagine an atheist government that is ideally tolerant towards religion. That does little to change the situation. The Christian, like the believer of any other religion, can never be satisfied and reconciled with atheist government.

“He knows that ‘if the Lord builds not the house, they labour in vain that build it’. Therefore the irreligious tone of life, even if it is most tolerant of religion, is unacceptable as a matter of principle for the Christian and for a person of any other religion.

“Our State is carrying out the first experiment in the world; a similar process, at a lower level, is taking place in other States – there where there is separation of the Church from the State.

“The atheization of mankind is growing. Its limits are unknown. The ideological exodus for the Christian in the atheist State is a departure from the world, but there is nowhere to depart to. It is left to the Christian to sorrow and suffer, to submit to reality. He does not submit ideologically, but preserves his principles as holy objects...”

Vladyka Benjamin was considered to be a great man of prayer, an ascetic elder and a clairvoyant. He had many spiritual children.

On April 1, 1930, Vladyka was arrested in exile in connection with the Yaroslavl branch of the True Orthodox Church. (According to one source, on May 28, he was condemned to deprivation of the right to live in eight provinces, and was confined to one domicile.) On January 10 (or September 10), 1931 he was arrested and sentenced to ten years in the camps. On October 5, 1932 he died in prison near the city of Krasnovodsk in Turkmenistan while he was being interrogated.

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Protopriest Flegont Nikolayevich Pongilsky. He was born in 1871 in the village of Karyayevo, Uglich uyezd, Yaroslavl province, in the family of a priest. He finished his studies at the Yaroslavl theological seminary and served in the church of the Mother of God in Yaroslavl. He was the dean of the churches of Rybinsk, and demonstrated great care for the exiled Vladyka

Benjamin. In 1928 he sent him 1000 roubles from faithful Christians. In a letter from his son Leonid to Bishop Benjamin dated September 5, 1929 we learn that Fr. Flegont was thinking of spending the winter in Petrograd with the Catacomb Archbishop Demetrius and receiving consecration to the episcopate from him. However, on August 8 (September 7), 1929 he was arrested for being "a participant in the Yaroslavl branch of the counter-revolutionary, monarchist church organization, True Orthodox Church", and on January 3, 1930 he was sentenced to three (or five) years' exile in the north in accordance with article 58-10. On August 8, 1933 (or in the autumn of 1934) he was released from exile and returned to Yaroslavl (Ivanovo province). In 1937 he was arrested, sentenced to death and shot.

Protopriest Nicholas Nikolayevich Pongilsky. He was born in 1879 in the village of Karyayevo, Uglich uyezd, Yaroslavl province. He went to a theological seminary, and served as the rector of a church in Rybinsk and, from the end of the 1920s, as dean of the district. On September 7, 1929 he was arrested for being "a participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3 was sentenced in accordance with article 58-10 to five years in the camps and sent to Sibltag. In the autumn of 1934 he was released from camp and settled in the village of Bolshoye Titovskoye, Tutayevo region, serving in the church of the Nativity of Christ in the Artemyevsky village soviet, Tutayevo region. On October 28, 1940 he was arrested for conducting anti-Soviet agitation among the worker-builders on the Yaroslavl-Rybinsk railway, and on January 11, 1941 was sentenced to ten years in the camps and sent to a camp. On February 12, 1941 the sentence was upheld. He died on August 6, 1942 in Yaroslavl's corrective labour colony number 3.

Priest Leonid Flegontovich Rozov was the son of Protopriest Flegont. He was born in 1890 in the village of Petropavlovskoye, Danilovsky uyezd, Yaroslavl province. He went to a theological seminary, was ordained to the priesthood in 1901, and was appointed to the church of St. George in Rybinsk. In a letter to Vladyka Benjamin dated November 25, 1928, he wrote: "We are all inspired by a rejection of Sergianism as a world-view, and cannot allow the imposition of this system within the bounds of the Yaroslavl ecclesiastical district." He was arrested in Rybinsk on September 7, 1929 and cast into the House of Arrest in Ivanovo province for being "a participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". The investigation found that Fr. Leonid was one of "the representatives of the Church who took a particularly irreconcilable position in relation to Metropolitan Sergius after the publication of his letter in which he calls for the introduction of a prayer for the ruling authorities in the churches. These people conducted illegal assemblies at which they studied the letters of exiled bishops and worked out ways of struggling against Sergianism." On January 30 (3), 1930 he was convicted by the OGPU of "anti-Soviet agitation" and sentenced to five years in the camps in accordance with

articles 58-10 and 58-11. He was sent to a camp. His was part of the group case, "The Case of the Clergy of Ivanovo Industrial Province, 1930". Nothing more is known about him.

Paul Nikolayevich Gundorov. He was born in 1871 in the village of Shiryaevo, Ilyinskaya volost, Rostov uyezd, and went to a village school. From 1906 to 1909 he served as the supervisor of the Yaroslavl corrective company, and then was a caretaker for two years. From 1911 he was a policeman in Rostov. On June 11, 1927 he was arrested with Bishop Benjamin for "counter-revolutionary propaganda and calling on people to struggle for the bases of the Church". On September 23 he was convicted of being "a participant in a counter-revolutionary group of churchmen", and in accordance with article 58-10 was sentenced to three years' exile in Kazakhstan. He was in Turkestan until May 28, 1930, when he was released without the right to live in eight provinces with confinement to one domicile. Nothing more is known about him.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 968; Russkiye Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986, p. 23; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 64; V. Shkarovsky, "Novomuchenik Arkhiepiskop Veniamin i yego ispovedaniye", Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 6; N 18 (1591), 15/28 September, 1997, pp. 6-7; Iosiflyanstvo, St. Petersburg: Memorial, 1999, pp. 279, 351; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 237; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 256-257; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; <http://www.histor-ipt-kt.org/KNIGA/yaroslavl.html#k.010>)

16. HIEROCONFESSOR AMBROSE OF MSTER

Bishop Ambrose, in the world Andrew Ivanovich Sosnovtsev, was born in 1868. He did not remember his parents, and was brought up by a rich relative. He was married to Maria and had two sons and a daughter. In 1917 he was superior of the Kazan Mother of God yedinovertsy church in Samara, and was dean of the area. He was a delegate to the Local Council of the Russian Church in 1917-18.

He was consecrated Bishop of Mster, a vicariate of the Vladimir diocese, in 1918. He remained in this see until about 1926, when he was arrested in Mster. (However, according to one source, he died in Mster in January, 1928.) He was in prison in Vladimir and then in the Butyrki prison in Moscow before being exiled to Turkestan. In 1928, according to one (dubious) source, he signed the acts of the so-called "Nomadic Council" of the Catacomb Church through Reader Leontius. In 1930 he was arrested and exiled. He died in exile in 1933.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 962; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, p. 74; I.I. Osipova, Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serbryanniye Niti, 1998, p. 276; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

17. HIEROCONFESSOR JOB, BISHOP OF MSTER

Bishop Job, in the world Flegont Ivanovich Rogozhin, was born in Chervlenaya stanitsa, Tersk province in 1883 into the family of a Cossack. In 1909 he graduated from the Kazan Theological Academy, being given the degree of candidate of theology for his composition, "The Ascetic Teaching on the Passions". During his studies he was tonsured and ordained to the priesthood. He was appointed a teacher in the Samara theological seminary, and then, on November 22, 1911 - assistant overseer of the Klevan theological school in Volhynia province. On August 27, 1913 he was appointed overseer of the Saratov theological school in the rank of archimandrite, staying there until 1917.

He was consecrated Bishop of Volsk, a vicariate of the Saratov diocese, on May 9, 1920. In 1922 he also became temporary administrator of the Saratov diocese. In July-August, 1922 he was arrested for his resistance to the renovationists. In September, 1922 he became Bishop of Pyatigorsk, remaining there until November 27, 1925. On April 12, 1925 he participated in the signing of the act transferring leadership of the Church to Metropolitan Peter. In 1926 he was transferred to the see of Ust-Medvedits, a vicariate of the Don diocese, but in the same year he was sentenced to three years in prison on Solovki. After eight months, in 1927, he was released, and was appointed Bishop of Mster, a vicariate of the Vladimir diocese. On February 17, 1930 he was arrested in Mster, and on June 21 was sentenced to three years' exile to the north for "anti-Soviet activity". He died on April 20, 1933.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 976; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), p. 5; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 516; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, p. 273; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

18. HIEROMARTYR PLATO, BISHOP OF BOGORODSK

Bishop Plato, in the world Nicholas Nikolayevich Rudnev, was born on June 11, 1885 in Moscow into the family of a deacon. graduated from the Moscow Theological Academy. In 1901 he finished his studies at the Donskoye theological school in Moscow, and in 1907 - at the Moscow theological seminary. Then he became a teacher in a church-parish school, before entering Moscow Theological Academy in 1908. After graduating in 1912 he became a worker in the State Historical Museum in Moscow.

On October 1, 1923, he was consecrated Bishop of Bogorodsk (Noginsk), a vicariate of the Moscow diocese. At the end of 1924 and the beginning of 1925 he was in Moscow Butyrki prison. Then he was exiled to Solovki until 1927. He took part in the composition of the "Solovki epistle" of 1926. According to From 1927 to 1931 he was in exile in the Zyryansk region.

Bishop Plato rejected the declaration of Metropolitan Sergius. Protopresbyter Michael Polsky writes: "Already in 1927, the writer of these lines had an antimins given him by Bishop Plato (Rudnev), Bishop of Bogorodsk, a Moscow vicar, being his fellow-prisoner on Solovki and in the Zyryansk region, in Ust-Sysolsk, where they were able to go to the local open sergianist churches, but [instead] celebrated services for themselves at night in a flat."

In 1928, according to one (dubious) source, Bishop Plato expressed, through his representative the Reader Demetrius, his disagreement with the decisions of the so-called "Nomadic Council" of the Catacomb Church.

In 1931 Bishop Plato was working in a poultry farm in a transfer camp in Alma-Ata. On April 23, 1932 he was arrested in Vladimir, and sentenced to three years in the camps. In 1935 he went to live in Tver, staying in the flat of a God-fearing woman. On May 8, 1935 he was arrested again, and in January, 1936 he died in prison.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikon's Theological Institute, 1994, p. 989; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 62; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, p. 168, part 2, pp. xv, 127; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 535, 544; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 74; ; Pravoslavnyaya Rus', N 14 (1587), July 15/28, 1997, p. 6; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Soboer 1928 g.", Russkoye Pravoslaviye, N 3 (7), p. 7; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

19. HIEROMARTYR SERAPHIM, ARCHBISHOP OF UGLICH

And those with him

Archbishop Seraphim, in the world Semyon Nikolayevich Samoilovich, was born on July 19, 1880 in Mirgorod, Poltava province in the family of a Ukrainian church reader. In 1896 he finished his studies at Lubensk theological school, and in 1902 – at Poltava theological seminary. On August 1, 1902 he was appointed to be a teacher in the Unalaska school in Alaska. On July 1, 1905 he was transferred to the same post in Sitka. He was tonsured into the mantia on September 25, 1905 with the name Seraphim. On October 2 he was ordained to the diaconate and made a member of the Sitka hierarchical house, and on March 25 was ordained to the priesthood. On August 1, 1906 he was appointed superior of the Nucheka spiritual mission. On March 25, 1908 he was appointed a teacher of Holy Scripture and basic theology in the Sitka theological seminary. During this period he was a fellow-labourer of Bishop Tikhon, the future patriarch, who highly valued him. He united personal asceticism and an intelligent approach both to the half-wild Aleut flock and to the American government in Alaska.

On October 4, 1908 his request to return to his homeland for reasons of health was granted, and on May (March) 25, 1909 he was appointed assistant to the Vladikavkaz diocesan missionary. On September 1, 1909 he was appointed spiritual father of the Alexandrovsky theological seminary in Ardon, and on October 10 – acting inspector of the seminary. On April 13, he was appointed prior of the Mogilev Bratsk monastery, and on June 23 – of the Tolga Yaroslavl monastery. On May 11, 1912 he was raised to the rank of igumen of the monastery.

Fr. Seraphim wrote a serious historical work, A History of the Tolga Monastery, 1314-1915, in preparation for the celebration of the six-hundredth anniversary of the monastery in August, 1914. For the benefit of the monastery and the surrounding flock, in 1913 he built and opened, a mile from the monastery at the edge of a splendid forest, a school of bee-keeping for the orphan children the monastery looked after. Three weeks before the six-hundredth anniversary of the monastery, however, the First World War broke out. The abbot, in the very first days of the war, built hospital wards and actively helped Archbishop Agathangelus in the governing of the during the years of war and revolution.

On September 5, 1915 he was appointed superior of the Alexeyevsky monastery in Uglich, and on June 29, 1916 was raised to the rank of archimandrite. His courage and presence of mind saved the monastery from destruction in the summer of 1918, when the communist chekists ran riot in the days of the "Yaroslavl Uprising", rushing into the cells, basements and

grave vaults of the monastery cemetery in search of "rebels". 350 innocent citizens of Yaroslavl were executed by firing squad in revenge for the assassination of the military governor, Commissar Nahimson, and the Economic Commissar Zakheim.

On February 15, 1920 Fr. Seraphim was consecrated Bishop of Uglich, a vicariate of the Yaroslavl diocese, by Patriarch Tikhon. In July, 1922 he was arrested and sentenced to three years' imprisonment in accordance with article 58-10 for distributing the epistles of Patriarch Tikhon and for resisting the requisitioning of church valuables. He was cast into Yaroslavl prison, but was released on amnesty. On October 2, 1923 he was released on amnesty. In 1924 Patriarch Tikhon raised him to the rank of archbishop and on January 15, 1924 appointed him temporary administrator of the Yaroslavl diocese. On May 18, 1924 he was again arrested, but was soon released. On April 12, 1925 he signed the act giving the highest spiritual power to Metropolitan Peter (Polyansky). At the beginning of 1926 he actively supported Metropolitan Sergius (Stragorodsky) in his struggle with the Gregorians. In December, 1926 he was arrested, but released three days later.

From December 29, 1926 to April 7, 1927 he was deputy of the patriarchal locum tenens, when the first deputy, Metropolitan Sergius, was in prison.

Archbishop Seraphim categorically refused to obey the Soviet authorities in issuing a declaration of collaboration with them, considering himself to be "unauthorized to decide basic questions of principle without the hierarchs who are in prison".

On December 29, 1926, he addressed the episcopate of the Russian Church with this message: "I implore my colleagues, the bishops, to help me to bear the heavy and responsible cross of the administration of the Russian Church. I beg you to cut your correspondence and relations with me to the minimum, leaving all except matters of principle and those affecting the whole Church (as, for example, the selection and consecration of bishops) to be decided locally."

The authorities offered Archbishop Seraphim the possibility of forming a Synod, and indicated who should be its members. Seraphim refused, and put forward his own list of names, which included Metropolitan Cyril of Kazan.

"But he's in prison," they said.

"Then free him," said the archbishop.

Later, when Metropolitan Sergius came to form his Synod, it was composed of the same bishops as the GPU had suggested to Archbishop Seraphim.

In March, 1927 Archbishop Seraphim was summoned to Moscow by Tuchkov and in the inner prison of the OGPU was presented with the terms presented by Soviet power for the legalization of the Church. The archbishop refused. Moreover, he refused to appoint a deputy. So the OGPU asked him:

"Who will be the head of the Church if we do not free you?"

"The Lord Jesus Christ Himself," he replied.

The interrogator looked at him in amazement and said:

"All of you bishops have left behind deputies, as did Patriarch Tikhon and Metropolitan Peter."

"Well, I have left the Church in the hands of the Lord God."

Another account of this dialogue was given by Archbishop Seraphim's senior subdeacon, Michael Nikolaevich Yaroslavsky: "For 100 days Vladyka Seraphim happened to rule the whole of the Russian Orthodox Church. This was in 1926. Metropolitan Sergius was in prison, everybody was in prison..."

"And so, as he had been put in charge, Vladyka told me that at that time the authorities offered him, as the Primate of the Church, a Synod of bishops. He did not agree and immediately received three years in Solovki camp. He did not betray the Church, but... declared the autocephaly of each diocese, since the Primate of the Church was another candidate for prison... Soon after, Metropolitan Sergius was released. He created the Synod out of all those members whom the authorities suggested to Vladyka Seraphim."

According to the same source, Vladyka Seraphim mentioned Metropolitan Cyril. "But he is behind bars," Tuchkov said. "He is behind *your* bars, and you must release him," said Seraphim.

According to a letter written by Archbishop Seraphim a few days after his Lubyanka interview, Tuchkov said to him "at parting": "We don't harbour evil thoughts; we are releasing you and assign to you Uglich as your place of residence; you can officiate wherever you want, but under no circumstances can you govern. You should neither appoint, nor transfer, nor dismiss, nor reward." "But what about enquiries from the dioceses, current affairs," asked Archbishop Seraphim. "You cannot stop life, it will claim its own." "Well, you can make purely formal replies. After all, you have declared autonomy. So what do you want? You have left no deputies. So you should act accordingly: you must not send around any papers on the new government system. You can write to the dioceses that 'since I have refused to govern, you should manage on your own in your localities.' But it comes into your head to write

something, send it to me with a trusted man, I'll look through it and give you my opinion... As for now, goodbye. We'll buy you a ticket and see you to the railway station. Go back to Uglich and sit there quietly."

And so Archbishop Seraphim was sent back to Uglich. It was in the same month that the authorities released Metropolitan Sergius (Stragorodsky) from the same prison to take his place...

On April 12 Archbishop Seraphim transferred his rights as deputy back to Metropolitan Sergius.

In July, 1927, Metropolitan Sergius issued his notorious "declaration", which placed the Church in more or less complete submission to the militant atheists. On February 6, 1928, Archbishop Seraphim, together with Metropolitan Agathangel of Yaroslavl, Metropolitan Joseph of Petrograd, Archbishop Barlaam of Perm and Bishop Eugene of Rostov, wrote an epistle rejecting the declaration. On the same day Archbishop Seraphim personally wrote to Sergius: "Previously we suffered and endured in silence, knowing we were suffering for the truth, and that the power of God was with us and could not be conquered by any sufferings. This power is what strengthened us and inspired us with hope that at a time known to God alone the truth of Orthodoxy would be triumphant, for to it alone is promised unfailingly that whenever needful the almighty help of God will given to it.

"By your Declaration and the church policy founded upon it, you are trying to lead us into a sphere where we will now be deprived of this hope, for you are leading us away from the service of truth; and God does not help lies...

"Dear Vladyka: I can imagine how you must suffer! But why do you, experiencing these sufferings yourself, not desire to lighten them for those who at one time trusted you? With what joy I gave over to you my own rights as deputy of the Locum Tenens, believing that your wisdom and experience would cooperate with you in the administration of the Church.

"But what happened? Can this fatal act really not be corrected? Will you really not find the courage to acknowledge your error, your fatal mistake, the issuance by you of the Declaration of July 16/29, 1927? You wrote to me and sincerely believed that the path you have chosen will bring peace to the Church. And what do you hear and see now? A frightful groan is carried up from all the ends of Russia. You promised to pull out two or three sufferers here and there and return them to the society of the faithful; but look how many new sufferers have appeared, whose sufferings are made yet deeper by the awareness that they are the result of your new church policy. Does this groan of the sufferers from the shores of the Oba and Yenisei rivers, from the far-off islands of the White Sea, from the deserts beyond the Caspian Sea,

from the mountain ridges of Turkestan - does this groan not reach to your heart?

"How could you, by your Declaration, place upon them and upon many the stigma of opponents of the present civil order, when they and we in our spiritual nature have always been foreign to politics, guarding strictly, with self-sacrifice, the purity of Orthodoxy?"

"Is it for me, who am younger, to write these lines to you? Is it for me to teach an experienced and learned Hierarchy of the Russian Church? Still, the voice of my conscience compels me again and again to disturb your spacious and good heart. Show courage; acknowledge your fatal mistake, and if it is impossible for you to issue a new declaration, then for the good of the Church, give over the authority and the rights of the deputy of the Locum Tenens to someone else.

"I have the right to write you these lines and make this offer, for many now reproach me, saying that I handed over these rights of the deputy to you hastily and without reservation..."

Archbishop Seraphim was arrested on February 17, 1928 and exiled for three years to the Bujnichesky monastery of the Holy Spirit near Mogilev. From there he wrote a letter to Metropolitan Sergius accusing him of "drawing our fainthearted and weak brothers into neo-renovationism."

He also wrote (although these words may belong to Archbishop Seraphim (Zvezdinsky)): "Metropolitan Sergius has fallen away from the Church, that is, by his actions he has transgressed the Church canons. Metropolitan Sergius no longer remains in the bosom of the Orthodox Church. The Church which has recognized righteousness in communism is not a Church... An organization bought at the price of bowing down to the Antichrist is unworthy of the Church."

On April 11, 1928 he was deprived of his see and on May 30 was placed under ban by Metropolitan Sergius. In May he joined himself to the "conciliatory" letter to Metropolitan Sergius of Metropolitan Agathangelus and the Yaroslavl archpastors, in which the hierarchs said that they were not breaking communion in prayer with Sergius, but retained the right to refuse to obey any of his decrees which went against the canons and their conscience. However, Vladyka Seraphim soon corrected himself.

According to one (dubious) source, in 1928 Archbishop Seraphim, through his representative Hieromonk Alexis, expressed his agreement with the decisions of the so-called "Nomadic Council" of the Catacomb Church, but refused to sign them.

On December 31, 1928 Archbishop Seraphim noted in his diary (it was the last entry): “Our holy Church is suffering. One year has passed and sunk into eternity – a heavy year, a big year, we have all had to suffer and feel much, but to me personally it has brought many sorrows and offences and at the same time a lofty spiritual mood. I have passed through a great crucible of sufferings and temptations. Only towards the feast of the Nativity of Christ did I receive complete spiritual pacification, our work is being levelled out and is becoming more definite, both the politics of Metropolitan Sergius and our opposition to this neo-renovationist. It seems to me that it is time already to say one’s word and separate from Metropolitan Sergius, for through his name we disturb the weak and infirm, while we give those whose conscience is seared an excuse to talk about the strength of their politics and the unshakeness of their position.”

On January 7 (20), 1929 Archbishop Seraphim continued to criticise Metropolitan Sergius in an “Epistle to the Whole Church”. And he called on the hierarchs to rule their dioceses independently, referring in case of extreme need to Metropolitan Joseph of Petrograd.

On March 2, 1929 Archbishop Seraphim was arrested, and on May 17 was sentenced to three years in the camps in accordance with article 58-10 for “distributing anti-Soviet documents”. He was sent to Solovki. In autumn of 1931 he was transferred to the mainland on invalid work.

Once when dragging bricks in the construction of a two-storey building, he fell from a ladder and broke a rib, which healed poorly and made him an invalid. But no kind of persecution could break his powerful will.

"I myself," writes S. Grotov, "saw him for the first time after his arrival with the convoy of prisoners from Solovki in the autumn of 1930 [autumn, 1931, according to other sources] at the assignment point called 'New Birzha', near the northern semaphore station 'Mai-Gub', on the Murmansk railroad.

"Later I was able to have a closer acquaintance with him. Having gone on invalid status, he often was in the ambulatory section, and we, the physicians'

helpers, tried to help him; he was suffering from chronic pleuritis as well as a decompensated miocarditis and general arteriosclerosis.

"Once, at the end of October on a damp, inclement day, passing by the disinfection cabin, where things were disinfected behind a hermetically-sealed door, with a prisoner-invalid for a watchman outside the room to keep robbers out, I heard myself called by name. Going up, I saw Archbishop Seraphim, numb with cold, standing watch.

"They put us invalids at this post for two hours at a time, but I have been standing here from twelve noon and they haven't sent anyone to replace me.' (It was then about 6 p.m.)

"I ran to the invalid barracks.

"Where is the chief?"

"He went to the cinema,' replied the clerk.

"Tell him that I am going to make a report to the Head of the Sanitary Division, that he is keeping prisoner Samoilovich at an outdoor post for six hours instead of two.'

"The clerk roused himself and ran to the cinema. Ten minutes later he ran back.

"The chief has ordered him to be replaced, and asks you not to make a report.'

"Good, but in ten minutes I will check.'

"And in fact, he woke up a decrepit colonel who was dozing on a board-bed and sent him running to replace Vladyka. The old man ran to the disinfection room. Half an hour later I again went into the barracks. The numb archbishop with satisfaction was drinking some hot tea from a cup, and I wished him a good rest.

"He was considered a 'prohibited one' - that is, he had no right to go out of the camp into the administrative buildings outside the barbed-wire fence.

"Once he asked me to call Archimandrite Gurias Yegorov, who worked in the Financial Division and was a fierce supporter of Metropolitan Sergius; later he was freed from exile, having finished his five-year term in concentration camp in 1934, and in 1946 was ordained Bishop. From that time on he was head of the 'patriarchal' church in Central Asia, with the title of Bishop of Tashkent and Central Asia.

"Archimandrite Gurias frowned.

"After all, the archbishop is not 'ours', and it's not fitting for me even to talk with him. I have no right to receive a blessing from him.'

"No one is asking this of you, Father Gurias. But after all, he is a prohibited one, and you and I have passes. If, knowing who you are, he has asked you to come to him in camp,' I protested, 'can we, ourselves prisoners, refuse to visit a prisoner in the camp, even if he is a heretic? A physicians' helper shouldn't have to teach an archimandrite.'

"He was upset and came with me. I accompanied him to the ambulatory section and left him together with the archbishop, whom I had summoned there.

"The handsome forty-year-old archimandrite-bookkeeper, bending his head, spoke with the bent-over, decrepit archbishop. What they talked about, I don't know.

"[On January 19], 1932, Vladyka was freed before the end of his term, counting (in accordance with the decree of 1931) five days of labour equal to six. This was arranged for him by the pious prisoners of the bookkeeping division, who counted the working days in such a way as to reduce the term. In 1934 this 'liberal' decree was revoked..."

Vladyka was assigned to live in Kozmodemyansk, Gornariisky region, Mari republic. On December 29 he was arrested again in a group case, and cast into prison in Kozmodemyansk. On June 8, 1933 he was sentenced to three years' exile in accordance with articles 58-10 and 58-11, and was sent to Arkhangelsk.

On December 17, 1933, in a project for the Acts of a secret assembly of exiled Solovki bishops, Archbishop Seraphim said: "We declare Metropolitan Sergius, who has violated the purity of the Orthodox faith, who has distorted the dogma of Salvation and of the Church, and who has caused a schism and blasphemed against the Church of Christ and Her confessors, and in scattering the Church has also blasphemed against the Holy Spirit, to be deprived of communion in prayer with us and with all the Orthodox bishops of the Russian Church. We commit him to ecclesiastical trial and ban him from serving. The bishops who think like Metropolitan Sergius are accepted by us into canonical and prayerful communion in accordance with the rite of reception from renovationism."

At the end of 1933 or 1934 a "Little Council" of Catacomb hierarchs was convened in Arkhangelsk, which supported Archbishop Seraphim's epistle.

The hierarchs discussed an epistle issued by Archbishop Seraphim of Uglich in the previous year, in which Metropolitan Sergius was declared to be under ban for his actions since 1927. This Council prepared an act declaring Sergius deprived of communion in prayer with all the hierarchs of the Orthodox Church and given over to ecclesiastical trial. Since the hierarchs were unable to communicate with Metropolitan Peter, it was decided to offer the locum tenancy of the Patriarchal Throne to Metropolitan Cyril of Kazan.

However, Vladyka Cyril refused to accept this post, about which he wrote to Archbishop Seraphim or one of those close to him in January, 1934.

Grotov writes: "Archbishop Seraphim... grew weaker in body, but was firm in spirit. He considered that *in an epoch of persecutions there should not be any centralized Church government*. A bishop should govern his diocese independently. In exile he should be the head of the secret Church wherever he is staying; he should ordain secret priests and perform secret monastic tonsures."

More information about Archbishop Seraphim is provided by the responses of Archbishop Macarius (Karmazin) during his interrogation by the NKVD in the autumn of 1934 - although, as with all NKVD records, these cannot be assumed to be completely accurate. Archbishop Macarius is reported as saying that Archbishop Seraphim still considered himself to be the patriarchal locum tenens although he was in exile in Arkhangelsk, and that through his secretary, Fr. Nicholas Piskanovsky, he offered Archbishop Macarius the administration of his former diocese of Dnepropetrovsk and gave him other duties. "... In the summer of 1934 Archbishop Seraphim... sent a special epistle which confirmed the practice of implanting illegal churches and poured an enlivening stream into our activity...."

On May 21, 1934 Archbishop Seraphim was arrested in Archangelsk and accused of being "a leader of the church-monarchist counter-revolutionary organization, the True Orthodox Church". On June 1 he was sentenced to five years in the camps, and was sent to Bamlag (Suslovo station near Mariinsk).

On September 15 (October 28), 1937 Archbishop Seraphim was arrested in Siblag, and on October 28 (November 4) was sentenced to death in accordance with articles 58-10 and 58-11 for "organizing and heading a counter-revolutionary group in the camp" and for "conducting systematic counter-revolutionary agitation". He pleaded not guilty. On November 4 (9) he was shot.

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Also arrested in 1934 in connection with "The Case of Archbishop Seraphim (Samoilovich), 1934" were:

Archimandrite Ignatius, in the world Alexis Vasilyevich Kletskin. He was born in 1870 in the village of Arelyk, Trubachevsky uyezd, Orel province. In 1897 he joined the Spassky monastery in Yaroslavl, rising to the rank of archimandrite. He was under the direction of Elder Xenia (Krasavina). He broke communion with Metropolitan Sergius. In 1929, at the time of his arrest, he was serving in the Dormition cathedral in Yaroslavl. In accordance with article 58-10, he was sentenced to two years in exile. From 1933 he was serving in the village of Obbakuntsevo, Bolshesolsky region, Ivanovo region. On March 28, 1934 he was arrested and accused of being "a member of the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". On May 22, "taking into account his advanced age", he was released under guard. However, on June 1 he was arrested again and cast into Yaroslavl labour correctional facility. He was convicted of being "a member of the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'" and was sentenced to two years' exile in Kazakhstan. Nothing more is known about him.

Priest Anatolius Alexandrovich Vostokov. He was born in 1886 (1896) in the village of Rozhalovo, Nekouzsky region, Yaroslavl province into the family of a deacon. His brother was also a priest. He finished his studies at Yaroslavl theological seminary in 1908 and became a teacher in the village of Bolshoye Frolovo. In 1910 he was ordained to the priesthood. In November, 1929 he was arrested in Rybinsk and sentenced to three years' exile in the north in accordance with article 58-10. He was sent to Arkhangelsk. In May, 1933 he was released from exile and began to serve in the Kazan church in Rybinsk. He was married, but was divorced from his wife. His two elder children lived separately, his younger son lived with his mother. On March 28, 1934 he was arrested and cast into the Ardom in Ivanovo. On June 1 he was convicted of being "a member of the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps. He was sent to the Mariinsk camps. On March 17, 1938, while working as an accountant in a barber's artel in Yaroslavl, he was arrested again, and on September 26 was convicted of being "a member of a counter-revolutionary organization". In accordance with articles 58-10 and 58-11, he was sentenced to eight years in the camps. Nothing more is known about him.

Priest Andrew Pavlovich Ikonnikov. He was born in 1880 in the village of Smentsevo, Nekouzky region, Yaroslavl province into the family of a deacon. In 1903-04 he finished his studies at Yaroslavl theological seminary, and began to serve as teacher in the church-parish school in the village of Ivanovskoye, Yaroslavl province. In 1906 he was appointed reader in the village of Korosh, Rostov uyezd. From 1910 to 1911 he worked as an official in the state bank in Kaluga. In 1912 he moved to Vladivostok, where he worked at the state bank with interruptions until 1921, when he was captured by the

Japanese and spent about three months in captivity. On his return from captivity he again worked for the bank. He was married with two daughters. From 1921 to 1923 he worked as reader in the Goldvebino peninsula in the Far East. In February, 1923 he was fined fifty roubles for not appearing at a military call-up. In the same year he was promoted to the rank of protodeacon and moved to Chita. In 1926 he was ordained to the priesthood, serving in his native village. On March 28, 1934 he was arrested and cast into Ivanovo Ardor. On June 1 he was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in Medvezhya Gora in Karelia, to the area of the White Sea - Baltic canal. Nothing more is known about him.

Monk Vladimir (Timofeyevich Vinogradov). He was born in 1882 in the village of Ushakovo, Uglich uyezd, Yaroslavl province into a peasant family. From 1900 he was working in a factory in St. Petersburg. In 1909 he went with the owner of the factory to Simferopol, working as his chauffeur and butler. From 1919 to 1920 he served in Wrangel's White Army, but refused to emigrate with the remnant of the army. From 1923 he began to do metal-work. According to his own testimony at his interrogation, the renovationist schism in 1923 aroused in him "the necessity of separating from worldly vanity... And I left my wife and children, giving myself over to prayer." In 1924 he moved without his family to Yaroslavl province, where he had not constant residence and did metal-work. His wife and two adult children remained in Simferopol; his wife was the head of a children's home. On March 29, 1934 he was arrested together with **Theodore Mikhailovich Molodtsov** in the latter's home in the village of Maximovo, Myskinsky region, Ivanovo province. They were cast into prison in Ivanovo. On June 1 they were convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 were sentenced to three years in the camps. They were sent to Sibltag in Mariinsk. Nothing more is known about them.

Nun Eupraxia, in the world Eudocia Mikhailovna Simakova. She was born in 1886 in the village of Vorobylovo, Rostov uyezd, Yaroslavl province. From 1910 to April, 1930 she was in the Spaso-Preobrazhenskaya community in Opikharka (Epikharka) pustosh, Uglich uyezd, Yaroslavl province. On March 29, 1934 she was arrested in the village of Pogorelki, Borisoglebsk region, Ivanovo province, and cast into Uglich corrective labour institution. On June 1 she was convicted of being "a member of the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Mauricia, in the world Maria Nikanorovna Miroslovskaya. She was born in 1888 in the city of Rostov, Yaroslavl province into the family of an

official who worked in the post office and who died a year before her birth, in 1887. In 1905 Maria finished her studies at the Rostov pro-gymnasium and trained to be a teacher. She then became a teacher in Gavrilovsky Posad, Vladimir province. In 1916 she entered the Spaso-Preobrazhenskaya community in Pustosh Opikharka (Epikharka), Uglich uyezd, Yaroslavl province together with her mother and her elder sister, who later became the nun Barbara. After leaving the monastery, Mother Mauricia occupied herself with spinning stockings, while Mother Barbara "had no definite place of residence and visited people". In 1932 Mother Mauricia was arrested in Borisoglebsk region, Ivanovo industrial province. In January, 1933, after being investigated by the GPU, she was released and went to live in the village of Vladychino, Uglich region. On March 29, 1934 she was again arrested, was again cast into prison in Ivanovo, and on June 1, 1934 was condemned for being "a member of the church-monarchist counter-revolutionary organization 'The True Orthodox Church'". In accordance with articles 58-10 and 58-11 she was exiled for three years to Yoshkar-Ola in the Mari Autonomous Republic. Nothing more is known about her.

Nun Iraida (Alexandrovna Palkina-Pivovarova). She was born in 1888 in Uglich, Yaroslavl province into a merchant's family. She went to a city school in Uglich, and learned weaving. In 1912 she joined the Isakov Nativity of the Mother of God monastery in Poshekhonye uyezd, Yaroslavl province. After the closure of the monastery she went to live with her sister in Leningrad, helping her sister's husband, who was an upholsterer, by making covers for furniture. In 1930 she became a reader in the church of St. Demetrius the Tsarevich in Uglich and also in the village of Stany, Uglich region. On March 28, 1934 she was arrested, cast again cast into prison in Ivanovo, and on June 1, 1934 was condemned for being "a member of the church-monarchist counter-revolutionary organization 'The True Orthodox Church'". In accordance with articles 58-10 and 58-11 she was exiled for three years to Kazakhstan. Nothing more is known about her.

Nun Nina, in the world Natalya Nikolayevna Matyushina (Mityushina?). She was born in 1893 in Moscow. She was brought up in the Pokrov refuge in Moscow, and finished four classes at the Moscow merchants' school. In 1912 she entered the Spaso-Preobrazhenskaya community in Pustosh Opikharka (Epikharka), Uglich uyezd, Yaroslavl province, where she was a riasophor nun and bore the obedience of chanting. In 1917 she was deprived of voting rights. In her words, in the last years the monastery was existing semi-legally, under the guise of a working communion. It was finally closed in February, 1932. Mother Nina then went to live in the village of Pogorelki, Borisoglebsk region, Ivanovo province. On March 29, 1934 she was arrested and cast into the OGPU's Arrest House in Ivanovo province. On June 1, 1934 she was convicted of being "a member of the church-monarchist counter-revolutionary organization 'The True Orthodox Church'". In accordance with articles 58-10 and 58-11 she was exiled for three years to the north. However,

the sentence was considered conditional, and she was released under guard. Nothing more is known about her.

Nun Maria (Petrovna Chistyakova). She was born in 1881 in the village of Nephino, Myshkinsky uyezd, Yaroslavl province into a peasant family. In 1904 she entered the Vaulovsky Dormition skete of the St. Petersburg Ioannovsky monastery in Borisoglebsky uyezd, Yaroslavl province. In 1918 she returned to her parents and her native village, where she lived for about seven years. Then she worked as a cleaner in the village of Nikolo-Topor, Myshkinsky region, Yaroslavl province, living at the church. On April 26, 1934 she was arrested and cast into Ivanovo Correctional Labour Facility. On June 1 she was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and was sentenced in accordance with articles 58-10 and 58-11 to three years' exile to Kazakhstan. Nothing more is known about her.

Nun (?) Alexandra (Dmitrievna Golubtsova-Kobylyna). She was born in 1895 in the village of Pogorelki, Myshkin uyezd, Yaroslavl province, the son of a dermatologist. She was married, but from 1927 did not live with her husband, but lived in the house of her sister Claudia Milovidova in the village of Povadnevo, Myshkin uyezd. On March 29, 1934 she was arrested and cast into prison in Ivanovo. On June 1 she was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile to Tataria. She was taken under convoy to Kazan. Nothing more is known about her.

Leonid Nikitich Orlov. He was born in 1900 in the village of Gulyaevskaya, Myshkin uyezd, Yaroslavl province into a peasant family. He went to a village school, and from 1919 to 1921 served as an engineer in the Red Army. On March 29, 1934 he was arrested in his native village, and on June 1 was convicted of being "a member of the church-monarchist organization, 'The True Orthodox Church'". He was cast into the Ardorm in Ivanovo industrial region. During his interrogation he testified: "Until 1928 I was a passive believer and rarely went to church. From 1928, after meeting Michael Zakharovich Golosov, I began to lead a monastic way of life". In accordance with articles 58-10 and 58-11 he was sentenced to three years' exile to the Belbaltcombinat in Karelia. Nothing more is known about him.

Paul Ivanovich Klinikhin. He was born in 1904 in the village of Panteleyevo, Nekouzsky region, Yaroslavl province into a peasant family. A bachelor, he wanted to go into a monastery, but did because after the death of his father there was nobody to help his mother. On March 28, 1934 he was arrested and cast into prison in Ivanovo. On June 1 she was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 was

sentenced to three years' exile in Central Asia. He arrived in Tashkent. Nothing more is known about him.

Maria Nikolayevna (Ivanovna?) Ovsyannikova. She was born in 1871 in the village of Nefedyevo, Uglich uyezd, Yaroslavl province. She was the daughter of a church reader, and was an invalid. Her brothers were priests who served in Yaroslavl province, Borisoglebsk region, one in the village of Derevenki, the other in the village of Pogorelki. Her sister, Volkova-Narskaya, was the wife of a priest serving in Leningrad. On March 29, 1934 she was arrested in her native village and cast into prison in Uglich. She was accused of being "a member of the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", but on May 4 was released under guard after promising not to leave her place of residence.

Claudia Mikhailovna Shestakova. She was born in 1884 in the village of Sopolki, Yaroslavl province into a peasant family. In 1930 she was sentenced in accordance with articles 58-10 and 58-11 to two years' exile in the north. On her return from exile she worked as a cashier. On April 21, 1934 she was arrested again in Yaroslavl and cast into Ivanovo House of Correctional Labour. On June 1, 1934 she was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and was sentenced to three years' exile in Mari province. She was sent to Yoshkar-Ola. Nothing more is known about her.

Maria Mikhailovna Zykova. She was born in 1880 or 1886 in Rybinsk, the daughter of a cobbler. She was unmarried and lived with her sister. From 1906 to 1913 she worked in a children's home. During the war she was a nurse in Rybinsk field hospital. From 1917 to 1923 she worked as a technician in various institutions. From 1923 she lived on money received from the sale of her flat, and was helped by her brother. From 1931 she was president of the church council in the Kazan church in Rybinsk, and reader from 1932. From 1934, when a deacon came and began to fulfil the functions of reader, she only sang and read on the cliros. On March 28, 1934 she was arrested and cast into prison in Ivanovo. On June 1, 1934 she was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile in Central Asia. She was sent to Tashkent or Kazakhstan. Nothing more is known about her.

Others arrested in "The Case of Archbishop Seraphim (Samoilovich), 1937" included:

Archimandrite Menas, in the world Ivan Vlasovich Shelayev. He was born in 1882 in the village of Peresletovo, Dmitrov uyezd, Moscow province into a clerical family, and could speak English, French and German. He studied at a theological seminary. On January 1, 1936 he was arrested in Ryazan province,

and on April 4 was convicted by the OGPU of “participation in a counter-revolutionary group”. In accordance with articles 58-10 and 58-11, he was sentenced to five years in the camps. This was part of the group case, “The Case of the Ryazan Clergy and Laity, 1936”. First he was sent to the Mariinsky camps in Kemerovo province, and then, in 1937, to the Suslov section in Sibltag, Novosibirsk province. On October 28, 1937 he was again convicted of being “a member of a counter-revolutionary group”, and was sentenced to death in accordance with articles 58-10 and 58-11. He was shot on November 4, 1937.

Archimandrite Herman, in the world Boris Ivanovich Polyansky. He was born in 1901 in Tiraspol, Kherson province into the family of a priest-missionary. From 1920 to 1924 he served in the Red Army. In 1922 he finished his studies at the Moscow Theological Academy. In the early 1920s he was attracted by the ideas of the renovationist Krasnitsky, but was converted by visiting the Vysoko-Petrovsky monastery, where Bishop Bartholomew (Remov) brought him to repentance. He became a parishioner of the monastery and studied in the secret theological academy that existed in it. On March 17, 1926 Bishop Bartholomew made him a monk, and on April 17 - a hieromonk. After the closure of the monastery in 1929 he went to the church of St. Sergius, and in 1930 - to the church of the Nativity of the Mother of God on Putinki. In 1932 he became an archimandrite. On January 28, 1933 he was arrested and cast into Butyrki prison. On April 4, he was convicted of being “a member of a counter-revolutionary organization of Christian youth”, “a participant in illegal meetings” and “anti-Soviet agitation”. In accordance with articles 58-10 and 58-11 he was sentenced to five years in the camps. This was part of “The Case of the Members of the Circle of Christian Youth, Moscow, 1933”. He was sent to the Mariinsk camps, where he was visited by his spiritual daughter Zinaida Stephanovna Cherkova, who also brought him the Holy Gifts. On hearing of the death of his spiritual father, Archbishop Bartholomew, he wrote a canon for the dead dedicated to his memory. In 1936 he was sentenced to another five years in the camps in accordance with article 58-10 - accord to Cherkova, because he stood up for prisoners and did secret baptisms. He was sent to the Suslovskoye section of Sibltag. On September 14, 1937 he was arrested again for belonging to “the counter-revolutionary group of the prisoner Samoilovich”. On October 28 he was convicted of “systematic counter-revolutionary agitation” and of being “an active member of a counter-revolutionary group”. In accordance with articles 58-10 and 58-11 he was sentenced to death. On November 4 he was shot.

Priest Victor Orestovich Davidovich was born in 1894 in the village of Ilyashovka, Litinsky uyezd, Podolsk province into a clerical Ukrainian family. He received higher education and could speak German. On February 21, 1931 he was cast into prison and then sentenced in accordance with article 58-10 to three years in the camps. While in camp he was accused of “counter-revolutionary agitation”, and in accordance with article 58-4 sentenced to

another five years. He was sent to Suslovskoye section of Sibltag, Novosibirsk province, but was arrested again in camp. On October 28, 1937 he was convicted of being “a participant in a counter-revolutionary group” and “conducting anti-Soviet agitation among those around him”. In accordance with articles 58-10 and 58-11 he was sentenced to death. He was shot on November 4, 1937.

Alexander Nikolayevich Pokrovsky. He was born in 1889 in the village of Nikolskoye, Komsomolsky region, Ivanovo province. He received an elementary education, and was a former member of the Bolshevik party. He served as an under-officer in the tsarist army. On June 13, 1934 he was arrested, and sentenced to three years in the camps in accordance with articles 58-10 and 58-11. He was twice condemned to the camps in accordance with article 162, and two years was added to his sentence. In 1937 he was sent to Suslov section in Sibltag, Novosibirsk province. On October 28, 1937 he was again convicted of being “a member of a counter-revolutionary group”, and given an unknown sentence in accordance with articles 58-10 and 58-11.

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Archimandrite Blaise, in the world Basil Mikhailovich Scherbakov, was born in 1874 (1875) in the village of Golitsyno, Myshkin uyezd, Yaroslavl province. In 1897 he entered a monastery, was tonsured and ordained to the priesthood. He lived in Uglich. Later he became superior of the Pokrov monastery in Uglich. In February, 1931 he was arrested for being “a participant in an anti-Soviet church group in Uglich”, and on June 6 he was sentenced to five years in the camps in accordance with article 58-10. This sentence was commuted to exile to the north for the same period. On February 24 in some unknown year he was buried alive.

Hieromonk Heraclius (Andrianovich Ierofeyev). He lived in Uglich. In February, 1931 he was arrested for being “a participant in an anti-Soviet church group in Uglich”, and on June 6 he was sentenced to three years’ exile to the north. Nothing more is known about him.

Priest Michael Viktorovich Zelentsovsky. He was born in 1878 (1879) in the village of Yakovlevo-Massalskoye, Uglich uyezd, Yaroslavl province into the family of a titular councillor. He went to a church-parish school. In 1901 he became a reader in the monastery of St. Athanasius in Yaroslavl, but on December 12 was transferred to a church in Uglich. On October 17, 1909 he was ordained to the diaconate by Archbishop Tikhon (Bellavin). On February 13, 1910 he was transferred to the cemetery church in Uglich. In 1921 he was made protodeacon by Archbishop Seraphim (Samoilovich). For seven years he served with the archbishop, struggling against the atheists and renovationists. In 1928, after the exile of Archbishop Seraphim, the priests in Uglich continued to maintain contact with him. In May, 1930 the parishioners

of the church of St. Nicholas on the Sands in Uglich asked Fr. Michael to be their priest. So, in June, 1930 he was ordained by Bishop Sergius of Narva in the church of the Resurrection-on-the-Blood in Petrograd. On February 22, 1931 Fr. Michael and thirty-four others were arrested for belonging to the True Orthodox Church, for being participants in "an anti-Soviet church group in Uglich". On June 6 he was sentenced to ten years in the camps, and was sent to the White Sea - Baltic canal at Medvezhyegorsk. The commandant reported: "He does not work out of religious conviction. In his everyday life he acts negatively, does not submit to the camp administration, and is occupied in agitation against production and Soviet power." In 1937 he was arrested again and accused of counter-revolutionary activity among the prisoners. He was not interrogated, but condemned on the basis of witnesses. On December 9, 1937 he was shot.

Priest Sergius Andreyevich Orlov lived in Uglich. In February, 1931 he was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 was sentenced to three years in the camps. In 1934 he was released and sent into exile, where in April, 1937 he was arrested and sentenced to three years in the camps. He was sent to the White Sea - Baltic canal, from where he ran away. He was caught and shot.

Priest Constantine Ivanovich Sobolev lived in Uglich. After the exile of the dean he carried out his duties as his deputy. In the village of Kabanovo he organized a sisterhood. In February, 1931 he was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 he was sentenced to ten years in the camps. Nothing more is known about him.

Abbess Anna (Grigoryevna Pertseva) was born in 1863. She lived in Uglich, and was abbess of a women's monastery. In February, 1931 she was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 was sentenced to three years' exile in the north. Nothing more is known about her.

Abbess Alexandra (Pavlovna Dorofeyeva). She was abbess of the Theophany monastery, and lived in Uglich. In February, 1931 she was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 was sentenced to three years' exile in the north. Nothing more is known about her.

Monk Porphyrius (Yakovlevich Petrenko) was born in 1873. An Athonite monk, from 1901 he was living in the Athonite chapel of St. Panteleimon in Jerusalem. From 1911 he was living in Uglich. In February, 1931 he was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 he was sentenced to five years in the camps, commuted to exile to the north. Nothing more is known about him.

Monk Ivan (Vasilyevich Melnikov) was born in 1907. In 1925 he became a novice in the Pokrov monastery and received the tonsure. From 1928 he was living in Uglich, and was the director of the choir in the Nikolo-Pesotskaya church. In February, 1931 he was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 he was sentenced to ten years in the camps. Nothing more is known about him.

Monk Alexander (?) (Konstantinovich Osyakov) was born in 1883 in Kasimov province, and lived in Uglich. In February, 1931 he was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 he was sentenced to ten years in the camps. Nothing more is known about him.

Gregory Nikolayevich Kuzmin-Karavayev was born in 1886, and received higher education. He was an officer. From 1919 he worked as a teacher in a school in Uglich. In February, 1931 he was arrested for being "a participant in an anti-Soviet group in Uglich". On June 6 he was sentenced to ten years in the camps. Nothing more is known about him.

Sergius Nikolayevich Rozov was born in 1876, and received a higher education. He lived in Uglich. In February, 1931 he was arrested for being "a participant in an anti-Soviet group in Uglich". On June 6 he was sentenced to ten years in the camps. Nothing more is known about him.

Ivan Konstantinovich Karamyshev. He was born in 1888, and lived in Uglich, working as an assistant in a snack bar. In February, 1931 he was arrested for being "a participant in an anti-Soviet church group in Uglich", and on June 6 he was sentenced to ten years in the camps. Nothing more is known about him.

Sophia Alexeyevna Petunina was born in 1898 into a noble family. She lived in Uglich, teaching the Law of God in a school. In February, 1931 she was arrested for being "a participant in an anti-Soviet church group in Uglich". On June 6 she was sentenced to ten years in the camps and sent to a camp. On January 5, 1933 she was released from there early and sent to the north for the remainder of her sentence. Nothing more is known about her.

(Sources: Metropolitan Manuel (Lemeshevsky), Die Russischen Orthodoxen Bischöfe von 1893-1965, Erlangen, 1989, vol. 6, pp. 74-76; S. Grotov, "Archbishop Seraphim of Uglich", The Orthodox Word, vol. 15, no. 3 (86), May-June, 1979; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 617-618, 675, 892; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; N.A., "Nye bo vragom Tvoim tajnu povyem..." Vyestnik Germanskoj Eparkhii

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21. HIEROMARTYR ARSENIUS, BISHOP OF SERPUKHOV **and those with him**

Bishop Arsenius, in the world Alexander Ivanovich Zhadanovsky, was born on March 6, 1874 in the village of Pisarevka, Volchansky uyezd, Kharkov province (according to another source, in the city of Chuguyev, Kharkov province) into the family of Protopriest John Zhadanovsky. From childhood was distinguished by his exceptional meekness and humility. In 1884, when he was enrolled in the Kharkov theological seminary as the shortest of the pupils, the seal of God's election revealed itself in the following remarkable manner.

"One day," he recalled, "Archbishop Ambrose of Kharkov, of blessed memory, arrived. We pupils were drawn up in rows in the assembly hall. Vladyka-archbishop passed down the rows, stopped at me, and drew me out into the centre of the hall.

"Look, now he is the smallest pupil, but he will be a bishop.'

"Of course, as always happens in our life, nobody paid any attention to these words."

In 1888 he finished his studies at the Kharkov theological school and entered the Kharkov theological seminary. After graduating in 1894 he was appointed to the post of overseer-coach in a theological school, and then teacher in the Osinovsky church-parish school in Kharkov province. From January 26, 1896 to October 1, 1899 he was supervisor-tutor at the Sumsk theological school.

Once his father fell ill, and Arsenius decided to become the priest in his native village. But the Lord judged otherwise. Arsenius sent a letter to Fr. John of Kronstadt asking him to pray for his sick father and for him to know what path to choose in life. Fr. John replied with good wishes for the recovery of his father and a blessing for him to become a monk. After this his father soon recovered.

Arsenius was tonsured on July 17, 1899 in the Svyatogorsk Dormition desert in Kharkov diocese by Archbishop Ambrose. On August 14, 1899, Archbishop Ambrose came again to the Svyatogorsk monastery and ordained Fr. Arsenius to the diaconate. And the next day he blessed him to go to the Moscow Theological Academy.

In 1899 he entered the Moscow Theological Academy, and on his way through Moscow, he dropped in at the Chudov monastery. Here he venerated the shrine of St. Alexis, metropolitan of Moscow. When he approached, he felt

an unusual joy and consolation, and it seemed to him that the shrine was surrounded by a kind of radiance. From that moment he became closely linked in heart to St. Alexis. At difficult moments of his life he resorted to his help and always received consolation.

On May 9, 1902 he was ordained to the priesthood by Bishop Arsenius (Stadnitsky), rector of the Academy, and in 1903 he graduated from the Moscow Theological Academy with the degree of candidate of theology. His thesis was: "The Conversations of St. Macarius of Egypt from a homiletic point of view."

According to one source, Fr. Arsenius was appointed teacher of homiletics in the Tbilisi theological seminary on August 5, 1903, and treasurer of the Moscow Chudov monastery on September 2. According to another source, having been appointed treasurer of the Chudov monastery by Metropolitan Vladimir of Moscow, he arrived at the Chudov monastery on August 3, 1903 after attending the opening of the relics of St. Seraphim of Sarov. On March 24 (26, according to another source) 1904 he was appointed deputy of the monastery and on March 27 was raised to the rank of archimandrite. It was here that an elder of the Chudov monastery, Igumen Gerasimus, prophesied that he would become a bishop.

Metropolitan Vladimir greatly valued the spiritual gifts and administrative skills of the new abbot. And indeed, during his time in this post Archimandrite Arsenius did much for the monastery, turning it into a seedbed of spiritual enlightenment for the whole of Moscow. He always attracted many worshippers to the Chudov monastery by his careful serving. And he catered for their spiritual needs by publishing the highly-esteemed publication Spiritual Diaries and various brochures on moral topics. During the last three years of his stay in the monastery he and the missionary Aivazov undertook the publication for the people of special religious-educational material called Mites of the Monastery of the Holy Hierarch Alexis. These Mites came out in tens of thousands of copies and were distributed throughout Russia. From 1912 Archimandrite Arsenius and Aivazov began to publish the journal Voice of the Church, which was considered one of the most lively and substantial theological monthlies. In 1911 Fr. Arsenius opened a branch of the Kamchatka missionary brotherhood attached to the Chudov monastery, and was responsive to the needs of the Moscow brotherhood of the Holy Hierarchs of Moscow.

Archimandrite Arsenius was also distinguished as an administrator. In the few years of his administration of the Chudov monastery he raised the standard of monastic life and significantly improved the material situation of the brotherhood. On being raised to the episcopate, he preserved his links with the monastery.

In 1913 Archimandrite Arsenius, together with his friend Hieromonk Seraphim (Zvezdinsky), the future hieromartyr bishop, went on a pilgrimage to the Holy Land.

On June 8, 1914, in the St. Alexis church of the Chudov monastery, he was consecrated Bishop of Serpukhov, a vicariate of the Moscow diocese, by Metropolitan Macarius of Moscow, Archbishop Alexis, who was in charge of the Donskoy monastery, Bishop Palladius of Perm and other bishops.

In November, 1916 he was named fourth vicar of the Moscow diocese.

During the Local Council of the Russian Church in 1917-18, many members of the Council lived in the Chudov monastery. During the battle for the Kremlin, they prayed in the cave church dedicated to St. Hermogenes, patriarch of Moscow. In July, 1918, soldiers fired at the Chudov monastery, and the next month it was closed and later destroyed.

After the closing of the monastery, Bishop Arsenius and the brotherhood settled in a small house in the Seraphimo-Znamensky Skete of the women's community of the Protecting Veil, Podolsk uyezd, near Moscow, where he had been spiritual father from 1912 to 1916. **Schema-Abbess Tamara** had been told by Patriarch Tikhon to look after Bishop Arsenius, her spiritual father, and Archimandrite Seraphim in this remote place. And there, in the woods, in a house-church dedicated to St. Arsenius the Great, Vladyka Arsenius celebrated the Liturgy every day with Fr. Seraphim as chanter. He also occupied himself with medicine, painting, church singing and icon-painting. In the church was an icon of the Saviour not made by hands which had been painted by him.

In 1920 Vladyka went to his see in Serpukhov, where he was greatly venerated by the people.

In 1922 he founded the brotherhood of St. John the Theologian, which survived until the war. He used to say: "In view of the distressing condition of the Russian Orthodox Church, the brotherhood does not oppose itself to the official [Tikhonite] Church, but believes that it is a small, inseparable part of the one Body. The brotherhood rejoices in the joys, and grieves at the sorrows, of the Mother Church... With the blessing of a bishop, the brotherhood, in the event of a loss of communication with him (the death of the bishop or his imprisonment), does not suspend its existence, believing that it has the blessing, and is under the direction of, the Lord... All relationships within the brotherhood must be penetrated by freedom, which is inseparably linked with love in Christ. Only the combined realization of the apostolic feat reveals to the world, which is riven by passions and deception, the unbreakable unity of the Church of Christ..."

"The brotherhood of St. John the Theologian," writes Shemetov, "was a liturgical community. In the evening after work the 'little brothers' met in the flat of one of the members of the community. Then an altar was erected, candles were lit in front of an icon and the service began. And the huge cold city was daily lit up with the light of Christ kindled in the catacombs of the 20th century. In the words of an eye-witness: 'The Liturgy was the unifying centre, and often at that moment when the exclamation "Christ is in our midst!" was heard, the Divine Sufferer would enter the room noiselessly, and the prayer became winged. Moving apart the walls and penetrating through the ceiling, it strove upwards, to that City where every tear is wiped away and where unending joy reigns.' Bishop Arsenius, who was rather the inspirer and spiritual director than the organizer of the brotherhood, gave its members complete freedom, insisting only on one thing - the strictest secrecy, whose necessity was indicated as follows in the rules: 'The brotherhood recognizes itself to be open... to the Church hierarchy and all who are seeking salvation. However, the community has its meetings in secret from the world and does not disclose its existence to those who could reveal the secret or who for whom it could serve as a stumbling block, becoming wittingly or unwittingly co-workers with the spirits of evil... The little brothers consider it an important condition of the normal life of the community that they should fear nothing in the world except sin, being ready to suffer for the confession of our Lord Jesus Christ.'"

In 1923 Vladyka was retired from the administration of his diocese. In 1924, after the closure of the Seraphimo-Znamensky skete, he moved to the village of Kuzmenki near Serpukhov and lived in the house of the superior of the local church, Protopriest Michael Pyatikrestovsky. Vladyka was accompanied by two sisters, Alexandra and Matrona, from the closed skete. Schema-Abbess Tamara and other nuns and spiritual children of Vladyka also came to live in Kuzmenki. At this time it is said that he was raised to the rank of archbishop.

At the beginning of 1926 Vladyka was in Kotelniki, near Moscow, for the burial of Metropolitan Macarius (Nevsky), to whom he was very close and whose biography he wrote. In March he was exiled to Nizhni-Novgorod province, and by the end of the year he was in the Seraphimo-Ponetayevo monastery, Nizhni-Novgorod province, where he was visited by Protopriest Basil Postnikov, Abbess Tamara and others. After the closure of this monastery in 1927 Vladyka moved to Arzamas, where he rented a house. In the first half of 1928 he went to Perkhushino, where Schema-Abbess Tamara, Hieromonk Philaret (Postnikov) and ten sisters were living.

Vladyka Arsenius refused to cooperate with Metropolitan Sergius, by which, according to the sergianist Metropolitan Manuel, "he caused the reposed Patriarch (then Metropolitan) Sergius much vexation". In 1928, according to one (dubious) source, he signed the decisions of the so-called "Nomadic Council" of the Catacomb Church through Hieromonk Andrew

(Elbson). He lived in Arzamas and near Moscow, and gradually restricted the circle of those close to him, withdrawing further and further from the world.

In 1929 he was arrested in Moscow, but through the intercessions of his Serpukhov flock he was released from prison and exiled instead to the town of Zvenigorod, from where he was again allowed to live in Serpukhov.

In 1931, for his fearless defence of the Church and exposure of atheism, Vladyka Arsenius was again arrested and sentenced to hard labour on Solovki, where he was stripped of his clerical vestments, shaved and placed in a barracks with three hundred other prisoners. But even here he did not cease to preach the word of God and raise the spirits of his fellow prisoners, which aroused the hatred of the chekists.

Vladyka Arsenius was released from Solovki after two months and moved to Serpukhov, where, on April 21, 1932 he was again arrested and sentenced in connection with the Moscow branch of the True Orthodox Church. He was imprisoned in the inner isolator of the OGPU prison, but was released on June 10 or 11. At the beginning of 1933 he was living in the house of E.I. Shavrova near Perkhushkovo station, Zvenigorod region, Moscow district, but was arrested there in the spring, being condemned on May 27. However, on August 14 it was decided to consider his sentence conditional. From the autumn of 1933 to April, 1937 he lived in a house bought by his spiritual children in the village of Kotelniki, Ukhtomsky region, Moscow district.

On April 13 or 14, 1937, Vladyka Arsenius was arrested in Kotelniki and imprisoned in Butyrki, Moscow. On September 13/26 Vladyka was convicted of "leading and organizing an illegal, counter-revolutionary monarchist organization of churchmen - the followers of the True Orthodox Church." On September 14/27, 1937, Vladyka Arsenius and all those arrested with him were shot in Butovo field near Moscow. It is now known that between August 8, 1937 and December 19, 1938, the NKVD shot 20,762 people at Butovo, including about 370 church-servers.

Vladyka Arsenius appeared several times to his spiritual children after his martyrlic death. Tonya of Maroseika relates one of these appearances: "At the beginning of 1941 I again saw Vladyka in a dream. I saw him in some kind of private house. Vladyka was in light blue vestments with a golden mitre on his head; next to him there stood a hierodeacon in a sticharion of the same light blue hue. He was girded in cross-wise fashion in a golden orarion. Vladyka had a cross and sprinkler in his hands while the hierodeacon had a chalice with holy water, and they were loudly singing a moleben, and Vladyka was sprinkling all the people with holy water.

"I went up to Vladyka, he let me kiss the cross and sprinkled me abundantly with holy water, asking: 'Tell me, Tonya, do you have any bread?'

"I said: 'I have, Vladyka.' 'When you will no longer have any, take some from my sack, you won't starve with me. And do you have sugar?' 'I have, Vladyka,' I said. 'When you will no longer have any, take some sugar, too, from my sack.' And he again sprinkled me with holy water.

"I woke up and thought: would there really be a famine, as Vladyka had warned me in advance? And precisely four months later they began to give out bread by ration cards, and sugar also. Many began to be terribly hungry, but I, by his prayers, was in no need, and even had the opportunity to help others.

"That is how he looked after his spiritual children even when he was no longer with us."

*

Abbess Tamara, in the world Tamara Alexandrovna Mardzhanova or Mardzhanishvili, was born on April 1, 1869 in a princely Georgian family. When young she lost her father, and then, at the age of nineteen – her mother. Having a good voice and musical talent, she was preparing to enter the St. Petersburg conservatory. But then her mother died, and she went to live with her aunt in the city of Signa, not far from which was a women's community, in Bodbi. Attracted by the spiritual beauty of the monastery, Tamara Alexandrovna firmly decided to become a nun there, of which she informed Abbess Juvenalia. However, her relatives resisted her intention and took her away to Tiflis. But Tamara left home and again came to the monastery, which she joined in 1889, remaining there for twelve years under the direction of Abbess Juvenalia. In 1900 she was tonsured into the mantia with the name Juvenalia, and during her tonsure, as Bishop Arsenius recounted, a white dove was seen to descend upon her. On October 12, 1902 was made abbess of the Bobdi convent, which contained 300 sisters. She was helped greatly in this period by St. John Kronstadt, who, when she was in Petersburg as novice, had placed three abbess's crosses on her to signify that she would be the leader of three monasteries. In 1905 she became superior of the Pokrovskaya community in Moscow, where she often met Grand Duchess Elizabeth. In this period of her life she knew many prominent churchmen, including Metropolitans Flavian (Gorodetsky), Vladimir (Bogoyavlensky) and Macarius (Nevsky) and the elders Schema-Igumen Herman, Hieroschemamonk Anatolius of Optina and Alexis of Zosima skete, all of whom respected her greatly. She was particularly influenced by St. John of Kronstadt, and by the image of St. Seraphim of Sarov. Her love for St. Seraphim gave her the desire to settle in Diveyevo, but Elder Alexis did not bless this undertaking, blessing her instead to found a skete. And so in 1910 she founded the Seraphimo-Znamensky skete. The nuns of the new skete lived according to a strict typicon; their main activity was prayer, and they were free from worldly

concerns. They were often visited by the future bishops Arsenius (Zhadanovsky) and Seraphim (Zvezdinsky), and on September 21, 1916 Bishop Arsenius gave her the schema with the name Tamara. In 1924 the Bolsheviks closed the skete, but the nuns' skete continued to exist under the guise of a sewing artel, and Matushka went to live with ten nuns in Trubacheyevka, near the village of Perekhushkovo, Moscow province. In a separate little house there lived a priest, **Hieromonk Philaret** (Postnikov). There, in 1931, she was arrested and exiled to the village of Ust-Uda in Irkutsk province. She was accompanied by **Novice Anna**. From Siberia Matushka returned with tuberculosis of the throat. In 1934 she settled in a little house at Pionerskaya station on the Belorussian railway, Moscow province. There, on April 10, 1936 she died, and was buried by Bishop Arsenius in the Vvedenskoye cemetery in Moscow.

One of Abbess Tamara's spiritual daughters was **Novice Thecla** (Yegorovna Trusova). She was born in 1890 or 1891 in the village of Yakovlevo, Alexinsky uyezd, Tula province into a peasant family. From the age of twelve she worked in a factory in Serpukhov. In 1921 she joined the Seraphimo-Znamensky skete. After the closure of the skete she lived for a time in Serpukhov and in her native village. Then she rejoined the skete in Trubachkeyevka. On December 28, 1930 she was arrested in Moscow for "anti-Soviet agitation" and cast into Butyrki prison. On January 3, 1931 she was condemned in accordance with article 58-10 to three years' exile in the north. Nothing more is known about her.

Others condemned with Vladyka as part of the group case, "The Case of Bishop Arsenius (Zhadanovsky), Moscow, 1937" included:

Hieromonk Andrew (Boris Yakovlevich Elbson). He was born in 1896 in Moscow, and received an intermediate education. He was from a German (according to another source, a Russified Swedish) family. He was a spiritual son of Elder Nectarius of Optina, and was also close to Fr. Sergius Mechiev. He was tonsured and ordained to the priesthood. He served together with Fr. Alexander Gomanovksy in the church of SS. Constantine and Helena in Moscow, and later in the church of St. Nicholas in Podkapayevsky pereulok. He was also priest of the Alexandrian podvorye, and served in Murom and Kirzhach. He did not recognize the declaration of Metropolitan Sergius. According to one (dubious) source, he signed the canons of the "Nomadic Council" of the Catacomb Church in 1928 on behalf of Archbishop Arsenius. At the beginning of the 1930s he was arrested and exiled from Moscow. He settled in Murom, where he served in secret. Then he moved to the city of Kirzhach, Vladimir province, Krasnoarmeiskaya street 41. He was arrested on February 23, 1937 in Kirzhach for being "an active participant in a counter-revolutionary monarchist organization of churchmen-illegals, the 'True Orthodox Church'". This was in connection with the case of Archbishop

Arsenius. On September 26 he was sentenced to death, and on September 27 he was shot in Butovo and buried there.

Priest Peter Sergeyeovich Petrikov. He was born on January 19, 1903 in the city of Mozhaisk, Moscow province. He had an intermediate education. Fr. Peter had a fine, purely Russian face of rare beauty, full of spiritual zeal, but calm and clear. He was close to Fr. Sergius Mechiev, and was a spiritual son of Elder Nectarius of Optina. There has been preserved a photograph of Fr. Peter in the epitachelion of Elder Nectarius of Optina. In 1922 he finished three courses at the medical faculty of the Second Moscow State University. In 1925 he became a priest. He served in Fr. Sergius Mechiev's church of St. Nicholas on Maroseika, and in the church of St. Nicholas in Podkopayevsky pereulok. He also carried out secret services. On April 14, 1931 he was arrested in Moscow, and cast into Butryki prison. On June 5 accused of being a member of "the counter-revolutionary monarchist organization 'The True Orthodox Church'", of anti-Soviet propaganda and of helping the exiled. He was sentenced in accordance with article 58-10 to three years in the camps. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". On September 17, 1931 his sentence was commuted to release with a ban on living in twelve places in the USSR for three years. In 1932, some Maroseika parishioners met him in Murom. On April 10, 1937 he was arrested in Mozhaisk in connection with the case of Bishop Arsenius Zhadonovsky. He refused to admit any guilt. On September 26 he was convicted by the UNKVD of "active participation in the counter-revolutionary organization of church illegals, 'The True Orthodox Church'", and in accordance with article 58-10 was condemned to death. He was shot on September 27 in Butovo, and buried in the Butovo polygon.

Protopriest Sergius Alexeyevich Sidorov. He was born on February 10, 1895 in the village of Klimovo, Murom district, Nizhni-Novgorod province, the son of a nobleman and state councillor, **Alexis Mikhailovich Sidorov**, who was taken as a hostage by the Bolsheviks in Orel and shot. The mother of Fr. Sergius, Anastasia Nikolayevna, was a princess Kavkasidze, a family that was related to the younger branch of the royal race of the Bagratians. She died soon after Sergius' birth. The childhood and adolescence of Sergius were spent in the small estate of Nikolayevka in Kursk province, and then in Moscow. Until the revolution he took an active part in the spiritual life of Moscow. Among his friends were Sergius Nikolayevich Durylin and Sergius Iosifovich Fudel, as well as the rector of the Moscow Academy, Bishop Theodore (Pozdeyevsky). With his friend Nicholas Chernyshev (later an artist, who perished in Stalin's camps), he went to Optina Desert, where he met Elder Anatolius (Potapov), becoming his spiritual child until his death in 1922. He went to the Popova gymnasium in Kiev, the historico-philological department of the people's university of Shinyavsky and two summer theological courses at the Kiev Theological Academy (in 1920-21). According to one source, he finished his studies at Moscow theological seminary and

theological academy. In 1920 he married Tatyana Petrovna Kandiba, who was from a famous Ukrainian noble family. In the spring of 1921 he went to Moscow and received the blessing of Fr. Alexis Mechev to become a priest. On September 21, 1921 he was ordained to the priesthood in Kiev and was sent to the village of Pochtovaya Vita near Kiev. In 1923 he was transferred to the church of SS. Peter and Paul in Sergiev Posad, where he took an active part in the struggle of the Sergiev Posad clergy against renovationism. In this period he was often with Patriarch Tikhon, who was very fond of him. He was raised to the rank of protopriest. On October 5, 1924 he was arrested and cast into Butyrki prison. He was released on November 30, and went back to serving in Sergiev Posad. On November 30, 1925 he was arrested again for "participation in a Black Hundredist monarchist grouping, whose aim was struggle with Soviet power". He was in Butyrki prison until July 12, 1926. The investigators tried to force Fr. Sergius to confess that he knew of the existence of a letter to Metropolitan Peter saying that the patriarch's will should not be considered genuine, and that he should betray the author of this letter. Fr. Sergius suffered greatly in prison; his hands and legs were painful, as was an old wound in his spine. He was subjected to twenty-three interrogations, including the whole night of December 27. Physically and psychologically near to breaking point, he was greatly helped by the True Orthodox Archbishop Nicholas (Dobronravov), the future hieromartyr, who, seeing that Fr. Sergius was about to break down and slander both himself and others, said to the Bolsheviks: "I demand that you leave Sidorov in peace. I know that he is suffering from a nervous disorder." "And you," he said, turning to Fr. Sergius, "by my power as a bishop I forbid to say anything whatsoever to the investigator." Fr. Sergius later wrote in his memoirs: "If my children and those close to me read these lines, let them bow down before the wonderful personage of Bishop Nicholas, who once within the walls of the GPU delivered me from greatest misfortune, from the sorrow of betraying my friends to the enemies of the faith and the Church." On March 25 Fr. Sergius was taken to the prison hospital, and then returned to his cell. On July 12, the day of the patronal feast of his parish, he was released from prison. In August he and his family went to Vladimir, which he had chosen as his domicile since he was not allowed to live in Moscow. (On November 5, 1926 he was formally condemned in accordance with article 68 to three years' ban on living in Moscow, Leningrad, Kiev, Odessa, Rostov-on-Don and their provinces, being confined to one domicile.) Before departing he went to say goodbye to Elder Alexis, who, on learning where he was going, said sadly: "Well, go to collect crosses in Vladimir." Fr. Sergius served as a supernumerary priest in various churches in Vladimir province. From 1927 to 1928 he served in the village of Volosovo. However, the lack of a place to live, and the impossibility of feeding his family, which included three children, forced him to move in 1929 to the village of Vozdvizheniye (Lukino) in Serpukhov region, Moscow province. In the same year a fourth child was born to him. Life was very difficult, and to make things worse, on February 3, 1930, he was arrested again for "calling on believers not to fall away from Orthodoxy, and to go

more often to church". On February 23 he was condemned for his "corrupting influence on the population", and for being "a socially harmful person". (According to another source, he was accused of being "a participant in the Moscow 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.) In accordance with article 58-10, he was sentenced to three years in the camps and was sent to Penyug station on the northern railway line, 150 kilometres from Kotlas. There he was given very heavy physical work, cutting wood and trimming logs. In winter he was given easier work. There were many priests in Kotlas, and at Pascha they were allowed to leave their barracks and celebrate the feast in a fenced-off field. They had neither candles nor books... The priests served from memory; the guards stood silently around, and nobody interrupted the service. Fr. Sergius later said that he had been present at Paschal services in the Kremlin, in the Kiev Caves Lavra and in many monasteries, but never had he heard such wonderful chanting, such penetrating prayers as on that Paschal night in the camps. A year before his release Fr. Sergius was transferred to Sibltag in Novosibirsk province. There he worked on building a railway in a boggy wood. He was very tired, undernourished and was waiting for a meeting with his wife. But she could not come to him. In the spring of 1933 he was released, and became rector of the church in Dmitrievskaya Sloboda in Murom region, Vladimir province. (According to another source, in the middle of the 1930s he returned from camp and exile and settled in the village of Vozdvizhenka, Serpukhov uyezd.) However, in 1935 the church was closed and in 1936 Fr. Sergius was transferred to Klimovo in Murom region. Life was difficult, but Fr. Sergius served beautifully and gave sermons that were listened to with great attention and appreciation by the peasants. Sometimes he had to go round the neighbouring villages to give Holy Communion to the dying. Once he was going to such a person, but his horse took a long time getting through the autumn mud. On arriving, he saw a big crowd outside the hut and heard the terrible cries of the dying man. On seeing Fr. Sergius the dying man stretched out his hands to him and said: "Save me, batyushka, the accursed ones are attacking me, they're taking hold of me, they're terrifying me! Save me, I have no more strength." Fr. Sergius confessed the man, gave him Communion and, taking him by the hand, prayed for him. He became calmer. "They've gone away," he whispered. "They're only threatening me in the corners, but they're not coming up to me. Batyushka, sit beside me, don't go away, otherwise they'll try to get hold of me again." And so Fr. Sergius spent the whole night holding the dying man by the hand and praying fervently. Towards morning he died peacefully. Fr. Sergius more than once spoke of the activity of the dark powers and their influence on the moral life of man, and said that it was a great sin to depart from the bounds established by the Church and seek to get to know the world of invisible spirits that surround us by means of magical methods. We should resort for help only to the holy saints of God and our angel guardians. We must never resort to the dark powers, neither when we are in difficult straits, nor in order to learn

something, nor simply out of curiosity. Yes, they can help us a little, but they bring with them an unbearable burden that lies on the soul of a man until his very death. In Murom Fr. Sergius remained linked with the spiritual life in Moscow. Several times he secretly visited the city, staying with Sergius Vladimirovich Gruzinov or Lydia Dmitrievna Kozhevnikova. In the last year he went to Maly Yaroslavets to Fr. Michael Shik, a Catacomb priest who led him to Archbishop Arsenius (Zhadanovsky). Both would be martyred together with the holy bishop... Fr. Sergius knew that they would arrest him sometime, and spoke about it with his wife. His spiritual daughter said: "1937 has arrived. Arrests have begun. I told Fr. Sergius that I was frightened of prison and exile, and was expecting a rebuke. But Fr. Sergius looked gently at me and said: 'I, too, am afraid. You cannot even imagine how afraid I am! It is not shameful to be afraid, we are all weak people. But it is wrong to become faint-hearted. After all, God is with us and He will never abandon us.'" Fr. Sergius loved his children very much. Once he was asked how, having a family, he had decided to become a priest, and to whom he would leave them in the event of his arrest. Fr. Sergius said: "To the Heavenly Queen! If I perish, it will be for her Son. So how can you think that in that case she would abandon my children? Never! She will save and defend them!" Two months later, on April 13, 1937, Fr. Sergius was arrested for "active participation in the illegal monarchist organization of churchmen, the followers of the True Orthodox Church". But his faith that the Heavenly Queen would save and defend his children was justified. They did not touch Tatyana Petrovna, and Fr. Sergius' children did not grow up in a children's home but next to their mother, a person of great purity and self-sacrifice. Fr. Sergius was cast into Butyrki prison together with fourteen other people as a member of Archbishop Arsenius' group. The formal accusation was: for "active participation in an illegal monarchist organization of churchmen - the followers of 'the True Orthodox Church' and leadership of its branches". During interrogation Fr. Sergius did not deny that he belonged to the True Orthodox Church, and that he had criticized Soviet power for its attitude towards the Church, and for exiling Metropolitan Peter, the patriarchal locum tenens. On September 26 he was condemned to be shot in accordance with article 58-10. The sentence was carried out on September 27 in the Butovo polygon, where he was also buried.

Priest Michael Vladimirovich Shik. He was born on July 20, 1887 in Moscow, in a family of Jewish merchants. His father was an honourable citizen of Moscow and a merchant of the first guild. He finished his studies at the first Moscow gymnasium in 1905, and in 1912 graduated from the historico-philological faculty of Moscow University. Then he studied philosophy in Frankfurt. Returning to Moscow, he became a member of the historico-philosophical circle founded by his friends at university - the brother and sister Vernadsky, the sisters Shakhovskaya and others. From 1914 to 1918 he served as an under-officer in the engineers. In 1918 he converted to Orthodoxy and married Princess Natalya Dmitrievna Shakhovskaya. The

young couple settled in Sergiev Posad. They had five children. According to one source, Fr. Michael finished his studies at Moscow theological seminary and academy. He was a deeply believing and very educated man, and knew several ancient languages – Greek, Latin and Hebrew – as well as Polish, French, German and English. He was a spiritual son of Elder Alexis of Zosima Desert, who entrusted him to the care of Fr. Sergius Sidorov. In 1919 he became a member of the commission for the preservation of the monuments of art and antiquity in the Holy Trinity – St. Sergius Lavra. At the same time he was a teacher of history in the Pedagogical Technicum until 1925. In 1925 he was ordained to the diaconate by Metropolitan Peter (Polyansky) and began to serve in the church of SS. Peter and Paul in Sergiev Posad. On December 1, 1925 he was arrested and cast into Butyrki prison because, “knowing of the existence in Moscow of a monarchist organization of churchmen and laity, he hid this”. On November 5, 1926 he was exiled for two years to Turtkul in Kazakhstan in accordance with article 68. There, in 1927 he was ordained to the priesthood by Bishop Nicodemus (Krotkov). In 1928 he returned from exile to Moscow and began to serve in Moscow churches, including Fr. Sergius Mechev’s church of St. Nicholas on Maroseika and Fr. Vladimir Ambartsurmov’s church of St. Nicholas at Solomennaya. In the latter church Fr. Michael had his closest spiritual children: the expert in literature **Boris Dmitrievich Udintsev** and the pianist **Maria Vladimirovna Yudina**. According to one source, he began serving in secret after 1928, and in 1930 was summoned for investigation for being “an active participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, but managed to hide. Fr. Michael went to live in the town of Maly Yaroslavets, Moscow province. With the help of his parents a house was bought for him in which he received his spiritual children from Moscow and in which he built a house church. He worked as a translator of foreign literature, especially English. He was finally arrested on February 25, 1937 in connection with the case of Archbishop Arsenius (Zhadanovsky), and on September 26 was sentenced to death for his “active participation in the counter-revolutionary organization of illegal churchmen, ‘The True Orthodox Church’, Moscow, 1937”. The next day he was shot in Butovo, where he was also buried.

Nun Valentina (Valentina Konstantinovna Zasyapkina). She was born in July, 1897 in Tula into a family of traders. In 1924 she entered the chemical faculty of Moscow State University, and finished three courses. From 1927 she worked as a laboratory assistant. On April 14, 1931 she was arrested and cast into Butyrki prison. On May 26 she was convicted in accordance with article 58-10, but released under guard, in “The Case of I.A. Babikova and others (R-35593), Moscow, 1931”. She was working as a senior technician in the Moscow factory BIAM when she was arrested again on April 14, 1937 in connection with the case of Bishop Arsenius. On September 26 she was convicted of “active participation in a counter-revolutionary organization of churchmen-

illegals”, and in accordance with article 58-10 was sentenced to be shot. The sentence was carried out at Butovo on September 27, 1937.

Nun Vera (Vera Emelyanovna Rozhkova). She was born in 1899 in the village of Pashkovo, Tula province. She had higher education and worked in the Bauman institute in Moscow. She was arrested on April 14, and on September 26 was convicted by the UNKVD of active participation in a counter-revolutionary organization of illegals-churchmen. In accordance with article 58-10 she was sentenced to death. The sentence was carried out on September 27 in Butovo, where she was buried.

Nun Matrona, in the world Vera Petrovna Chusheva. She was born in 1891 in the village of Akulichy, Bryansk uyezd, Orel province into a peasant family. She received primary education. She was Vladyka Arsenius' secretary, through whom he established contact with his spiritual children. In 1910 she joined the Our Lady - Pokrov community in Moscow, and in 1915 joined the Seraphimo-Znamensky skete of that monastery as a novice. On July 19, 1915 she became a rasophor nun. In 1924, after the closure of the skete, she went to live in the village of Kuzminki, Serpukhov region, Moscow province, in the house of the rector of the local church, Protopriest M.I. Pyatikrestovsky. From the autumn of 1933 she went to live in the village of Kotelniki, Ukhtomsky region, Moscow province together with Bishop Arsenius and Nun Alexandra (Murasheva). In 1937 she was working as a labourer in a department store in Lyubertsy. On July 26, 1937 she was arrested in Kotelniki, and on September 26 she was condemned to death by the NKVD “for participation in secret prayer meetings and for regulating the reception of visitors to Bishop Zhadanovsky”. She was shot at Butovo the next day, and buried in the Butovo polygon.

Nun Alexandra (Petrovna Murasheva). She was born in 1891 into a peasant family. She received an elementary education. On November 27, 1914 she became a nun, having joined, and in 1915 joined the Seraphimo-Znamensky skete of the Our Lady - Pokrov community in Moscow in 1900 as a novice. In the autumn of 1924, after the closure of the skete, she lived in the village of Kuminki, Serpukhov region, in the home of the rector of the local church, Protopriest M.I. Pyatikrestovsky. In 1933 she went to live in the village of Kotelniki, Ukhtomsky region, Moscow province as a cell-attendant of Bishop Arsenius. On July 26, 1937 she was arrested in Kotelniki, and on September 26 she was sentenced to ten years in the camps. She was sent to the White Sea - Baltic canal. Nothing more is known about her.

Maria Artemyevna Godunova. She was born in 1896 in the village of Gubino, Moscow province into a peasant family. In 1912 she finished her studies at a Moscow gymnasium. On April 14, 1931 she was arrested at Lianozovo station, and cast into Butyrki prison. On May 26 she was sentenced in accordance with article 58-10 in “The Case of I.A. Babikov and others (R-

35593), Moscow, 1931", but was released. In 1937 she was arrested in connection with the affair of Archbishop Arsenius. On September 26 she sentenced to ten years in hard labour camps. Nothing more is known about her.

Tatyana Zinovyevna Grishanova. She was born in 1900. In 1937 she was arrested in connection with the affair of Archbishop Arsenius. On September 26 she sentenced to ten years in hard labour camps.

Maria Nikolayevna Mikhailova. She was born in 1890. In 1937 she was arrested in connection with the affair of Archbishop Arsenius. On September 26 she sentenced to ten years in hard labour camps.

(Sources: Bishop Arsenius, Vospominaniya, Moscow: St. Tikhon's Theological Institute, 1995, appendix; M.E. Gubonin, Akty Svyatejshago Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 841; Tatyana Groyan, Tsariu Nebesnomu i Zemnomu Vernij, Moscow, 1996, p. 396; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 56-565; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, vol. I, 1949, chapter 16, vol. II (1957), p. 279; "Zhiznennij put' Vladyki Seraphima (Zvezdinskogo) (1883-1937)", Vestnik Russkogo Khristianskogo Dvizheniya, N 133, I-1981; "O svyashchennike Seraphime Zvezdinskom", Vestnik Russkogo Khristianskogo Dvizheniya, N 134, II-1981; A. Levitin, in Russkaya Mysl', December 5, 1974; L. Regelson, Tragediya Russkoj Tserkvi, 1917-45, Paris: YMCA Press, 1977; Russkiye Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986; Shemetov, "Khristos sredi nas!", Moskovskij Tserkovnij Vestnik, May, 1990; Pravoslavnaya Rus', N 23 (1524), December 1/14, 1994, p. 14; Otyets Arseny, Moscow: St. Tikhon's Orthodox Theological Institute, 1994; Bishop Ambrose (von Sivers), "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, pp. 19, 28; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; Pravoslavnaya Rus', N 17 (1542), September 1/14, 1995, pp. 10, 15; Fr. Constantine Rovinsky, Besedy Starogo Svyashchennika, Moscow: Palomnik, 1995, p. 216; Pravoslavnaya Moskva, N 6 (102), February, 1997, p. 6; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 86, 105-106, 321, 343, 450-451; 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. 259-60, 325, 363; Tsvetochki Optinoj Pustyni, Moscow: Palomnik, 1995, pp. 37, 171, 172-73; "Krovju muchenikov sozidalas' svyataya tserkov'",

Pravoslavnaya Moskva, N 29-30 (125-126), October, 1997, p. 9;
<http://www.histor-ipt-kt.org/KNIGA/moskva.html#p.017>)

22. HIEROMARTYR PETER, METROPOLITAN OF KRUTITSA **and those with him**

Metropolitan Peter, in the world Peter Fyodorovich Polyansky, was born on June 28, 1862 in the village of Storozhevoye, Korotoyansky uyezd, Voronezh province into the family of a village priest, Fr. Theodore Yevgrafovich Polyansky. His brother was Protopriest Basil Fyodorovich. He finished his studies at the Voronezh theological seminary in 1885, and then served as a reader in a village in Voronezh province for three years. In 1888 he entered the Moscow Theological Academy. On graduating in 1892 as a candidate of theology, Peter Polyansky remained in the Academy as the second assistant of the inspector. He also taught at the Zvenigorod theological school. Meanwhile he worked on a dissertation devoted to the first epistle of the holy Apostle Paul to Timothy. This major work, for which the author was awarded the degree of master of theology on March 4, 1897, is still considered one of the best works on the hermeneutics of the New Testament.

In 1896 (1897) Peter Fyodorovich was appointed supervisor of the Zhirovitsky theological school. It was in this period that he met the future Patriarch Tikhon. On July 15, 1906 (1909), considering his work at the Zhirovitsky school to be exemplary, the Holy Synod invited him to work in the rank of state councillor on the Educational Committee of the Holy Synod, where he served as inspector of the theological educational institutions until the revolution. In this capacity, Peter Fyodorovich travelled to many dioceses and became well-known among the professors and senior clergy. Intelligent, full of life and sociable, tactful but firm, he greatly influenced the development of theological education in Russia.

In 1917-18, Peter Fyodorovich was a delegate to the Local Council of the Russian Orthodox Church, and on September 20, 1918 he was appointed to work in the secretariat of the Holy Synod. He also worked as manager of the factory "Bogatyr". In 1920 Patriarch Tikhon suggested that he accept monastic tonsure, the priesthood and the episcopate and become his helper in the administration of the Church. On coming home he said: "I cannot refuse. If I refuse, I will betray the Church. But when I agree, I know that I will be signing my death warrant." On October 8, 1920, after being tonsured into monasticism by Metropolitan Sergius (Stragorodsky), he was consecrated Bishop of Podolsk, a vicariate of the Moscow diocese, by Patriarch Tikhon.

Almost immediately after his consecration he was arrested and cast into Butyrki prison, where he remained for two months. He was exiled for three years to Velikij Ustyug, where he lived with a priest. Then he moved to a lodge attached to the cathedral. He often served with the local clergy.

In 1923 the foreign journal Tserkovnye Vedomosti wrote: "Bishop Peter of Podolsk has been arrested several times, the last time on August 21, 1921."

In the second half of 1923 he was released, whereupon Patriarch Tikhon raised him to the rank of archbishop. And after the arrest of Bishop Hilarion (Troitsky) the Patriarch made him his closest assistant, raising him to the rank of metropolitan of Krutitsa in the spring of 1924. Many years later Protopriest Basil Vinogradov recalled of that time: "No member of the Patriarch's administration, on going to work in the morning, could be sure that he would not be arrested for participating in an illegal organization, or that he would not find the Patriarch's residence sealed."

On April 7, 1925, his Holiness Patriarch Tikhon reposed in the Lord. On April 12, the deceased Patriarch's will dated January 7, 1925 was discovered and read out. It said that in the event of the Patriarch's death and the absence of the first two candidates for the post of patriarchal locum tenens, "our patriarchal rights and duties, until the lawful election of a new patriarch,... pass to his Eminence Peter, metropolitan of Krutitsa." At the moment of the Patriarch's death (as the rumour went, by poisoning), the first two hierarchs indicated by him as candidates of the post of locum tenens, Metropolitans Cyril of Kazan and Agathangelus of Yaroslavl, were in exile. Therefore the 59 assembled hierarchs decided that "Metropolitan Peter cannot decline from the obedience given him and... must enter upon the duties of the patriarchal locum tenens."

Almost immediately the renovationist schismatics, encouraged by the Patriarch's death, energetically tried to obtain union with the Orthodox Church in time for their second Council, which was due to take place in the autumn of 1925. Their attempts were aided by the Soviet authorities, who put all kinds of pressures on the hierarchs to enter into union with the renovationists. A firm lead was required from the head of the Church, and in his proclamation dated July 28, 1925 this is exactly what Metropolitan Peter provided. After protesting against the propaganda of the uniates and sectarians, which was diverting attention away from the main battle against atheism, he turned his attention to the renovationists: "At the present time the so-called new-churchmen more and more discuss the matter of reunion with us. They call meetings in cities and villages, and invite Orthodox clerics and laymen to a common adjudication of the question of reunion with us, and to prepare for their pseudo-council which they are calling for the autumn of this year. But it must be clearly recalled that according to the canonical rules of the Ecumenical Church such arbitrarily convened councils, as were the meetings of the 'Living Church' in 1923, are illegal. Hence the canonical rules forbid Orthodox Christians to take part in them and much more to elect representatives for such gatherings. In accordance with the 20th rule of the Council of Antioch, 'no-one is permitted to call a Council alone, without those bishops who are in charge of the metropolitan sees.' In the holy Church of

God only that is lawful which is approved by the God-ordained ecclesiastical government, preserved by succession since the time of the Apostles. All arbitrary acts, everything that was done by the new-church party without the approval of the most holy Patriarch now at rest with God, everything that is now done without our approval - the approval of the guardian of the Patriarchal Throne, acting in conjunction with all lawful Orthodox hierarchy - all this has no validity in accordance with the canons of the holy Church (Apostolic canon 34; Council of Antioch, canon 9), for the true Church is one, and the Grace of the Most Holy Spirit residing in her is one, for there cannot be two Churches or two Graces. 'There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one God and Father of all' (Eph. 4.4-6).

"The so-called new-churchmen should talk of no reunion with the Orthodox Church until they show a sincere repentance for their errors. The chief of these is that they arbitrarily renounced the lawful hierarchy and its head, the most holy Patriarch, and attempted to reform the Church of Christ by self-invented teaching (The Living Church, nos. 1-11); they transgressed the ecclesiastical rules which were established by the Ecumenical Councils (the pronouncements of the pseudo-Council of May 4, 1923); they rejected the government of the Patriarch, which was established by the Council and acknowledged by all the Eastern Orthodox Patriarchs, i.e., they rejected what all Orthodoxy accepted, and besides, they even condemned him at their pseudo-Council. Contrary to the rules of the holy Apostles, the Ecumenical Councils and the holy Fathers (Apostolic canons 17,18; Sixth Ecumenical Council, canons 3, 13, 48; St. Basil the Great, canon 12), they permit bishops to marry and clerics to contract a second marriage, i.e., they transgress what the entire Ecumenical Church acknowledges to be a law, which can be changed only by an Ecumenical Council.

"The reunion of the so-called new-churchmen with the holy Orthodox Church is possible only on the condition that each of them recants his errors and submits to a public repentance for his apostasy from the Church. We pray the Lord God without ceasing that He may restore the erring into the bosom of the holy Orthodox Church."

This epistle had a sobering and strengthening effect on many wavering clerics. As the renovationist Vestnik Svyashchennago Synoda was forced to admit: "Immediately after Peter's appeal came out, the courage of the 'leftist' Tikhonites disappeared." So at their council in the Church of Christ the Saviour in Moscow the schismatics planned their revenge. "Metropolitan-Evangelist" Vvedensky publicly accused Metropolitan Peter of involvement with an emigre monarchist plot. In support of this claim he produced a patently forged denunciation by the renovationist bishop of Latin America Nicholas, a very dubious person who had several times crossed into schism and back into the Church.

The Bolsheviks gave ready support to the renovationists in their battle against Peter. Thus Savelyev writes: "On November 11, 1925, Yaroslavsky, Skvortsov-Stepanov and Menzhinsky were discussing Tuchkov's report 'On the future policy in connection with the death of Tikhon'. A general order was given to the OGPU to accelerate the implementation of the schism that had been planned amidst the supporters of Tikhon. Concrete measures were indicated with great frankness: 'In order to support the group in opposition to Peter (the patriarchal locum tenens...) it is resolved to publish in Izvestia a series of articles compromising Peter, and to use towards this end materials from the recently ended renovationist council.'.. The censorship and editing of the articles was entrusted to the party philosopher Skvortsov-Stepanov. He was helped by Krasikov (Narkomyust) and Tuchkov (OGPU). This trio was given the task of censuring the declaration against Peter which was being prepared by the anti-Tikhonite group. Simultaneously with the publication in Izvestia of provocative articles against the patriarchal locum tenens, the Anti-Religious commission ordered the OGPU 'to initiate an investigation against Peter'."

Meanwhile, Tuchkov initiated discussions with Peter with regard to "legalizing" the Church. This "legalization" promised to relieve the Church's rightless position, but on the following conditions: 1) the issuing of a declaration of a pre-determined content; 2) the exclusion from the ranks of the bishops of those who were displeasing to the authorities; 3) the condemnation of the émigré bishops; and 4) the participation of the government, in the person of Tuchkov, in the future activities of the Church. However, Metropolitan Peter refused to accept these conditions and also refused to sign the text of the declaration Tuchkov offered him. And he continued to be a rock in the path of the atheists' plans to seize control of the Church. For, as he once said to Tuchkov:

"You're all liars. You give nothing except promises. And now please leave the room, we are about to have a meeting."

Metropolitan Peter must have foreseen his fate. For on December 5 (6), 1925 he composed a will concerning the transfer of ecclesiastical authority, and wrote: "I expect toil and the speedy, if not always merciful, condemnation of men. I do not fear toil – I have loved it and love it now, and I do not fear the condemnation of men – their disdain has been experienced by incomparably better and more worthy persons than myself. I fear only one thing: mistakes, omissions and involuntary injustices... If the distinguishing mark of the disciples of Christ, according to the word of the Gospel, is love, then it must penetrate the whole activity of the servant of the altar of the Lord, the servant of the God of peace and love. May the Lord help me in this! I ask you to carry out with love, as obedient children, all the rules, decrees and resolutions of the Church... I, the unworthy pastor, will pray that the peace of God many dwell in our hearts throughout our lives."

On December 9, the Anti-Religious Commission (more precisely: "the Central Committee Commission for carrying out the decree on the separation of Church and State") met and approved of the activities of the OGPU in inciting the Church groupings against each other. They also determined the timing of Metropolitan Peter's arrest. And on the night from December 9^h to 10 he was placed under house-arrest by a certain Kazansky. The order was signed by G. Yagoda.

Metropolitan Peter was taken to the inner prison at the Lubyanka. At the same time a group of bishops living in Moscow whom the GPU considered to be of like mind with him were also arrested: Archbishops Nicholas of Vladimir, Pachomius of Chernigov, Procopius of the Chersonese and Gurias of Irkutsk, and Bishops Parthenius of Ananiev, Damascene of Glukhov, Tikhon of Gomel, Barsanuphius of Kargopol and others. About forty people in all were arrested, including the layman A.D. Samarin, the former over-procurator. This was called the case of "The Danilovite Synod" because the conservative wing of the Russian Church gathered around its leader, Archbishop Theodore, the superior of the Danilov monastery.

The events that followed Peter's arrest and imprisonment are not at all clear. We know that a struggle for power took place between Archbishop Gregory (Yatskovsky) of Yekaterinburg (Sverdlovsk) and a group of bishops, on the one hand, and Metropolitan Sergius of Nizhni-Novgorod (Gorky), on the other, which Sergius eventually won. The most widely accepted version of events goes something like this.

On December 14, although unable to leave Nizhni-Novgorod at the time, Metropolitan Sergius announced that he was taking over the Church's administration in accordance with Metropolitan Peter's instruction. However, Metropolitan Sergius was prevented by the OGPU from coming to Moscow, and on December 22, 1925, a group of nine bishops led by Archbishop Gregory of Yekaterinburg gathered at the Donskoy monastery. The Gregorians, as they came to be called, then declared that since Metropolitan Peter's activity was counter-revolutionary, and since with his arrest the Church was deprived of direction, they were organizing a Higher Temporary Church Council. This organization was legalized by the authorities on January 2.

On January 14, Metropolitan Sergius wrote to Archbishop Gregory demanding an explanation for his usurpation of power. Gregory replied on January 22, saying that while they recognized the rights of the three locum tenentes, "we know no conciliar decision concerning you, and we do not consider the transfer of administration and power by personal letter to correspond to the spirit and letter of the holy canons."

Sergius wrote again on January 29, impeaching Gregory and his fellow bishops, banning them from serving and declaring all their ordinations, appointments, awards, etc., since December 22 to be invalid. On the same day, three Gregorian bishops wrote to Metropolitan Peter claiming that they had not known, in their December meeting, that he had transferred his rights to Sergius, and asking him to bless their administration. The free access the Gregorians had to Peter during this period, and the fact that Sergius was at first prevented from coming to Moscow, suggests that the OGPU, while not opposing Sergius, at first favoured the Gregorians as their best hope for dividing the Church.

Fearing anarchy in the Church, Metropolitan Peter went part of the way to blessing the Gregorians' undertaking. However, instead of the Gregorian Synod, he created a temporary "college" to administer the Church consisting of Archbishop Gregory, Archbishop Nicholas (Dobronravov) of Vladimir and Archbishop Demetrius (Belikov) of Tomsk, who were well-known for their firmness. This resolution was made during a meeting with the Gregorians in the GPU offices on February 1. Tuchkov, who was present at the meeting, was silent about the fact that Nicholas was in prison. He agreed to summon Demetrius from Tomsk, and even showed Peter the telegram. But he never sent it. When Peter, feeling something was wrong, asked for the inclusion of Metropolitan Arsenius (Stadnitsky) in the college of bishops, Tuchkov again agreed and promised to sign Peter's telegram to him. Again, the telegram was not sent.

Now it has been argued by Regelson that Metropolitan Peter's action in appointing deputies was not canonical (as the Gregorians also implied), and created misunderstandings that were to be ruthlessly exploited later by Metropolitan Sergius. A chief hierarch does not have the right to transfer the fullness of his power to another hierarch as if it were a personal inheritance: only a Council representing the whole Local Church can elect a leader to replace him. Patriarch Tikhon's appointment of three locum tenentes was an exceptional measure, but one which was nevertheless entrusted to him by - and therefore could claim the authority of - the Council of 1917-18. However, the Council made no provision for what might happen in the event of the death or removal of these three. In such an event, therefore, patriarchal authority ceased, temporarily, in the Church; and there was no canonical alternative, until the convocation of another Council, but for each bishop to govern his diocese independently while maintaining links with neighbouring dioceses, in accordance with the Patriarch's ukaz no. 362 of November 20, 1920.

In defence of Metropolitan Peter it may be said that it is unlikely that he intended to transfer the fullness of his power to Metropolitan Sergius, but only the day-to-day running of the administrative machine. Thus in his declaration of December 6, 1925, he gave instructions on what should be done

in the event of his arrest, saying that even a hierarchical "college" expressing his authority as patriarchal locum tenens would not be able to decide "the principal questions affecting the whole Church, whose realization in life could be permitted only with our blessing". He must have been thinking of Patriarch Tikhon's similar restrictions on the renovationists who tried to take over the administration in May, 1922.

Moreover, he continued to insist on the commemoration of his name as patriarchal locum tenens in the Divine services. This was something that Patriarch Tikhon had not insisted upon when he transferred the fullness of his power to Metropolitan Agathangelus. The critical distinction here is that whereas the patriarchal locum tenens has, de jure, all the power of a canonically elected Patriarch and need relinquish his power only to a canonically convoked Council of the whole local Church, the deputy of the locum tenens has no such fullness of power and must relinquish such rights as he has at any time that the Council or the locum tenens requires it.

Why, then, did Metropolitan Peter not invoke ukaz no. 362 and bless the decentralization of the Church's administration at the time of his arrest? Probably for two important reasons. (1) The restoration of the patriarchate was one of the main achievements of the Moscow Council of 1917-18, and had proved enormously popular. Its dissolution might well have dealt a major psychological blow to the masses, who were not always educated enough to understand that the Church could continue to exist either in a centralized (though not papist) form, as it had in the East from 312 to 1917, or in a decentralized form, as in the catacombal period before Constantine the Great and during the iconoclast persecution of the eighth and ninth centuries. (2) The renovationists - who still constituted the major threat to the Church in Metropolitan Peter's eyes - did not have a patriarch, and their organization was, as we have seen, closer to the synodical, state-dependent structure of the pre-revolutionary Church. The presence or absence of a patriarch or his substitute was therefore a major sign of the difference between the true Church and the false for the uneducated believer.

Let us now return to the sequence of events. On February 4, 1926, Metropolitan Peter, fell ill and was admitted to the prison hospital. A war for control of the Church now developed between the Gregorians and Sergius. The Gregorians pointed to Sergius' links with Rasputin and the "Living Church": "On recognizing the Living Church, Metropolitan Sergius took part in the sessions of the HCA, recognized the lawfulness of married bishops and twice-married priests, and blessed this lawlessness. Besides, Metropolitan Sergius sympathized with the living church council of 1923, did not object to its decisions, and therefore confessed our All-Russian Archpastor and father, his Holiness Patriarch Tikhon, to be 'an apostate from the true ordinances of Christ and a betrayer of the Church', depriving him of his patriarchal rank and monastic calling. True, Metropolitan Sergius later repented of these

terrible crimes and was forgiven by the Church, but that does not mean that he should stand at the head of the Church's administration."

However, these arguments, well-based though they were, were not strong enough to maintain the Gregorians' position, which deteriorated as several bishops declared their support for Sergius. Yaroslavsky, Tuchkov and the OGPU had already succeeded in creating a schism between Metropolitan Sergius and the Gregorians. They now tried to fan the flames of schism still higher by releasing Metropolitan Agathangelus, the second candidate for the post of patriarchal locum tenens, from exile and persuading him to declare his assumption of the post of locum tenens, which he did officially from Perm on April 18. They also decided, at a meeting in the Kremlin on April 24, to "strengthen the third Tikhonite hierarchy - the Temporary Higher Ecclesiastical Council headed by Archbishop Gregory, as an independent unit."

On April 22, Metropolitan Sergius wrote to Metropolitan Peter at the Moscow GPU, as a result of which Peter withdrew his support from the Gregorians, signing his letter to Metropolitan Sergius: "the penitent Peter". It would be interesting to know whether Sergius knew of Metropolitan Agathangelus' declaration four days earlier when he wrote to Peter. Hieromonk Damascene (Orlovsky) claims that Agathangelus did not tell Sergius until several days later - but the evidence is ambiguous. If Sergius already knew of Agathangelus' assumption of the rights of locum tenens, then his keeping quiet about this very important fact in his letter to Metropolitan Peter was dishonest and misleading. For he must have realized that Metropolitan Agathangelus, having returned from exile (he arrived in his see of Yaroslavl on April 27), had every right to assume power as the eldest hierarch and the only patriarchal locum tenens named by Patriarch Tikhon who was in freedom at that time. In fact, with the appearance of Metropolitan Agathangelus the claims of *both* the Gregorians *and* Sergius to first-hierarchical power in the Church collapsed. But Sergius, having tasted of power, was not about to relinquish it so quickly. And just as Metropolitan Agathangelus' rights as locum tenens were swept aside by the renovationists in 1922, so now the same hierarch was swept aside again by the former renovationist Sergius.

The chronology of events reveals how the leadership of the Russian Church was usurped for the second time. On April 30, Sergius wrote to Agathangelus rejecting his claim to the rights of the patriarchal locum tenens on the grounds that Peter had not resigned his post. In this letter Sergius claims that he and Peter had exchanged opinions on Agathangelus' letter in Moscow on April 22 - but neither Sergius nor Peter mention Agathangelus in the letters they exchanged on that day and which are published by Gobunin. Therefore it seems probable that Peter's decision not to resign his post was based on ignorance of Agathangelus' appearance on the scene.

On May 13, Agathangelus met Sergius in Moscow (Nizhni-Novgorod, according to another source), where, according to Sergius, they agreed that if Peter's trial [for unlawfully handing over his authority to the Gregorians] ended in his condemnation, Sergius would hand over his authority to Agathangelus. However, Sergius was simply playing for time, in order to win as many bishops as possible to his side. And on May 16, he again wrote to Agathangelus, in effect reneging on his agreement of three days before: "If the affair ends with Metropolitan Peter being acquitted or freed, I will hand over to *him* my authority, while your eminence will then have to conduct discussions with Metropolitan Peter himself. But if the affair ends with his condemnation, you will be given the opportunity to take upon yourself the initiative of raising the question of bringing Metropolitan Peter to a church trial. When Metropolitan Peter will be given over to a trial, you can present your rights, as the eldest [hierarchy] to the post of Deputy of Metropolitan Peter, and when the court will declare the latter deprived of his post, you will be the second candidate to the locum tenancy of the patriarchal throne after Metropolitan Cyril." In other words, Sergius in a cunning and complicated way rejected Agathangelus' claim to be the lawful head of the Russian Church, although this claim was now stronger than Metropolitan Peter's (because he was in prison and unable to rule the Church) and much stronger than Sergius'.

On May 20, Agathangelus sent a telegram to Sergius: "You promised to send a project to the Bishops concerning the transfer to me of the authorizations of ecclesiastical power. Be so kind as to hurry up." On the same day Sergius replied: "Having checked your information, I am convinced that you have no rights; [I will send you] the details by letter. I ardently beseech you: do not take the decisive step." On May 21, Agathangelus sent another telegram threatening to publish the agreement he had made with Sergius and which he, Sergius, had broken. On May 22, Sergius wrote to Peter warning him not to recognize Agathangelus' claims (the letter, according to Hieromonk Damascene, was delivered personally by Tuchkov). However, Peter ignored Sergius' warning and wrote to Agathangelus, congratulating him on his assumption of the rights of patriarchal locum tenens and assuring him of his loyalty. At this point Sergius' last real canonical grounds for holding on to power - the support of Metropolitan Peter - collapsed. But Agathangelus only received this letter on May 31. The (OGPU-engineered?) delay proved to be decisive. For on May 24, after Sergius had again written rejecting Agathangelus' claims, the latter, according to Regelson, wrote: "Continue to rule the Church. For the sake of the peace of the Church I propose to resign the office of locum tenens."

On the same day Sergius, savagely pressing home his advantage, wrote to the administration of the Moscow diocese concerning the handing over of Agathangelus to a trial by the hierarchs then resident in Moscow. On June 9 Metropolitan Peter wrote to Metropolitan Agathangelus that if Agathangelus

refused to take up the position, or was unable to do so, the rights and duties of the locum tenancy would revert to him, Metropolitan Peter, and the deputyship to Sergius. However, on June 12 Metropolitan Agathangelus wrote to Peter renouncing the post of locum tenens. The way was now open for Sergius to resume power.

In June, 1926 Metropolitan Peter was transferred from Moscow to a solitary cell in the political isolator in the Spaso-Yefimiev monastery in Suzdal. Then, in November, he was transferred from Suzdal to the inner prison of the OGPU in the Lubyanka. On November 5 he was convicted by the OGPU of "being an assistant and concealer of a blackhundredist church organization that has set as its aim the use of the Church for consolidating the reactionary element and conducting anti-Soviet agitation..." The indictment read: "A blackhundredist church grouping was created in Moscow which strove to ignite and support a constant state of tension between the Church and Soviet power, in the hope of obtaining foreign support in defence of the former or for an intervention." This grouping was called "The Sergievo Samarin Grouping" after the surname of the former over-procurator, A.D. Samarin, who supposedly headed it, including the so-called "former people" - the inhabitants of the town of Sergiev Posad, P.B. Mansurov, P.B. Istomin and others. Samarin and another former over-procurator, Vladimir Sabler, were supposed to have control over the bishops, influencing them to make "counter-revolutionary decisions", such as the one to leave Metropolitan Anthony (Khrapovitsky) in his see in Kiev. Metropolitan Peter was condemned for the supposed fact that, "having submitted to the leadership of the monarchists, he conducted his activity in administering the Church in accordance with their orders and decrees, striving to move the Church into the position of an illegal anti-soviet organization". On November 5, in accordance with article 68, Metropolitan Peter was sentenced to three years' exile in Abalak in the Urals. This was "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926".

In December Tuchkov proposed that that he renounce his locum tenancy. Peter refused, and then sent a message to everyone through a fellow prisoner that he would "never under any circumstances leave his post and would remain faithful to the Orthodox Church to death itself". Then he was transferred from Moscow via Vyatka, Perm and Sverdlovsk to the closed monastery of Abalak in Tobolsk province, arriving in February, 1927. On January 1, while in prison in Perm, he confirmed Sergius as his deputy. Apparently he was unaware of the recent changes in the leadership of the Church. In any case, he was to have no further direct effect on the administration of the Church, being subjected, in the words of Fr. Vladimir Rusak, to "12 years of unbelievable torments, imprisonment, tortures and exile beyond the Arctic Circle."

Fr. Vladimir tells the following story about Metropolitan Peter when he was on his way to exile in Siberia. One dark night "he was thrown out of the railway carriage while it was still moving (apparently more than one bishop perished in this way). It was winter, and the metropolitan fell into a snow-drift as if into a feather-bed, so that he did not hurt himself. With difficulty he got out of it and looked round. There was a wood, and snow, and no signs of life. For a long time he walked over the virgin snow, and at length, exhausted, he sat down on a stump. Through his torn rason the frost chilled him to the bone. Sensing that he was beginning to freeze to death, the metropolitan started to read the prayers for the dying.

"Suddenly he saw a huge bear approaching him.

"The thought flashed through his mind: 'He'll tear me to pieces'. But he did not have the strength to run away. And where could he run?

"But the bear came up to him, sniffed him and peacefully lay down at his feet. Warmth wafted out of his huge bear's hide. Then he turned over with his belly towards the metropolitan, stretched out his whole length and began to snore sweetly. Vladyka wavered for a long time as he looked at the sleeping bear, then he could stand the cold no longer and lay down next to him, pressing himself to his warm belly. He lay down and turned first one and then the other side towards the beast in order to get warm. Meanwhile the bear breathed deeply in his sleep, enveloping him in his warm breath.

"When the dawn began to break, the metropolitan heard the distant crowing of cocks: a dwelling-place. He got to his feet, taking care not to wake up the bear. But the bear also got up, and after shaking himself down plodded off towards the wood.

"Rested now, Vladyka went towards the sound of the cocks and soon reached a small village. After knocking at the end house, he explained who he was and asked for shelter, promising that his sister would pay the owners for all trouble and expenses entailed. They let Vladyka in and for half a year he lived in this village. He wrote to his sister, and she arrived. But soon after her other 'people' in uniform also came..."

In March, 1927, Metropolitan Sergius was released from prison. He immediately formed a "Synod" of twelve of the most disreputable bishops in Russia. And then, in July, he issued his famous declaration in which he placed the Church in more or less complete submission to the atheists.

From February to April, 1927, Metropolitan Peter was in exile in the closed Abalak monastery. He cooked his own food, put wood in the stove and cleaned his clothes. While he was in Abalak, his cell-attendant came to him, and Metropolitan Peter asked him whether he had come with the knowledge

of the authorities. On receiving a negative reply, he told him to go and inform the authorities of his arrival. For this, both Metropolitan Peter and his cell-attendant were arrested and thrown into prison in Tobolsk.

While there, he heard that they wanted to issue a decree stopping the commemoration of his name in the churches. "It is not wounded self-love," he said, "nor resentment which forces me to be anxious about this, but I fear that if my name ceases to be commemorated it will be difficult to distinguish between the Tikhonite and renovationist churches." He added that the investigator Tuchkov was in charge of church affairs, which was impermissible, and that he would remain alone like St. Athanasius.

On July (August) 9, Metropolitan Peter was exiled along the river Ob to the Arctic settlement of Khe, which was in the tundra two hundred versts from Obdorsk. There, seriously ill and deprived of the possibility of communicating with the world, he was doomed to a slow death. His only communications were with three renovationist priests, who persecuted him. On September 11, he suffered his first attack of angina and from that time never left his bed. He was taken to Obdorsk, where he was advised to petition for a transfer to another place with a better climate. But his petition was refused, and he remained in Khe for the time being. Then he was transferred to Tobolsk prison, where Tuchkov offered him his freedom if he would renounce his locum tenancy. Metropolitan Peter refused and on May 11, 1928 he was returned to Khe, with the period of his exile extended by two years.

According to the Sergianist Metropolitan Manuel (Lemeshevsky), during his exile Metropolitan Peter composed a moleben for the suffering world and a short blessing of the water with a special prayer.

On January 22, 1928 Metropolitan Peter expressed his opinion on Metropolitan Sergius' notorious declaration of July, 1927 in a letter to a certain N.: "For a first-hierarchy such an appeal [as Sergius' declaration] is *inadmissible*. Moreover, I don't understand why a Synod was formed from (as I can see from the signatures under the appeal) unreliable people. Thus, for example, Bishop Philip is a heretic... In this appeal a shadow is cast upon me and the patriarch, as if we had political relations with abroad, whereas the only relations were ecclesiastical. I do not belong to the irreconcilables, I allowed everything that could be allowed, and it was suggested to me in a more polite manner that I sign the appeal. I refused, for which I was exiled. I trusted Metropolitan Sergius, and I see that I was mistaken."

There is evidence the Bolsheviks arranged a secret meeting between Metropolitan Peter and Metropolitan Sergius, during which the latter tried to persuade him to accept his Church "platform". But Metropolitan Peter refused. Then Metropolitan Sergius shouted at him:

“Well, then, you will rot in exile!”

To which the holy confessor replied:

“I will rot, but with Christ, and not with you, you Judas-traitor!”

According to Protopresbyter Michael Polsky, Metropolitan Peter wrote to Sergius, saying that if he did not have the strength to defend the Church he should hand over his duties to someone stronger. Similar information was provided by the Priests Elijah Pirozhenko and Peter Novosiltsev after they had visited Metropolitan Peter. In May, 1929, Bishop Damascene of Glukhov sent a messenger to Metropolitan Peter, and from his reply was able to write: "Granddad (i.e. Metropolitan Peter) spoke about the situation and the further consequences to be deduced from it almost in my own words".

On September 17, 1929, Protopriest Gregory Seletsky wrote to Metropolitan Joseph of Petrograd on behalf of Archbishop Demetrius (Lyubimov): "I am fulfilling the request of his Eminence Archbishop Demetrius and set out before you in written form that information which the exiled Bishop Damascene has communicated to me. He succeeded in making contact with Metropolitan Peter, and in sending him, via a trusted person, full information about everything that has been taking place in the Russian Church. Through this emissary Metropolitan Peter orally conveyed the following:

"1. You Bishops must yourselves remove Metropolitan Sergius.

"2. I do not bless you to commemorate Metropolitan Sergius during Divine services.

"3. The Kievan act of the so-called "small council of Ukrainian bishops" concerning the retirement of 16 bishops from the sees they occupy is to be considered invalid.

"4. The letter of Bishop Basil (the vicar of the Ryazan diocese) gives false information. [This refers to a forgery concocted by the sergianists which purported to show that Metropolitan Peter recognized Metropolitan Sergius.]

"5. I will reply to questions in writing."

In December, 1929 Metropolitan Peter wrote to Sergius: “Your Eminence, forgive me magnanimously if by the present letter I disturb the peace of your Eminence’s soul. People inform me about the difficult circumstances that have formed for the Church in connection with your exceeding the limits of the ecclesiastical authority entrusted to you. I am very sorry that you have not taken the trouble to initiate me into your plans for the administration of the

Church. You know that I have not renounced the locum tenancy, and consequently, I have retained for myself the Higher Church Administration and the general leadership of Church life. At the same time I make bold to declare that your remit as deputy was only for the management of everyday affairs; you are only to preserve the status quo. I am profoundly convinced that without prior contact with me you will not make any responsible decision. I have not accorded you any constituent right as long as I retain the locum tenancy and as long as Metropolitan Cyril is alive and as long as Metropolitan Agathangelus was alive. Therefore I did not consider it necessary in my decree concerning the appointment of candidates for the deputyship to mention the limitation of their duties; I had no doubt that the deputy would not alter the established rights, but would only deputize, or represent, so to speak, the central organ through which the locum tenens could communicate with his flock. But the system of administration you have introduced not only excludes this: it also excludes the very need for the existence of the locum tenens. Such major steps cannot, of course, be approved by the consciousness of the Church. I did not admit any qualifications limiting the duties of the deputy, both from a feeling of deep reverence and trust for the appointed candidates, and first of all for you, having in mind at this point your wisdom. It is burdensome for me to number all the details of negative evaluations of your administration: the resounding protests and cries from believers, from hierarchs and laypeople. The picture of ecclesiastical division that has been painted is shocking. My duty and conscience do not allow me to remain indifferent to such a sorrowful phenomenon; they urge me to address your Eminence with a most insistent demand that you correct the mistake you have made, which has placed the Church in a humiliating position, and which has caused quarrels and divisions in her and a blackening of the reputation of her leaders. In the same way I ask you to suspend the other measures which have increased your prerogatives. Such a decision of yours will, I hope, create a good atmosphere in the Church and will calm the troubled souls of her children, while with regard to you it will preserve that disposition towards you which you deservedly enjoyed both as a Church figure and as a man. Place all your hope on the Lord, and His help will always be with you. On my part, I as the first-hierarch of the Church, call on all clergy and church activists to display, in everything that touches on the civil legislation and administration, complete loyalty. They are obliged to submit unflinchingly to the governmental decrees as long as they do not violate the holy faith and in general are not contrary to Christian conscience; and they must not engage in any anti-governmental activity, and they are allowed to express neither approval nor disapproval of their actions in the churches or in private conversations, and in general they must not interfere in matters having nothing to do with the Church..."

On February 26, 1930, after receiving news from a certain Deacon K. about the true state of affairs in the Church, Metropolitan Peter wrote to Metropolitan Sergius, saying: "Of all the distressing news I have had to

receive, the most distressing was the news that many believers remain outside the walls of the churches in which your name is commemorated. I am filled with spiritual pain both about the disputes that have arisen with regard to your administration and about other sad phenomena. Perhaps this information is biased, perhaps I am not sufficiently acquainted with the character and aims of the people writing to me. But the news of disturbances in the Church come to me from various quarters and mainly from clerics and laymen who have made a great impression on me. In my opinion, in view of the exceptional circumstances of Church life, when normal rules of administration have been subject to all kinds of distortion, it is necessary to put Church life on that path on which it stood during your first period as deputy. So be so good as to return to that course of action which was respected by everybody. I repeat that I am very sad that you have not written to me and have confided your plans to me. Since letters come from other people, yours would undoubtedly have reached me..."

After this letter was published, the authorities again tried to force Peter to renounce the locum tenancy and become an agent of the OGPU. But he refused.

On August 17, 1930, he was arrested in Khe and cast into solitary in Tobolsk prison. In November he was moved to prison in Yekaterinburg in solitary confinement with no right to receive parcels or visitors. In the same month a new case was started against him. He was accused that, while in exile, he conducted "defeatist agitation among the surrounding population, talking about an imminent war and the fall of Soviet power and the necessity of struggle with the latter, and also tried to use the Church to conduct a struggle with Soviet power". Vladyka Peter completely rejected these accusations, and continued his martyric path. In prison the crowns of his teeth broke, but the authorities paid no attention to his request for a dentist. As a result, all eating became for him a real torment. His health, which had once been strong, was undermined. He lay down to sleep at night wondering whether he would wake up the next day. He would have fainting spells and lie for a long time on the prison floor.

On March 11, 1931, after describing the sufferings of his life in Khe (which included the enmity of three renovationist priests), he posed the following question in a letter to "comrade J.B. Polyansky", who had suggested that he renounce the locum tenancy: "Will not a change in locum tenens bring with it a change also in his deputy? Of course, it is possible that my successor, if he were to find himself incapable of carrying out his responsibilities directly, would leave the same person as his deputy - that is his right. But it is certain, in my opinion, that the carrying out of his duties by this deputy would have to come to an end at the same time as the departure of the person for whom he is deputizing, just as, according to the declaration of Metropolitan Sergius, with his departure the synod created by him would cease to exist. All this and

other questions require thorough and authoritative discussion and canonical underpinning... Be so kind as to bow to Metropolitan Sergius on my behalf, since I am unable to do this myself, and send him my fervent plea that he, together with Metropolitan Seraphim and Archbishop Philip, to whom I also bow, work together for my liberation. I beseech them to defend an old man who can hardly walk. I was always filled with a feeling of deep veneration and gratitude to Metropolitan Sergius, and the thought of some kind of worsening of our relations would give me indescribable sorrow."

This letter suggests a softening of Metropolitan Peter's attitude to Sergius and his synod. However, this is not necessarily the case. Knowing that there was no way that he could remove Metropolitan Sergius from his post while he, Metropolitan Peter, was still in prison, he may have been appealing to their humanity in order to get him released first. Then, having arrived in Moscow, he could have taken the reins of the administration of the Church into his own hands again. However, it seems that the Bolsheviki saw through his ruse, because they (and Metropolitan Sergius) continued to show him no mercy, did not allow him to return to Moscow and continued to insist on his renouncing the locum tenancy.

On March 27, 1931 Metropolitan Peter wrote to B.P. Menzhinsky: "I was given a five-year exile which I served in the far north in the midst of the cruellest frosts, constant storms, extreme poverty and destitution in everything. (I was constantly on the edge of the grave.) But years passed, and there remained four months to the end of my exile when the same thing began all over again - I was again arrested and imprisoned by the Urals OGPU. After some time I was visited by comrade J.V. Polyansky, who suggested that I renounce the locum tenancy. But I could not accept such a suggestion for the following reasons which have a decisive significance for me. First of all I would be transgressing the established order according to which the locum tenens must remain at his post until the convening of a council. A council convened without the sanction of the locum tenens would be considered uncanonical and its decisions invalid. But in the case of my death the prerogatives of the locum tenens will pass to another person who will complete that which was not done by his predecessor. Moreover, my removal would bring in its wake the departure also of my deputy, Metropolitan Sergius, just as, according to his declaration, with his departure from the position of deputy the Synod created by him would cease to exist. I cannot be indifferent to such a circumstance. Our simultaneous departure does not guarantee church life from various possible frictions, and, of course, the guilt would be mine. Therefore in the given case it is necessary that we discuss this matter together, just as we discussed together the questions relating to my letter to Metropolitan Sergius dated December, 1929. Finally, my decree, coming from prison, would undoubtedly be interpreted as made under pressure, with various undesirable consequences."

Of course, Metropolitan Peter was right, from a strictly canonical point of view, that with his departure or death, Metropolitan Sergius' rights would disappear. But he also knew - as did, of course, the Bolsheviks - that de facto his position would become much stronger, in fact unassailable. That is why he did not want to resign, but wanted rather to return to Moscow to reassume the reins of power. And that is why the Bolsheviks were determined not to let him return. For they knew, from his letter of December, 1929, that he was still an anti-sergianist. So the stalemate continued, with Peter refusing to resign and the Bolsheviks refusing to let him return to Moscow...

In the spring of 1931 Tuchkov suggested to Metropolitan Peter that he work as an informer for the GPU, threatening to give him another term in prison if he refused. On May 25, Metropolitan Peter wrote to Menzhinsky that "such an occupation is incompatible with my calling and is, besides, unsuited to my nature." And again he wrote to Menzhinsky: "In our weakness we fall more or less short of that ideal, that truth, which is enjoined upon Christians. But it is important not to be burdened only by earthly matters and therefore to refrain from violently murdering the truth and departing from its path. Otherwise it would be better to renounce God altogether... In this matter one would come up against two completely contradictory principles: Christian and revolutionary. The basis of the former principle is love for one's neighbour, forgiveness of all, brotherhood, humility; while the basis of the latter principle is: the end justifies the means, class warfare, pillage, etc. If you look at things from the point of view of this second principle, you enter upon the revolutionary path and hurl yourself into warfare, and thereby you renounce not only the true symbol of the Christian Faith and annihilate its foundations - the idea of love and the rest, but also the principles of the confession of the faith. There is no need to say how this dilemma - between love for one's neighbour and class warfare - is to be resolved by a seriously believing person who is, moreover, not a hireling, but a real pastor of the Church. He would hardly know any peace for the rest of his life if he subjected himself to temptation from the direction of the above-mentioned contradictions."

Metropolitan Peter's sufferings after the visits of Tuchkov were so acute that for some days his right arm and leg were paralyzed. And Tuchkov fulfilled his threat: on July 23, 1931, the OGPU condemned Metropolitan Peter to five years in a concentration camp "for stubborn struggle against Soviet power and persistent counter-revolutionary activity". Immediately after this sentence had been passed, OGPU agents Agranov and Tuchkov sent the administration of the Yekaterinburg prison a note recommending that Metropolitan Peter be kept under guard in the inner isolation-cell. Later, they moved the metropolitan to an isolation cell in a prison of special assignment in Verkhneuralsk.

In the summer of 1933 they increased the pressure on the metropolitan still more: they substituted his walks in the common courtyard with walks in a tiny, separate courtyard which was like a damp cellar whose floor was constantly covered with pools of rain-water and whose air was filled with smells from a latrine just next to the courtyard. When Vladyka saw this place he had an asthma attack and barely made it to his room. Soon the prison administration told him that the money which had been given for him had been spent and that they would no longer be providing him with additional food from the refectory. Vladyka was strictly isolated. The doctor's assistant who was in the room next to him was strictly forbidden to enter into any kind of relations with him, and his request to meet the local bishop was refused.

In August, 1933, Vladyka wrote to the authorities: "In essence, the locum tenancy is of no interest to me personally. On the contrary, it constantly keeps me in the fetters of persecution. But I am bound to reckon with the fact that the solution of the given question does not depend on my initiative and cannot be an act of my will alone. By my calling I am inextricably bound to the spiritual interests and will of the whole Local Church. So the question of the disposal of the locum tenancy, not being a personal question, cannot be left to my discretion, otherwise I would turn out to be a traitor of the Holy Church. By the way, in the act [of my entry into the duties of locum tenens] there is a remark to the effect that I am bound not to decline from fulfilling the will of Patriarch Tikhon, and consequently the will of the hierarchs who signed the act..., as well as the will of the clergy and believers who have been in communion of prayer with me these last nine years."

Metropolitan Peter's heroic refusal to renounce his post as locum tenens, or sign a pact with the authorities on the lines of Metropolitan Sergius' declaration, meant that the official Russian church did not lose its last links with the true apostolic succession until his death in 1937 - or Metropolitan Sergius' illegal assumption of the locum tenancy and the see of Kolomna in 1936.

Protopresbyter Michael Polsky cites the words of one witness that Metropolitan Peter had secret links with Metropolitan Joseph, who was in exile in Chimkent. Polsky also writes that Peter was freed for a short time in 1935. This fact was confirmed by the Paris newspaper Vozrozhdenie, which said that Peter refused to make concessions in exchange for the patriarchal throne and was again exiled. Another Paris newspaper, Russkaya Mysl' wrote that Peter demanded that Sergius hand over the locum tenancy to him, but Sergius refused.

More light on this crucial meeting has been cast by Protopriest Lev Lebedev, who writes: "In 1935 there came to an end the term of exile of the lawful locum tenens of the Patriarchal Throne, Metropolitan Peter, to whom Sergius was obliged to hand over the administration of the Church... All now

depended on how and what Sergius would choose. Sergius chose. He wrote a letter to the NKVD (its text was published on television not so long ago), in which he said that if the administration were transferred into the hands of Metropolitan Peter 'the building (of cooperation of the Church with Soviet power), which had been constructed with such labour (!), would collapse'. The suggestion was understood and accepted. After a few days Metropolitan Peter was arrested and sent to a new place of imprisonment in Magnitogorsk... There are some basic data to the effect that Vladyka Peter even returned from exile, lived in Kolomna and came to Sergius in Moscow, so as to take over the administration. But Sergius did not hand over the administration, and wrote this same letter to the NKVD."

Vladyka was again transferred to the special purpose Verkhne-Uralsk prison, put in an isolated cell and given the number 114 instead of being given a name, so that no one should know about the fate of the locum tenens.

On the evening of August 2, 1936, Metropolitan Peter asked to have a talk with the head of the prison Artemyev. On the next day, Artemyev made a report in which his deputy Yakovlev called for Metropolitan Peter to be brought to trial on the grounds that he "made an attempt to establish links with the outside world". Then Artemyev and Yakovlev declared that Metropolitan Peter was an "irreconcilable enemy of Soviet power and slanders the existing state structure..., accusing it of 'persecuting the Church' and 'her workers'. He slanderously accuses the NKVD organs of acting with prejudice in relation to him... He tried to make contact with the outside world from prison, using for this person the medical personnel of the prison, as a result of which he received a prosphora as a sign of greeting from the clergy of Verkhne-Uralsk."

On August 25 (July 9), 1936 he was given another three-year term. From this time the conditions of his imprisonment became still stricter, he hardly saw anyone except the head of the prison and his deputy.

On September 11, 1936 an official announcement falsely declared the death of Metropolitan Peter. On December 27 Metropolitan Sergius assumed the title of locum tenens of the patriarchal throne and Metropolitan of Krutitsa - although, as he himself had admitted, the rights of the deputy of the locum tenens ceased immediately after the death of the locum tenens himself, and as Metropolitan Peter had written in 1931, "*my removal would bring in its wake the departure also of my deputy, Metropolitan Sergius.*"

But Metropolitan Peter was not dead. His execution came later: "On October 2, 1937, the troika of the UNKVD for Chelyabinsk region decreed the execution by shooting of Peter Fyodorovich (Polyansky), metropolitan of Krutitsa. The sentence was carried out on October 10, 1937 at 16.00 hours.

Head of the UGB of the UNKVD, security forces Lieutenant Podobedov." He was buried in Magnitogorsk.

*

42 people were arrested in connection with "The Case of Metropolitan Peter" in 1926. They included:

Protopriest Basil Vasilyevich Skvortsov. He was born on December 29, 1881 in Moscow in the family of a reader of the church of the Exaltation of the Cross in the village of Yusupova, Podolsk uyezd. After going to Perevinskoye theological school, in 1896 he entered Moscow theological seminary, finishing his studies in 1902. According to one source, he also graduated from the Moscow Theological Academy. From 1914 to 1915 he was serving as a deacon. In 1915 he was appointed as rector of the church of St. Nicholas the Studite in Moscow. On November 30, 1925 (or 1926) he was arrested for "distributing illegal counter-revolutionary literature" and for "participating in collections for prisoners". His arrest order was signed by Yagoda. He was cast into the inner prison of the OGPU. On November 5, 1926 he was sentenced to three (or two) years' exile in the Komi-Zyryan region in accordance with article 68. After his exile he returned as rector and dean to the church of St. Nicholas. However, on in September, 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18 (5), 1931 he was sentenced to five (two) years' exile to the Komi-Zyryan region in accordance with articles 58-10 and 58-11. His was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931". Nothing more is known about him.

Protopriest Ivan Ivanovich Skvortsov. He was born in February, 1861 in the village of Nastakovo, Klin uyezd, Moscow province into the family of a clergyman. In 1882 he finished his studies at Bethany theological seminary, and in 1884 became a deacon in the Kazan cathedral in Moscow. In 1887 he was transferred to the church of Pokrov in Golikovsky pereulok with the rank of protopriest and the post of dean of the Zamoskvoretsky district. On November 30, 1925 he was arrested and cast into the inner prison of the OGPU. He was accused of "assisting Metropolitan Peter and the Danilovites, which help was expressed in creating an illegal organ (the deanery council) and an illegal publishing-house, and in creating a fund of assistance to priests exiled and imprisoned for counter-revolutionary activity". His arrest order was signed by Yagoda. He was also accused of printing a brochure against the renovationists. On May 21, 1926 he was convicted of "being in an illegal organization" and of "distributing illegal literature directed against Soviet power" and of "organizing and making collections to support a monarchist organization". In accordance with articles 62 and 68 he was sentenced to three years' exile in Kazakhstan. He arrived in Turtkul, Karakalpakia in July, 1926,

and in September was in Khodzheili. Towards the end of January or beginning of February, 1927 he died in exile.

Priest Sergius Pavlovich Mansurov. He was born on July 14, 1890 in Constantinople, where his father, Paul Borisovich Mansurov, served as a secretary in the Russian embassy. Paul Borisovich was a public and church activist, a close friend of M.A. Novoselov. The two sisters of Paul Borisovich, Ioanna (Mansurova) and Sergia (Mansurova), were nuns. Matushka Sergia was the founder and abbess of the Holy Trinity monastery in Riga. In 1912 Sergius Pavlovich graduated from the philosophical section of the historico-philological faculty of Moscow University. In 1914 he married M.F. Samarina – the couple were crowned by Fr. Alexis Mechiev. From 1915 to 1917, Sergius Pavlovich, being exempt from military service because of his health, worked in the “Zemstvo Union”, in the medical section on the Caucasian front, organizing military hospitals for the wounded. In Tbilisi, he became friendly with Count Yu.A. Olsuphyev, who was in charge of the Caucasian section of the Union. They were further linked by the fact that their wives were cousins, grand-daughters of Nicholas Petrovich Trubestkoy. Both families were spiritual children of Elder Anatolius (Potapov) of Optina. From 1916 until the closure of Optina, the Mansurovs regularly visited the monastery. In 1917 Sergius Pavlovich and Count Olsuphyev worked together in the Commission for the preservation of monuments of art and antiquity in the Holy Trinity – St. Sergius Lavra in Sergiev Posad. At this time they visited Elder Alexis in Zosima Desert. In the autumn of 1918, during the famine, Sergius Pavlovich went in a heated goods van to find bread, but caught a severe cold and fell incurably ill with tuberculosis. In January, 1920 he was arrested instead of his father, who was not at home. His guilt consisted in the fact that he did not want to say where his father was. For ten days he was in prison in Sergiev Posad in very bad conditions. Then he was sent to the Lubyanka in Moscow. From the Lubyanka he was sent to the Butyrki prison, where fell ill with typhus. He was sent to hospital, and then returned to the common cell. Thanks to the intercession of his wife, he was released and returned to Sergiev Posad, where in June he was appointed director of the library of the Lavra’s historical-artistic museum. After the closure of the Lavra he worked in a museum organized inside the Lavra, in an “agricultural artel”. In 1920 and 1921 he read lectures in a pedagogical institute. In 1921 and 1922 he read lectures on the Holy Fathers at the theological courses in the flat of M.A. Novoselov. From 1921 to 1924 he was in charge of the museum library. At the same time he was writing a work on the history of the Church. Sergius Pavlovich knew many religious and philosophical figures: Fr. Sergius Mechev, Fr. Alexander Gomanovsky, Fr. Sergius Sidorov, Fr. Michael Shik, Vladimir Alexeyevich Komarovsky (Fr. Sergius’ cousin), M.A. Novoselov, A.D. Samarin, Fr. Constantine Rovinsky. Many people seeking spiritual support found it in the family of the Mansurovs. Sergius Pavlovich, in the words of his wife, “actively participates in the sorrows and needs of people, visits them in hospital, helps with burials, looks after his sick mother”. In 1924 he was

arrested for the second time and spent two months in prison. In the spring of 1925, in connection with the threat of a third arrest, the Mansurovs left Sergiev Posad and wandered for some time around the country. In 1925 they settled in a village not far from Anosin Desert, which they often visited. From there they went to Sergiev Posad, to Novgorod, where his exiled aunts Nuns Sergia and Ioanna lived, to Sarov and Diveyevo. They became close to Bishop Seraphim (Zvezdinsky), and with his blessing Sergius Pavlovich was ordained to the diaconate by Bishop Innocent (Sokolov) of Biisk on November 17, 1926 in the house church of Metropolitan Macarius (Nevsky), and to the priesthood on November 18. He served in the Dubrovsky women's monastery twelve kilometres from the city of Verey. In the spring of 1928 Fr. Sergius' tuberculosis got worse, and the family moved to Verey. On March 15, 1929 he died in Verey in the arms of his wife. Fr. Sergius Mechiev and Fr. Alexander Gomanovsky gave him the last rites before his death.

Paul Borisovich Mansurov. He was born on June 8, 1860 into a noble family. He graduated from the historico-philological faculty of Moscow University in 1883. He served as a diplomat in Constantinople (from 1898), Belgrade (from 1899), Constantinople again (from 1930 and St. Petersburg (from 1905). In 1915 he became the director of the Moscow main archive of the Ministry of Foreign Affairs and chamberlain. Together with his sisters he became a member of the Society of the Zealots of the Orthodox and Anglican Churches. In 1917 he became a member of the Preconciliar Council and then a member of the Local Council of the Russian Orthodox Church. In 1918, after the Council, he settled in Sergiev Posad and lived with his son. In 1919 he spoke out against the closure of the Lavra, after which he hid from arrest for several years. In 1922 he returned to Sergiev Posad, where his wife died, and lived with the family of his son. In the 1920s he was frequently arrested for short periods. On March 29, 1926 he was arrested and cast into the inner prison of the OGPU. On May 21 he was convicted of "direct participation in a church-monarchist grouping whose aim is to use the Church for anti-Soviet purposes", and was sentenced in accordance with articles 62 and 68 to three years' deprivation of the right to live in Moscow, Leningrad, Kiev, Odessa, Rostov-on-Don and the indicated provinces. He was also accused, together with P.V. Istomin, Th.A. Chelischev, P.S. Meschersky, S.A. Sidorov and M.V. Shik of "forming, together with persons in hiding, such as M.A. Novoselov and others whose identity has not been established by investigators, a blackhundredist monarchist grouping which has set as its aim the struggle against Soviet power with the aid of the Church," and also that "he together with Samarin served as a messenger of the instructions of the grouping to church activists and carried out the directives of the group". He was exiled to Novgorod. In 1932 he returned from exile to Moscow, living first in one, then in another of his friends' families. He was killed by a tram in the summer of 1932 and was buried in the Skorbyaschenskoye cemetery.

Hierodeacon Demetrius Antonovich Kruten. He was born in 1905 in the family of a general, and was ordained to the diaconate on November 30, 1925. On the same day he was arrested in connection with the affair of Metropolitan Peter and cast into the Butyrki prison in Moscow. He was released under signature on May 4.

Subdeacon Vladimir Petrovich Tokarevsky. He was born in December, 1882 in the town of Kalushin, Minsk uyezd, Warsaw province into a noble family. He went to the cadet corps and the Pavlovskoye military school in St. Petersburg. From 1903 to 1913 he was a staff-captain in the army, and from 1914 served in the war. He was captured, and returned from captivity in 1918. He became a subdeacon in the Danilov monastery in Moscow. On December 1, 1925 he was arrested and cast into Butyrki prison. During the investigation he was accused "of giving help to a church monarchist organization in achieving its aim of inflicting harm on the dictatorship of the proletariat. They gathered reactionary elements around themselves and conducted monarchist agitation, using the church ambon." The indictment said that he "gave help to the 'Danilov Synod', took part in meetings and supported links among members of the group". On May 21, 1926 he was sentenced in accordance with articles 62 and 68 to three years' exile in Siberia. On June 17 he was sent to the town of Turukhansk. Nothing more is known about him.

Prince Ivan Sergeyeovich Meschersky. He was born on August 20, 1893 in the village of Lutoshino, Staritsky uyezd, Tver province. He became an officer, graduating from the Pazhevsky corps in 1914. After the revolution he worked in the Red Cross, and later settled in Sergiev Posad, where he worked as a bookbinder. At some point he was in prison under suspicion of participation in a politico-philosophical circle, and there got to know P.B. Istomin. On December 1, 1925 he was arrested and cast into Butyrki prison, and on May 21, 1926 he was convicted in accordance with articles 62 and 68 and sentenced to two years' exile in Kazakhstan. The indictment said: "He was an associate and concealer of a monarchist-church group which set as its task the use of the Church to inflict damage on Soviet power by means of concentrating the anti-Soviet element and conducting monarchist agitation..." He, P.B. Istomin, F.A. Chelischev, P.B. Mansurov and others were accused that: "(a) they formed, together with persons in hiding, such as M.A. Novoselov and others whose identity has not been established by investigators, a blackhundredist monarchist grouping which has set as its aim the struggle against Soviet power with the aid of the Church; and (b) at meetings they discussed and tried to resolve all church-political questions, working out instructions to church activists in accordance with the line, for example, of supporting and defending the clerical-whiteguard emigration, and of keeping counter-revolutionary activists in church-parish councils; (c) through Samarin and Mansurov they communicated their decisions and instructions to all those church activists who were under their leadership, supporting and helping all those who submitted to them and struggling

against and terrorizing those who disagreed with the monarchist direction". He was released on May 4, 1926, and on July 17 the case was quashed for lack of evidence of a crime. Nothing more is known about him.

Peter Vladimirovich Istomin. He was born on December 24, 1879 (or November, 1873) in Moscow into a strictly Orthodox noble family close to the imperial court. He graduated from the juridical faculty of Moscow University. After fighting in the Russo-Japanese war, where he met his future wife, Sophia Ivanovna, he served in the department of foreign confessions. On June 5, 1915 he was appointed assistant over-procurator of the Holy Synod. The over-procurator was A.D. Samarina, a close friend; and when he retired, Peter Vladimirovich also left his post. In the same year he became director of the chancellery of the vicar of the Caucasus. In 1917 he went to live on the estate of the Samarins at Izmalkovo, Moscow province, moving to Sergiev Posad in 1922. On November 20, 1925 he was arrested in connection with "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926", and was cast into Butyrki prison. He was accused of "being an active participant in a church-monarchist group that aimed to use the Church to deliver a blow to Soviet power by concentrating the anti-Soviet element". In accordance with article 68 he was sentenced to three years in the camps. In June, 1926 he was sent to Solovki. There he was visited by his wife, Sophia Vladimirovna, who was entrusted with delivering to Metropolitan Sergius the epistle of the Solovki bishops. For this she had to learn it by heart. "The accuracy of her memorization," recalls his daughter, **Xenia Petrovna Trubetskaya**, "was first tested by Peter Vladimirovich, and then by Vladyka Hilarion (Troitsky). I remember this detail: Vladyka, my father and mother sat on white stones on the sea shore. My mother had a good memory, and she repeated everything by heart without a mistake." Sophia Vladimirovna had to deliver the epistle orally and to Metropolitan Sergius personally, but in the end she had to say it in the presence of a cell-attendant. "Then this epistle was printed and distributed, if not to all, then to most of the bishops." After being released from Solovki, in 1928, Peter Vladimirovich went to Tver, where his wife and son were serving their exiles. He rejected the declaration of Metropolitan Sergius and joined the "non-commemorators", although he did not consider the sergianists to be graceless. In 1931 he moved to Katuar station, Moscow province, and in 1932 - to Orel, where he got a job for the first time since the revolution, as an accountant. In 1933 or 1934 he was exiled to Kokchetav in Kazakhstan, where he was arrested again, in 1936. In 1937 he was sentenced to death and shot. His family were informed that he had been "condemned without right of correspondence".

Peter Vladimirovich's son, **Sergius Petrovich**. He was born on December 4, 1909 in Moscow. Until 1914 he lived and studied in Petrograd, and then went with his family to Tbilisi, and from there to Sergiev Posad. On May 22, 1928 he was arrested with many others for a supposed "attempt on the life of the deputy of Agitprop Kostomarov" and cast into Butyrki prison. During his

investigation he testified: "It is difficult for me exactly to define my political views, but in any case, in my views I am closest to the monarchists. One evening I spoke in defence of Nicholas Romanov. I condemn the politics of Soviet power in this sense, that the so-called former aristocracy is being subjected to persecution, repressions, etc." On June 8 he was convicted of "anti-Soviet activity", and in accordance with article 58-10 was sentenced to three years' exile in Siberia. However, on June 22 he was sentenced to three years' deprivation of the right to live in six cities with confinement to one domicile. On July 2, he was released from prison and went to live in Tver. After the ending of his exile, he lived for a while near at Katuar station Moscow province (1931), but then moved to Orel (1932), where his sister was serving her term of exile, and where his parents had moved. In Orel Sergius Petrovich worked as a technical assistant. There in Orel he was arrested with his father and sister, and exiled to Kokchetav in Kazakhstan, where his mother later joined them. In 1934, soon after arriving in Kokchetav he fell ill and died.

Vladimir Karpovich Sabler. He was born in 1847 in Tula province. He graduated from the juridical faculty of Moscow University, and was awarded the title of master for his work, "On the Significance of Antiquity in Criminal Law". In 1872 he began to teach criminal casework in the university. In 1873 C.P. Pobednostsev, later over-procurator of the Holy Synod, invited him to St. Petersburg to work as legal consultant in the spiritual department and his assistant. On May 6, 1905 Vladimir Karpovich left his service in the Synod and was appointed a member of the State Council. The probable reason for his departure was disagreements with Pobedonostsev over the proposed transformations in the Russian Church, including the restoration of the patriarchate. These disagreements, in Vladimir Karpovich's words, were "very complex". From April, 1906 he worked in the State Council as senator and privy councillor, and then, on May 2, 1911 was appointed over-procurator of the Holy Synod. This appointment was greeted with joy in Church circles, for, apart from his extensive experience of Church matters, Vladimir Karpovich was well-known for his sympathy for the clergy and the believing people. He was also very charitable, and on his estate near Kashira on the river Oka he had established a women's theological seminary for 500 pupils. In 1918 Vladimir Karpovich was arrested in Novocherkassk, and on April 24 was cast into prison in Moscow. However, he was soon released for lack of evidence of a crime. There now began a very difficult period in his life. He was abused for his links with the tsarist regime and Rasputin, and lost three of his sons. In 1921 he was arrested in Moscow for violating the passport regime, but was almost immediately released. In November, 1925 he was arrested again in connection with the case of Metropolitan Peter (Polyansky). He was accused of "giving information on the movement of foreign monarchists to the Danilovites and also to Metropolitan Peter", of "giving directives to Metropolitan Peter on questions of a church-political character both personally and by means of the Danilovites", and of "instructing the

latter in anti-Soviet activity". On November 5, 1926 he was sentenced in accordance with article 68 to three years' deprivation of the right to live in six places in the country with confinement to one domicile. He chose to live in Tver, where, "abandoned to a slow torture, ... he literally starved. When his friends brought him a piece of black bread, the venerable 85-year-old man wept out of gratitude. He passed his last years in Tver working as a church caretaker..." He died on September 8, 1929.

Alexander Dmitrievich Samarin. He was born on January 30, 1868 in Moscow. He was the nephew of the famous Slavophile Yu.F. Samarin and the son of D.F. Samarin, another well-known Slavophile. In 1891 he graduated from the historico-philological faculty of Moscow university. He was very popular among the Muscovite intelligentsia, and often spoke out as a conservative church publicist. In the 1890s he became well-known because of the sharp polemics he conducted with the philosopher V.S. Soloviev. From 1891 to 1899 he was Land Captain in the city of Bronnitsy, Moscow province. From 1908 to 1915 he was leader of the nobility in Bogorodskoye uyezd, Moscow province. On September 3, 1912 he became a member of the State Council. On July 5, 1915 he was appointed over-procurator of the Holy Synod. On September 25, however, he was sacked because of his disagreement with the influence of Rasputin in the Synod. He then joined the All-Russian Red Cross. In the summer of 1917 Alexander Dmitrievich was put forward at the Moscow diocesan assembly as a possible candidate for the see of Moscow. He received the same number of votes as Archbishop Tikhon, the future patriarch, but the lot fell on the archbishop. During the Sacred Council of the Russian Orthodox Church in 1917-18 he was assistant to the president, Patriarch Tikhon. He was the only layman to be put forward as a candidate for the patriarchal see. On January 30, 1918 he was elected president of the administration of the Council of United Parishes of Moscow, with Nicholas Dmitrievich Kuznetsov as his deputy. The aim of the Council was to protect the churches of Moscow against atheist attacks – for example, by means of bell-ringing. This disturbed the Bolsheviks, and on May 17 a search was conducted in the flat of Alexander Dmitrievich in his absence, as a result of which he was forced to go into hiding and live with false documents. In October, 1918 he was sent by Patriarch Tikhon with a letter to Metropolitan Anthony (Khrapovitsky) in Kiev, but was arrested at Bryansk station on October 6 and cast into prison in Orel. There he remained for one-and-a-half months before being transferred to the Butyrki prison in Moscow. He was released on April 20, 1919. In 1918-19 the Bolsheviks conducted a campaign of closure of monasteries and uncovering of holy relics. This elicited the protests of believers and some conflicts. One of these took place in the monastery of St. Sabbas of Zvenigorod near Moscow. In 1918 the Moscow revolutionary tribunal had convicted some people in this connection. But in April, 1919 it renewed its investigation and arrested several clergy and laity, accusing them of anti-Soviet propaganda. Among these were A.D. Samarin and N.D. Kuznetsov, who were considered to be "the main inspirers of all the counter-

revolutionary organizations whose aim... is to elicit active resistance to Soviet power ('which has prepared the way for the Antichrist', in the words of Priest Polozov)... in the very dregs of the peasants and workers who have not quite understood their class position. They aim to overthrow it... and return the power of the tsar, the landowners and the capitalists." 17 people were indicted at the trial, which came to be called "the Samarin-Kuznetsov trial". During his interrogation Alexander Dmitrievich declared: "After October I devoted myself exclusively to Church affairs, being the assistant of the president of a church council... I was always a convinced monarchist and consciously served that order... After the October revolution, taking account of all the circumstances, I submitted to the new authorities. While remaining a monarchist by conviction, I think any actions aimed at the restoration of the monarchy at the present time to be senseless... I have never taken part in any political unions... Openly, both in relations with the Council of People's Commissars and in other Church speeches entrusted to me by the Church Council, I have tried to defend the necessity of a certain communication between the Church and the State, but without any encroachment on the freedom of the Church... and her property." The trial took place between January 11 and 15, 1920 under the presidency of Smirnov and with Krylenko as State prosecutor. In his concluding speech Alexander Dmitrievich calmly said: "The State prosecutor has quite rightly and justly said that the violations of the law of which I am accused are in essence only an excuse to bring me to trial as a most serious criminal... The trial... is not my personal trial... but a trial 'for God' and 'against God'. And I openly declare: 'I am for God', and whatever sentence you citizens, people's judges, mete out to me, I will accept it as an opportunity sent me to confirm in deed that which constitutes the meaning and content of the whole of my life." On January 15 Alexander Dmitrievich and Nicholas Dmitrievich were convicted of "organizing a counter-revolutionary society under the name of 'The Council of United Parishes'" and were sentenced to death. The revolutionary tribunal decreed that they were "to be shot as the inspirers of the church counter-revolution and open enemies of the Workers and Peasants' power. But, taking into account the might of the proletarian front and the heroic victories of the workers and peasants over the bourgeoisie of the world and the amnesty of VTsIK dated November 5, 1919, the shooting of Samarin and Kuznetsov is to be commuted to imprisonment in a concentration camp until the final victory of the proletariat over world capitalism." Soon this period was defined as twenty-five years... The sentence was later changed again to fifteen years in prison (Alexander Dmitrievich had been in Taganka prison since 1919). Finally, he was released in March, 1922. Alexander Dmitrievich went to work as an excursion guide at the Abramtsevo museum-estate near Moscow. However, on November 30, 1925 he was arrested again for "Church work together with Metropolitan Peter (Polyansky) and Metropolitan Cyril (Smirnov)" and cast into Lubyanka prison. The indictment said that Alexander Dmitrievich: "a) had aimed to preserve the Church as an active counter-revolutionary organization. Since 1917 he had constantly kept the

Church under the power and influence of people belonging to the Black Hundreds grouping, in which SAMARIN played a leading role. b) He directed the anti-Soviet work of Patriarch Tikhon until his final repentance before Soviet power, giving the line and tone in all the most important questions, as, for example, during the requisitioning of church valuables, and after Tikhon's change of politics in relation to Soviet power. He put forward and organized a Black Hundredist core, the so-called 'Danilovite Synod', with the help of which he constantly exerted pressure on Tikhon, forcing him to turn back on the old path. c) He directed the activity of the Black Hundredist grouping led by him in the town of Sergiev Posad, which consisted of former people, executing its decisions and decrees. d) He submitted to himself Citizen Peter Fyodorovich POLYANSKY (Metropolitan Peter), the so-called patriarchal locum tenens, and directed the work of the latter, correcting and confirming Peter's written instructions, communicating with him through intermediaries and placing the blackhundredist Danilovite Synod under his control." On May 21, 1926, in accordance with articles 62 and 68, Alexander Dmitrievich was sentenced to three years' exile in Siberia. This was part of the group case, "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926". On June 20 he was released from prison and taken into exile together with Archbishop Gurias (Stepanov) of Irkutsk. Arriving in Yakutsk, he was received with great love by the local Christians. He was joined in exile by his daughter **Lisa**. "This wonderful Russian girl, who was barely fifteen years old, had taken upon herself all the difficulties and dangers of being a messenger. Together with nuns who had been expelled from monasteries and other believers she went round Russia with clothing and money that had been secretly donated for imprisoned and exiled clergy." In June, 1929 Alexander Dmitrievich was sent to the town of Olekminsk, Yakutia, and then, on July 10, to Kostroma as "a socially dangerous element". Here it was possible to see him as reader or choir director in one of the local churches that was not yet closed. On January 30, 1932 he died and was buried in the Alexander Nevsky cemetery in Kostroma.

Theodore Alexeyevich Chelischev. He was born in August, 1879 into a noble family. He graduated from the philological faculty of Moscow University, and until 1916 was in charge of popular education in Tambov zemstvo. In 1925 he was exiled from Moscow and not allowed to live in six major cities. He settled in Sergiev Posad, where, on December 1, 1925 he was arrested and cast into Butyrki prison. On May 21, 1926 he was convicted of "taking an active part in a monarchist group of churchmen and laity whose aim was the gathering of reactionary-monarchist elements around the Church and the directing of it, that is, the Church, against Soviet power". In accordance with articles 58-6, 62 and 68 he was sentenced to three years' exile. He was exiled to the village of Miyedlino, Ust-Kulomsk uyezd, Komi Autonomous Region, and on July 1, 1928 was on the lists of those exiled to Komi and was living in Miyedlino. Nothing more is known about him.

Lev Mitrophanovich Khrenovsky. He was born on February 1, 1875 in the village of Dolgoe, Kuyansky uyezd, Kharkov province, the son of a village teacher. He went to the Yaroslavl Demidovsky lyceum, and trained to be a lawyer. On December 5, 1925 he was arrested in Sergiev Posad with a group of church activists and cast into Butyrki prison in Moscow. On May 21, 1926 he was convicted of "participation in a monarchist church organization, whose aim was the inflicting of harm on the dictatorship of the proletariat and using the church ambon for monarchist agitation". In accordance with articles 62 and 68 he was sentenced to two years' exile in Kazakhstan. He was sent to Kazakhstan. Nothing more is known about him.

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, St. Tikhon's Theological Institute, 1994, pp. 681-682, 879-86; S. Belavenets, "Obdorsky Izgnannik", Moskovskij Tserkovnij Vestnik, N 13 (31), June, 1990; V. Rusak, Svidetel'stvo Obvinieniya, Jordanville: Holy Trinity Monastery, 1986; Luch Svyeta, Jordanville: Holy Trinity Monastery, 1970, pp. 61-62; Protopresbyter George Grabbe, The legal and canonical situation of the Moscow Patriarchate, Jerusalem, 1974; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977; M. Spinka, The Church and the Russian Revolution, New York: Macmillan, 1927; Protopresbyter Mikhail Polsky, Noviye Mucheniki Rossii, Jordanville: Holy Trinity Monastery, 1949-56; Polozheniye Tserkvi v Sovyetskoj Rossii, note 8 in the 2004 "Paraklit" edition; I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman of Alaska Press, 1982; "Vladyka Lazar otvechayet na voprosy redaktsii", Pravoslavnaya Rus', no. 22, 15/28 November, 1991, p. 5; S. Savelyev, "Bog i komissary", in Bessmertny, A.R. and Filatov, S.B. Religiya i demokratiya, Moscow: Progress, 1993; Alexander Nezhny, "Tretye Imya", Ogonek, no. 4 (3366), January 25 - February 1, 1992; Hieromonk Damaskin, "Zhizneopisaniye patriarshego myestoblyustitelya mitropolita Pyotra Krutitskago (Polyanskogo)", Vestnik Russkogo Khristianskogo Dvizheniya, no. 166, III-1992, pp. 213-242; "Novomuchenik Mitropolit Pyotr Krutitsky", Pravoslavnaya Rus', no. 17 (1518), September 1/14, 1994; V.V. Antonov, "Lozh' i Pravda", Russkij Pastyr', II, 1994, pp. 79-80; M.B. Danilushkin (ed.), Istoria Russkoj Pravoslavnoj Tserkvi, 1917-1970, St. Petersburg: Voskreseniye, 1997, pp. 206-209; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 295, 650; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans; Archpriest Lev Lebedev, Velikorossia, St. Petersburg, 1999, pp. 586-587; <http://www.omolenko.com/texts/katakomb.htm>; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

23. HIEROMARTYR NICHOLAS, ARCHBISHOP OF VLADIMIR

and those with him

Archbishop Nicholas, in the world Constantine Pavlovich Dobronravov, was born on November 21, 1861 in the village of Ignatovka, Dmitrov uyezd, Moscow province, in the family of a priest. In 1881 he finished his studies at the Moscow theological seminary, and in 1885 graduated from the Moscow Theological Academy. From 1885 he became a teacher at the Bethany theological seminary. In 1886 he received the degree of master of theology for his thesis, "The Book of the Prophet Joel". In 1889 he became a priest of the cathedral church of Perm and a member of the Perm spiritual consistory, and in 1890 – teacher of the Law of God in the Alexandrovsky military school in Moscow and rector of the church attached to the school. In 1891 he was raised to the rank of protopriest and on February 8 was appointed rector of the Perm theological seminary. In 1892 he became a teacher of the Law of God at the 7th Moscow secondary school. Later he was transferred to the church of the Martyr Nicetas in Moscow, staying there until 1917. He was the author of many works on theology and church matters. In 1917 he was a member of the Preconciliar Council, and from 1917-18 - a member of the Local Council of the Russian Orthodox Church. At the Council he spoke ardently against the restoration of the patriarchate. However, after the election and enthronement of Patriarch Tikhon he became a sincere and fervent supporter of the patriarchy, and was exceptionally devoted to the patriarch himself.

After the death of his wife he was tonsured into monasticism and was raised to the rank of archimandrite, becoming superior of the church of All Saints on Kulishki in Moscow on January 25, 1918. From June 12 he was also a teacher at the Orthodox People's Academy. On August 19, 1918 he was arrested and cast into Butyrki prison. On December 3 he was sentenced to the camps, but on April 16, 1919 he was released because of lack of evidence.

On August 13, 1921, he was consecrated Bishop of Zvenigorod, a vicariate of the Moscow diocese. In 1922 he was sentenced to one year's exile for refusing to accept the renovationists. He was exiled to Ust-Sysolsk in Vologda province (Syktyvkar in Komi ASSR). From 1923 he was archbishop of Vladimir and Suzdal. He led a strictly ascetic life, praying for whole nights. In relation to people he was exceptionally simple, attentive and full of love.

He firmly and unwaveringly stood at the helm of the Church, struggling against the renovationists and introducing important ecclesiastical reforms. In particular, according to his project for the parish, it was necessary to introduce alms-giving and payment for needs by the parish as a whole. On his insistence the new style, which had been accepted by the patriarch, was revoked.

On April 16, 1924 he was arrested in Moscow for "beating up a member of the Workers' and Peasants' Inspectorate". He was cast into Butyrki prison, but was released on June 14 for lack of evidence of a crime.

After the death of Patriarch Tikhon in April, 1925, he became a close associate of the patriarchal locum tenens, Metropolitan Peter. On November 30, 1925 he was arrested together with Metropolitan Peter and a group of hierarchs living in Moscow and cast into Butyrki prison. There the elderly bishop was mocked, thrown into damp dungeons and constantly interrogated at night. But thanks to his strength of spirit Vladyka was able to strengthen many people, including Fr. Sergius Sidorov, and also preserve many secrets of the Church.

On February 1, 1926, he was nominated by Metropolitan Peter to the Temporary Church Council proposed by Archbishop Gregory of Yekaterinburg in place of three bishops whom Peter did not trust. On May 21, 1926 he was convicted by the OGPU of "active participation in the monarchist organization of churchmen and laity 'The Danilovite Synod' in Moscow, which set as its aim the concentration of the believing masses around the Church". This was part of the group case, "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926". He was sentenced in accordance with articles 62 and 68 to three years' exile in Siberia. He arrived in the Turukhansk region in June, 1926.

Archbishop Nicholas adopted a very strong position in relation to the declaration of Metropolitan Sergius in 1927. On April 7/20, 1929 he wrote: "He [Metropolitan Sergius] has sinned against the apostolicity of the Church by introducing earthly, worldly principles into the Church, against her holiness - by blaspheming against the exploit of confession, against catholicity - by his single administration of the Church."

From April, 1929, Vladyka Nicholas was transferred to Vologda province - he was not allowed to live in six major cities of the country. However, he later lived in retirement in Moscow, and on October 27, 1937 was arrested and accused of "counter-revolutionary agitation and participation in the illegal counter-revolutionary church-monarchist organization, the True Orthodox Church". He rejected the charges. On December 7 he was sentenced to be shot, and on December 10 the sentence was carried out in Butovo, Moscow district.

Together with Archbishop Nicholas there suffered **Bishop Arsenius (Zhadanovsky)**, the iconographer **V.A. Komarovsky** and the student of ancient Russian art **Yu. A. Olfusyev**.

(Sources: Protopresbyter Michael Polsky, Kanonicheskoye polozheniye Vyshej Tserkovnoj Vlasti v SSSR i Zagranitsej, Jordanville, 1948, p. 79; M.E.

Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 875; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; Pravoslavnaya Rus', N 23 (1524), December 1/14, 1994, p. 14; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 535; Sinodik postradavshikh za vyeru i Tserkov' Khristovu v Butovo, Moscow, 1995; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 70; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Soboer 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997, p. 19; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, p. 258; Sergius Golubtsov, Moskovskoe dukhovenstvo v predverii i nachale gonenij 1917-1922gg., Moscow, 1999, p. 6; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

24. HIEROMARTYR THEODORE, ARCHBISHOP OF VOLOKOLAMSK and those with him

Early Years (to 1905)

Archbishop Theodore, in the world Alexander Vasilyevich Pozdeyevsky, was born on March 21, 1876, in the village of Makaryevskoye, Vetyluzhsky uyezd, Kostroma province (according to another source, Nizhegorod province) in the family of the priest Basil Pozdeyevsky. The church in which Protopriest Basil served has remained to this day - the church of St. Macarius of Unzhensk. Fr. Basil died in the 1930s. He was buried near the church. There still exists a house that was built with funds provided by Vladyka Theodore when he was rector of the Moscow Theological Academy. Vladyka Theodore had seven sisters and one brother.

Once, shortly after Alexander's birth, there was an all-night vigil in the church in Makaryevskoye. When the clergy came out for the polyelei the local "fool", whom the villagers considered to be blessed, entered the church and during the magnification cried out: You're praying here, but there a Vladyka has been born." And he prophesied that the Vladyka would be a pillar of Orthodoxy. And so it turned out...

In 1896, on graduating from Kostroma theological seminary, he entered the Kazan Theological Academy.

If in Moscow at this time the true spirit of the Church was as it were buried in the depths of the people's consciousness, while on the surface, amidst the intelligentsia, there ruled quite a different spirit - an antichristian, anti-Church spirit, the spirit of people who had lost the true faith, in distant Kazan, by contrast, a true and living faith had been preserved. The Kazan Theological Academy had been founded in 1841 with the aim of sending spiritual workers out into Eastern Russia and Siberia. And so apart from the usual theological subjects, it also had two missionary sections. It was in this grace-filled atmosphere that the youth Alexander came to maturity.

Vladyka Theodore's instructors during his years in the Kazan Academy included the outstanding elder, Schema-Archimandrite Gabriel (Ziryanov) of Seven Lakes Monastery, and the rector of the Academy, Bishop Anthony (Khrapovitsky).

Of the Elder Gabriel one of Vladyka Theodore's closest friends, the future **Hieromartyr Symeon** (Kholmogorov), wrote: "At this time the greater part of the Elder's visitors were students from the Kazan Theological Academy, primarily monks. They had long needed such a guide in the spiritual life, one

who was full of love, unsophisticated and experienced, and now with eagerness they came to the Seven Lakes Monastery. However, as Father Gabriel himself later recalled, they often came to him out of sheer curiosity and left believers. Many of them hadn't even believed in God! But after their conversion they would sometimes begin to give themselves over to despair because of their former way of life and over their future salvation. Beneath the weight of their sins they now lost hope in forgiveness and salvation. Father Gabriel comforted them and strengthened them in every way possible, and his words about God's measureless love and kindness were the testimony of a reliable witness who had personally experienced the depths of the loving-kindness of Christ. His words unexpectedly penetrated the darkest corners of men's hearts, kindling the bright ray of hope for salvation which would begin to awaken the soul by the touch of Christ's grace. And the sinner, forgetting himself, would see only the all-forgiving Face of Christ, and yearn for Him and begin to live and breathe together with Him."

Later, when Vladyka Theodore was rector of the Moscow Theological Academy, and the Elder Gabriel would visit him, he would gather together all the monks to meet him. And the meeting with the grace-filled Elder would leave an ineradicable imprint on the lives of them all.

No less a powerful an influence on the students was the young rector, Bishop Anthony, who educated a whole generation of outstanding bishops, priests and religious teachers. He placed particular emphasis on pastoral theology in the system of higher theological education, and his devotion and love effected a gradual change in the system of education in the direction of a closer and more constant spiritual and moral intercourse between teachers and taught. Almost every day after supper he would arrange tea-parties with the students in his rooms. "On a long table," writes one of the participants, "there stood a samovar and ten to fifteen glasses, with sugar and jam. One of the students would pour out the tea. Over tea a conversation would begin and perplexities would be resolved. Sometimes quarrels would arise. But in general, there were all sorts of people present, and one could learn much."

Another of the Academy's graduates, Bishop Metrophanes (Abramov) writes: "A beautiful choir was organized under the direction of the rector. No other academy could rival it, for Vladyka Anthony attracted all the young people who had firmly decided to dedicate themselves to the service of the Church in the priestly or monastic ranks. There were as many as 40 such students (priests and monks). The sacristan of the academy church was the humble and meek youth, Peter Kedrov from Vyatka diocese, who later became [the hieromartyr] Archbishop Pachomius of Chernigov. The staff-bearer was the likeable Vitya Ryashentsev from the Tambov high school, who later became the bishop of Gomel [and hieromartyr Archbishop Barlaam of Perm]."

A third major influence on Vladyka Theodore in the Kazan Academy was the brilliant young philosopher, Professor V.I. Nesmelov. Although his lectures were difficult, and he was harsh in his criticism of the students' written course work, his thinking was deep and highly appreciated by Vladyka Anthony, who wrote with reference to one of his works: "The true nature of philosophy consists in its finding clear, positive formulations of the unclear intuitions of human consciousness as a whole, in consciously penetrating into its syllogism so that anyone could joyously cry out: 'Yes, that's exactly it! Yes, I recognize the same in myself!' The philosopher is not he who communicates to mankind some unexpected marvels, but he clarifies man to himself. The main thought of the author," continues Vladyka Anthony, "is that philosophizing attains its goal, the recognition of truth, only when it attends, not to the investigation of the things surrounding us, but to man himself ('know yourself' is the foundation of spiritual life), and, moreover, not to man's material composition or to the structure of his logical modes of thought, but to the investigation of the meaning of his existence and reality. From this point of view, the mind can successfully tackle only those subjects of philosophical thought which are bound up with the questions: 'Why do I live?' 'How can I fulfil the demands of my own moral consciousness?'"

In 1900 Vladyka Theodore was tonsured into monasticism. The rite of monastic tonsure was always celebrated by Bishop Anthony accompanied by Elder Gabriel. One eye-witness describes it as follows: "The procession with the novice who was about to be tonsured was particularly majestic. In front walked the universally venerated Elder, Schema-Archimandrite Gabriel, who reverently marked the path of the novice with the sign of the cross. The tonsure usually took place during the All-Night Vigil, after the Great Doxology. At the end of the service our Rector-Bishop always gave an edifying sermon to the newly-tonsured monk. Then the whole brotherhood accompanied him to his cell, where the rector blessed him with an icon."

In the same year of 1900 Vladyka Theodore graduated from the Academy with the degree of candidate of theology, and on July 24 was ordained to the priesthood. In 1901 he was appointed a teacher in the Kaluga theological seminary, and in 1902 - inspector of the Kazan theological seminary. From July 3, 1902 to 1903 he was inspector of the Kaluga theological seminary. On October 13, 1903 he was awarded the degree of master of theology. His thesis was entitled "The Ascetic Views of St. John Cassian". On February 4, 1904 he was appointed rector of the Tambov theological seminary with the rank of archimandrite.

Fr. Symeon Kholmogorov

One of Vladyka Theodore's friends from Kazan was Michael Mikhailovich Kholmogorov, who was born on September 29, 1874 in Kungur, Perm

province, the son of a priest. He went to a theological school and a theological seminary before entering Kazan Theological Academy in 1899.

Concerning his childhood and learning years he wrote: "At home I did not study, but only played with the cats. But then the time came for me to enter the theological school. They baked some apple pies for me and took me away. Well, what was I to do! I wept and wept, then ate a little apple pie, then studied, then again wept, again ate a little apple pie and again studied. And so I came out as the first student, and entered the Kazan academy..."

Schoolmates and the godmother of Fr. Symeon related about him: "He was tall, with broad shoulders and dark blond hair, a beautiful voice - a soft bass, quite handsome, very joyful, loved to be at parties, and was an excellent singer and dancer."

Once three friends, all students in the Kazan academy, came to Elder Gabriel of Seven Lakes Desert for spiritual advice. One of them was the future Bishop Stephen (Znamerovsky) of Vologda, then there was Alexis Stepanov - the future Archbishop and Hieromartyr Gurias, and Michael Kholmogorov - the future Archimandrite and Hieromartyr Symeon.

Vladyka Stephen described the visit as follows: "Batyushka elder was always welcoming, he loved to joke and could not stand gloomy monks. He had been seriously ill for a long time, as a result of which illness he became fat. He met the students with the words:

"You probably thought you would be seeing a schemamonk who was always weeping and thin. But look, you see how fat and constantly jolly I am."

The elder spoke for a long time with Stephen and Gurias, while it was as if he did not even see Michael. He did not ask him any questions, nor did Michael ask him anything... He gave the students tea and suggested that they stay the night. But they were in a hurry to return to the academy.

When the elder was blessing Michael, who was the last to come up, he said to him:

"You receive the tonsure."

"Give the blessing," replied Michael, and they left.

The future bishops were amazed by the elder's words, and said:

"How could you reply: 'Give the blessing.' You know, you have never even talked about monasticism, you like society, and worldly singing, music and parties. We could have expected it from anyone, but not from you."

Michael replied with complete calmness:

"But you don't know what's in my heart."

And soon he was tonsured as a monk, receiving the name Symeon in honour of St. Symeon of Verkhoturye. In 1902 he was ordained to the priesthood.

In 1903 he graduated from the Kazan Academy, and on August 15 was granted a professorial scholarship in the faculty of patrology. On August 10, 1904 he was appointed a teacher in Orenburg theological seminary, teaching homiletics, liturgics and practical guidance for pastors.

On January 31, 1905 Fr. Symeon was appointed inspector of the Tambov theological seminary, becoming archimandrite on November 19, 1906. He immediately renewed his friendship with Archimandrite Theodore, with whom he had studied in Kazan. They served together for a little more than a month...

At that time Tambov was one of the most revolutionary cities. The local revolutionary party had composed a list of people whom they were to kill: the governor, the vice-governor, the chief of police, the rector of the seminary and other highly-placed people. On April 7, 1907 a student attempted to kill Archimandrite Theodore. Fr. Symeon succeeded in shielding him with his body, and the bullet struck a vertebra at his waist, paralyzing the lower part of his body permanently. From that moment Vladyka Theodore never left his "saviour," visiting him every day and fulfilling his smallest request.

On August 19, 1906, Archimandrite Theodore was appointed rector of the Moscow theological seminary, and from August 19, 1909 - rector of the Moscow Theological Academy. On September 14, 1909, he was consecrated bishop of Volokolamsk, a vicariate of the Moscow diocese, by the future hieromartyr, Metropolitan Vladimir of Moscow, and other hierarchs.

Meanwhile, Fr. Symeon at first went to live with the elder Gabriel in Pskov. For a long time he was only able to lie face down, and suffered terribly. Later, they were able to lift him, seat him in a chair and carry him to church. This was also painful, and he suffered pain for the rest of his life.

During the first year of the war Fr. Symeon lived in Pskov in the Metochion of the Eleazar Monastery of the Saviour. Here he was taken seriously ill, and through the intervention of Grand Duchess Elizabeth

Fyodorovna, was taken into a Red Cross hospital in Pskov where the chief nurse was Grand Duchess Maria Pavlovna. She wrote that "he bore his infirmity with great patience and simplicity and preserved an astonishing buoyancy of spirit. This even-tempered, gentle and gay man turned in his suffering entirely to spiritual interests, yet refrained from forcing these interests on other people. He was one of the few persons I have ever known in whom a genuine spiritual loftiness did not seem, at times, oppressive.

"He had epysipelas when he came to our hospital, and to receive him was against all the rules; but my aunt's influence prevailed. I had him isolated from the rest of the patients in a large room adjoining the apartment of the directress, in which I lived.

"For some days he lay at the point of death, then slowly recovered. I went to see him quite often, for Aunt's sake, but when he was convalescing, we both felt constrained and my visits were short. For my early youth, ever since the time Uncle Serge had appointed the red-haired priest to teach us religion, I had retained for all the clergy an instinctive dislike. To me they did not seem to be men, but some kind of vague creatures always uttering the same words, and thinking always the same identical and servile thoughts. One had to speak a different language with them and to conduct oneself differently, with a pretence of almost inhuman virtue. A clergyman, it seemed to me, was supposed constantly to maintain authority without probing its essence, for all power came from God. This sounded to me false, and falsity I despised.

"But Fr. Michael's [Fr. Symeon's] simplicity quickly disarmed me. He never uttered the stilted phrases proper to various occasions, as I had expected him to; and I came to see him not as a priest but as a man, and a very unusual one. His embarrassment, mainly produced by the feeling that a woman had somehow penetrated into his monastic way of thinking, disappeared little by little, and he began to show interest in me as a human being.

"Thus began our friendship. My short visits were lengthened, our conversations became more and more interesting. We discussed everything, from newspaper reports to the most trifling details of everyday life. This contact filled a certain void in my life. Having worked all day long among people, I used previously to spend my evenings alone in my room reading or writing, but now after supper I went to see Fr. Michael.

"Dr. V.I. Tishin, who was in charge of Fr. Michael's case, often joined us... It would be difficult to imagine people more different at first glance than Fr. Michael, Dr. Tishin and myself. One was a monk, the son of a provincial priest, a man of high spiritual standards and culture, who had suffered great moral affliction and withdrawn from life. The second, an intellectual, born of a poor family and brought up on pennies, who had won his way solely

because of his own capability and energy, a man honest and sincere, but an unbeliever, indifferent to ideas which did not correspond to his own. Finally, I, brought up in all the traditions, all the prejudices of my milieu, which still constituted my outlook, inexperienced and naïve, with unformed opinions, but avid of every escape into other worlds. There grew up between the three of us, in spite of all these differences, a friendship which remained unmarred during the two and a half years that we were together. This friendship left a deep impression on me and affected all my future life. When by the turn of events we were forced in different directions, with little probability of ever meeting again, I felt that I was parting with people very dear and close to me. They gave me what no one else had ever given me – they gave me a chance to grow – and prepared me, each in his way, for what was to happen later. Without them, I do not know what means should now have to live.

“Fr. Michael gave an inner meaning and beauty to spiritual beliefs and teachings which formerly were but empty sounds to me. From childhood I had seen in the religion of those surrounding me either superficial sentimentality, or official pompousness or disciplinary measures for the safe conduct of both private and social life. The insincerity of such a religion had always irked me. But the talks that I had with Fr. Michael showed clearly that Orthodoxy was a part of the Russian soul, that it was closely connected with the psychology of the people, that it was broad in its viewpoint and full of a poetry both simple and profound. Under his guidance I began a new study of Orthodoxy from this point of view, and imbibed its true spirit. We read together the works of the fathers of the Church and studied the regulations of the Church services and the Bible. Religion became alive to me. Fr. Michael accompanied these readings with explanations and stories from his own experiences; he described to me life in the monasteries and told me of the touching and curious customs of the Russian clergy...”

In 1915, when the elder Gabriel, shortly before his death, left the Saviour-Eleazar Desert in Pskov and went to Kazan, Fr. Symeon remained where he was. One can well imagine the grief he felt on being parted from his beloved elder. However, at this point Vladyka Theodore, who could not forget the man who had saved his life and who was so close to him spiritually, invited him to live with him in Sergiev Posad when Vladyka was rector of the Moscow Theological Academy.

The Moscow Academy (1906-1917)

The religious life of Moscow in the decade before the revolution was quite different from that of provincial Kazan. The 80s and 90s of the nineteenth century had been a time of social weariness and depression, but at the beginning of the twentieth century there was a return to the faith in some intellectual circles. However, this return was often sickly and mixed with deceptions, and many members of the intelligentsia became infected with

unbelief. As one church writer put it: "It is not the flesh, but the spirit that has been corrupted in our time, and men pine away to the point of despair."

In his work The Meaning of Christian Asceticism, Vladyka Theodore wrote: "Many contemporary renovators of Christianity think it unnecessary to take account of the true attitude of Christianity towards man, his nature and the meaning of life. They create their own ideal of life and judge Christianity in accordance with that ideal. They want to bring in Christianity as the most suitable, so to speak, most vital factor contributing to the realization of their ideal. The most important thing, the question of sin, is completely ignored by them, and they have no idea what it is. That is why, for example, Merezhkovsky, who accuses Christianity of the split between flesh and spirit that destroyed the pagan world, has no explanation of where this split appeared among the pagans or why they lived by affirming the flesh. But Christianity says that this destructive split and disharmony in the nature of man was not imposed on man from without, but lives within him, as a consequence of sin... This is the corruption, illness and servitude of man to the flesh, and in order to understand what happened in the soul of man through sin it is necessary to penetrate into the psychology of sin. One should point out that, among the representatives of that part of the intelligentsia which is thinking of going along the path of Christianity, this path is indeed new, because, far from wanting to accept Christianity as it is and always was, historically speaking, they want to find - or, better, invent - in this same Christianity certain new ways of incarnating it in life and, through it, of renovating human life... For the man who is used to living in accordance with the ideals of the new philosophy of life, or in accordance with the moods revealed by the philosophy of Nietzsche and the wild heroes of the works of Gorky, L. Andreyev, etc., it is of course not easy immediately to accept Christianity in its historical integrity, and such people find much in the teaching of the Christian Church that is as strange as it is incomprehensible. The Apostle Paul said that the preaching of Christ crucified appeared as very strange and difficult to accept: for some it was simply a deception, and for others - sheer madness... This same teaching about Christ, crucified and suffering, this demand that man should crucify his passions and lusts, this Christianity imbued with the spirit of compunction and the suppression of the carnal principle in the name of spiritual interests - in a word: the ascetical spirit of Christianity has disturbed the new pagans who seek in the Christianity the truth of life (as they understand it, of course) and has become a stone of stumbling and fall in the task of following Christ. Open the pages of any work of Merezhkovsky, Minsky or Rozanov, and you will see that their articles are mainly occupied with a criticism of monasticism, which is identified with asceticism. This strange phenomenon is the result of the fact that a part of the intelligentsia which is seeking God has approached Christianity with the very definite aim of reforming it, which is nothing other than the same decadence applied to the religious life..."

"The proponents of the idea that ascetics should do public service make the direct demand that the antiquated institution of monasticism should be reformed by turning monasteries into associations and congregations with a predominantly practical significance. Among secular writers, Merezhkovsky, for example, in his article 'The Last Saint', directly states that 'the whole of ancient eastern and Russian asceticism is imbued with the spirit of hatred and disdain for society'. Berdyaev for some reason represents asceticism as rejoicing in the existence of diabolical evil in the world, for if this evil did not exist, where would ascetics go in their search for reasons to suffer? This is an example of the contemporary misunderstanding of the nature and meaning of Christian asceticism..."

In opposition to this worldly spirit, Vladyka Theodore gathered round him a group of zealots for Church truth, which included the well-known church publisher and publicist Michael Alexandrovich Novoselov, who became the secret Bishop Mark and died in exile for the faith, V. Kozhevnikov, O. Yezerskij, A.D. Samarin and Paul Mayesurov. This group of lay theologians were convinced that the true voice of Christian truth came from the teaching of the elders, who had preserved intact the genuine path of Orthodoxy.

From 1909 to 1914, Vladyka Theodore took an active part in the publication Theological Herald, turning it into one of the best of the theological journals. He attached an appendix to the journal devoted to the writings of the Holy Fathers. And he wrote: "Glory and honour to the great and holy Fathers of the Church, in that they defended the purity of Christian consciousness, and in good time overthrew those ideas - mere products of the human mind - which were introduced by false teachers as tares among the wheat into the enclosure of Christian Church consciousness. However, the historical path of the growth of the Church and the Kingdom of God will never be free from these tares. And since the Councils, the field of the Kingdom of God has been zealously seeded, especially 'while we slept', by tares of all kinds, both from the dogmatic and the moral aspects. We think that the whole process, lasting many centuries, of the assimilation of Christianity and its principles by the historical life of man has been at the same time a constant process, a constant attempt, a constant historical tendency on the part of mankind *to counterfeit Christianity*, to assimilate it to its purely human demands and tastes, that is, in the language of theology, in accordance 'with the spirit of this world'."

However, in spite of the great advance that Vladyka Theodore made in reorganizing theological education on a strictly patristic basis, the opposite, renovationist trend took the upper hand after the February revolution of 1917. At that time, in the same Theological Herald, there was published an article entitled "The New Theology" by a teacher of the Moscow Academy, M.M. Tarayev, in which the teaching of the Holy Fathers was reduced to gnosticism, and gnosticism and asceticism were declared to be "inveterate enemies of the Russian genius"!

Fr. Sergius Sidorov tells a story of his meeting Vladyka Theodore in Sergiev Posad which shows that his image as a strict, unsmiling rigorist was misleading: he was in fact a man of great compassion and humility. He writes: "The first time I saw Vladyka Theodore was in the late autumn of 1915 in Sergiev. Mists wrapped the Assumption cathedral and metropolitan's residence in a white cloud. The all-night vigil had just ended in the Academy church. The worshippers were hurrying towards the gates, sliding over the wet snow. I had stopped by the grave of I. Aksakov, and was waiting for my companions, when a tall monk wearing glasses and a velvet skull-cap came up to me and said: 'Have you not come from M.A. Novoselov?' 'Yes, I know him.' 'Please, I beg you, give him this. The address is: N. Street, house 10, flat 7... Only don't look to see what's in this bundle and envelope and don't say that it's from me.' 'Vladyka, how glad I am' - I heard the voice of Durylin coming up to us. He introduced me to Bishop Theodore, who invited us to his room and gave us an excellent supper.

"After visiting Vladyka, I carried out his request. Number 10 housed the unfortunate family of a paralytic, who lived in terrible filth and hunger. I do not know what was in the bundle Vladyka gave to the unfortunates, but when I handed over the envelope, they opened it and 200 rubles fell out of it. From that evening I became a frequent visitor of the renowned at that time head of 'the reactionary clergy', Bishop Theodore, the rector of the Moscow Theological Academy, and I became his fervent admirer. I did not share many of his views, but on seeing his genuine kindness which was hidden from many, and on listening to his wise speeches imbued with a burning love for God's creatures, I recognized in his cell the essence of genuine Orthodoxy.

"After 1917, Vladyka Theodore was retired to the Danilov monastery, where his glory, the glory of the first righteous man protecting the Church from rebellious secular movements, began. In 1918 I was attending a theological course on which Bishop Theodore was teaching.

"Once I was accompanying Vladyka to the Cathedral of Christ the Saviour. He had to take a tram. It was spring and the weather was hot. The rays of the sun burned on the cupolas of the Cathedral of Christ the Saviour, and they seemed to be incandescent globes passing the burning heat onto the noisy bustle of Moscow. On the fiery pavements lines of people were waiting for bread - a famine was raging. A shaven old man with pitiful tufts of grey hair and staring, protruding eyes was greedily looking on as the bread was being handed out. Vladyka had a loaf, and he gave it to him. The old man pounced to kiss the hand of his Eminence Theodore, but Vladyka forcefully pulled it away, while the old man bowed almost to the ground in front of him before merging into the queue. I asked Vladyka whether he knew him. 'Of course, that's the mad official Peter Fyodorovich Spitsyn, I know him well. He has long been playing the fool in Moscow. You know, in order to understand the

essence of Orthodoxy, it is necessary to study it, not in books and learned works, but in close contact with people who are forgotten and despised by the world, with fools and wanderers and madmen, even with criminals. This contact is especially useful for pastors. When he has come to know those who have been rejected by the world better, the pastor will understand that in fact these people are closer to Christ than he is, because sinners who are conscious of their fall love the Lord Who forgives and has mercy on them. Orthodoxy is the religion of compassion and humility, one must pity sinners and recognize one's own sins. And this feeling is given to one when one comes into contact with the world of the poor and outcast.'

"While listening to the words of Bishop Theodore, I recalled Metropolitan Philaret, who also loved to look for, and found, people who had been forgotten by life; and the spiritual countenance of Vladyka became closer to me. Besides respecting his mind and his heart, I felt the trembling of his soul - a radiant, pure soul attached to the sources of the Orthodox Faith.

"I was struck by the humility of Vladyka Theodore, this masterful administrator of the Moscow Theological Academy, a man who influenced a whole series of hierarchs in our time."

Revolution and Imprisonment (1917-1922)

On March 2, 1917, the Tsar abdicated, and with his fall the great building of Orthodox Russia began to totter. The time of suffering had begun, and Vladyka Theodore wrote about this suffering as follows: "One must remember that from the time of the descent of the Holy Spirit the Church entered the world as a new organization that was different from human societies and even opposed to them. That is why the representatives of Roman statehood persecuted the Christians. They saw what a threat Christianity represented for their public structures. The beginning of the organization of the Church, of a holy and pure society, was the beginning of another order. In the Church the spirit of man is transfigured, he becomes different. It is impossible to unite the Church (for it is spirit) with the State, but it is also impossible to disunite them. In order to separate the Church from the State it is necessary to make it composed completely of unbelievers. Then the separation would take place of its own accord. Juridical rights are not so important for the Church - the work of spiritual perfection can take place in external conditions that are very oppressive for Christians. Christianity calls man to salvation, but one must enter on this path freely, for the Truth makes man free.

"The new atheist religion calls man to slavery, to the worship of a new Idol. There is no choice in it, only complete slavery of spirit and body. A man suffers punishment not only for his acts, but also for his thoughts, and it is demanded that he slander and denounce others. In other words, this new

ideology, this new religion demands the complete slavery of a man's soul and body....

"The Bible speaks of a constant battle between good and evil and sin. But people understand this battle only in the sense of a struggle of certain external economic, historical or social laws of life. They forget or reject the living soul of man. Now they do not speak about moral evil, but about that which is useful and harmful, fitting or unfitting, etc. Only in salvation from sin can all these difficult questions of life be resolved."

In April, 1917 Vladyka Theodore was forced out of his post in the Moscow Theological Academy.

Fr. Sergius Sidorov writes: "In 1923 I became superior of the church of Saints Peter and Paul in Sergiev Posad, and the problems of my parish often forced me to visit Vladyka and ask his advice. Once, in order to console me, who had been hurt by a slander, his Eminence Theodore told me about the events that led up to his expulsion from the Moscow Theological Academy. These events shed a particularly vivid light on the inner nature of the persecutions raised against him by the liberal press and professors in 1917. This is his story:-

"There are an exceptional number of demon-possessed people in Sergiev. Many of them are brought up to the Holy Chalice. Once, when I was serving the Liturgy in the church of the Academy, I noticed that someone was staring at me malevolently. And when the communicants began to come up to the Holy Chalice, among them came up a girl of about twenty, and I recognized her as the daughter of an old resident of Sergiev. When I had returned home and had started my usual rule of prayer, I could not pray. An inner voice ordered me to save the unfortunate girl from the evil spirit, which, as I had become clearly convinced in the church, dwelt in her. My conviction was based only on the special dull, cold look in the eyes of the girl. In the church she behaved with decorum. The next day I visited her parents and learned that their daughter really was ill. When she prayed she could not read the "Virgin Theotokos, Rejoice!", and she was overwhelmed by despondency at Holy Communion. This information convinced me that the girl was demon-possessed, and I began to pray strongly for her and performed the rite of exorcism over her. On the day that I performed this rite over her, a striking change took place in her attitude towards me. Before, she had acted towards me with complete trust and love. But after the service she stopped visiting me and hid in a distant room when I visited the house of her parents... Rumour had it that she was planning to leave Sergiev, and this, in my opinion, could have destroyed her, since she was under the special protection of St. Sergius.

"Once, as I was travelling along Pereyeslavka, I saw her carrying a suitcase and heading for the station. I ordered the carriage to stop, got out, told her to

get into the carriage with me, and took her home. On the way she asked me why I was not letting her go to the station, and declared that I had been in her house in the morning and had tried to persuade her to leave Sergiev. At that time I took her words for the ravings of a clearly sick person. But hardly had I crossed the threshold of her room when I heard laugh and a voice saying: 'I've outwitted you, don't fight with me, otherwise I'll drive you out of here.' I understood that this was the voice of a dark spirit, and, sprinkling the room with holy baptismal water, I forced it to be quiet. However, I could not sleep the whole of that night. I was thinking about the unfortunate girl the whole time, and I began to work out that her words saying that I had been in her house were not the ravings of a sick person, but the action of a dark power. The next morning I put a part of the relics of St. Sergius into my panagia and set off for the sick girl. The door into their flat was open, no one met me in the hall, and I went straight into her room. She was sitting on the bed, and opposite her sat my double, who was trying to persuade her to leave Sergiev without delay. Thunderstruck, I halted on the threshold. The double turned to me and, pointing to me, said to the girl: 'Don't believe him, it's the devil.' 'You're lying,' I said, and touched it with my panagia. My double suddenly disappeared and did not trouble the girl any more. She made a complete recovery from the mental illness that had tormented her since the age of seven. And two months later I was expelled from my post as rector of the Academy and from Sergiev! When I moved to Danilov I heard a voice in the night: 'I expelled you from Sergiev. Don't save my girls.'"

"'Why, Vladyka,' I asked, 'are there so many possessed people in Sergiev?' 'I think,' he replied, 'that the distinguishing trait of St. Sergius' exploit was his struggle with the demons. True, his life contains no reference to the way in which he struggled with them, but there is some indication that this struggle was long and stubborn. The saint chose a place inhabited by the dark powers to glorify God, and before building the monastery he destroyed the demons. But you know what the dark places are like. They become still more terrible and dark when the holy thing restraining it wavers.'"

Together with Fr. Symeon Kholmogorov, whom he had invited to stay with him in Sergiev Posad, Vladyka now moved to the Danilov monastery, where he was appointed superior on May 1, 1917.

This appointment, as A. Flovsky writes, "was providential; for it allowed him to gather around the monastery all that was best, most alive and most Orthodox in the Church, resolving all doubts in a manner that unquestionably furthered the purity of Orthodoxy and uncompromisingly sweeping away all innovations and novelties that undermined the purity of the canons." The "Danilovites", as Vladyka Theodore's circle came to be called, included many future martyr-hierarchs, priests and monks, and was recognized by all as the foremost bastion of uncompromising Orthodoxy in the face of the Soviet Antichrist.

Fr. Symeon had quite a large, stuffy cell, filled with the smell of geraniums. It contained a narrow sofa on which Fr. Symeon lay with his head covered (he often had migraine). Vladyka Theodore would sit in a white cassock in a high armchair under a small window.

As **Abbess Juliana** recalls, he “lived in a rather large cell. Next to him lived his cell-attendant Fr. Nicholas. Fr. Nicholas had been an orderly in a hospital where Fr. Symeon had lain after he was wounded, and Fr. Nicholas came to look after him. Fr. Nicholas loved Fr. Symeon so much that he didn’t leave him until after his death. He was tonsured a monk and died in the rank of hieromonk.

“The entrance to Fr. Symeon’s cell was just opposite the grave of Gogol. He would lie on his back in his cell so that he could move his hands freely. He always lay in a grey cassock, partially covered with a blanket, facing the icon corner. Everything was specially arranged for him. He could turn off the electric lights while lying down, and take books from a bookstand next to him. When tea was served he would pour it himself. From the specially made shelf next to the bedstead, he would take medicine by himself. He liked to give people medicine, and I can say from my own experience that Fr. Symeon always gave the right one. But whether it was the drug which helped them or his prayers, I don’t know.

“If he felt well, then his cell attendant would let visitors come to see him. The Elder lay on his side with his back to the door. While not having seen the one who entered, by only hearing, he always welcomed visitors in a very loving way, saying, ‘Please come in!’

“He had only a few spiritual children, not more than fifteen. He accepted some of them by himself, but with the blessing of Vladyka. At times his older spiritual children would come to visit him; sometimes the former spiritual children of Elder Gabriel would come, and at other times Vladyka Theodore would send someone to see him. In these cases, it was up to Fr. Symeon to let the person whom Vladyka sent come back, or to refuse to allow him admittance.

“Those who were sent by the Bishop he always confessed; to several he would say after confession, ‘Come back in two weeks.’ He confessed all of his spiritual children once every two weeks. To another he would say, ‘Forgive me. Today I confessed you according to the wish of the Archbishop, but my state of health won’t permit me to do so in the future.’

“Confession was a special ceremony in itself for the Elder. When one would enter, he would put on his epitrachelion while lying down in bed and would turn off the lights. One was to kneel next to the bed, according to the

general monastery procedure. One vigil lamp burned in the icon corner. Fr. Symeon would read all the prayers before confession from memory and would begin confession by enumerating all the sins of which he was guilty before the penitent and ask forgiveness, as his spiritual father. Then he would begin to ask questions in a very general way; he asked about matters in which the person had sinned. He would never ask specific questions, as many other confessors and elders do, such as 'Did you slander anyone?' but he would ask, 'Did you hurt someone, perhaps, even by the expression of your face?' He did not ask, 'Did you tell a lie?' but he put the question thus: 'Did you add something, perhaps, while speaking, either in your favour or in order to make your words more interesting?' If a person were ill, he did not ask, 'Did you murmur against God?', but 'Were you ill? Did you give thanks to God?'

"It is impossible to enumerate the different questions he would ask.

"At the end of confession, one found oneself amidst such a multitude of sins that all self-opinion that one might have had disappeared, and one suddenly remembered yet more sins than the elder enumerated.

"Fr. Symeon's cell attendant would dress him, seat him in a wheelchair and take him to church to the choir. His beautiful voice, in spite of his terrible physical condition, remained with him in all its beauty. To this day I remember the sound of his voice when he sang the special melody for *Lord, I have cried* on the feast of the Protection of the Most Holy Theotokos. They had a side altar dedicated to the Protection, and therefore (and perhaps in memory as well of the Moscow Academy) on Fridays they would sing the Akathist to the Protection and chant several stichera with the final words, *Rejoice, thou who didst receive tidings of joy, the Lord is with thee*. If the choir director was late, Fr. Symeon would lead the choir.

"Fr. George of the Danilov monastery once said: 'We are so accustomed to Fr. Symeon not moving and never saying anything about his condition, that we think his state of health is perfectly normal.'

"Fr. Symeon demanded that his spiritual children never boast on any account, that they never talk about any miracles that happened with him or any of them, and that they never take opportunities to display their seeming righteousness before anyone.

"Once on the feast of the Nativity of Christ, Fr. Symeon gave me a commentary by Bishop Theophan on the Epistle of the Galatians, and I told him that this book made me especially happy because I had the commentaries by Bishop Theophan on all the epistles except this one. One would have had to see how the Elder was alarmed that I might ascribe clairvoyance to him, and he sternly forbade me to speak about this to anyone.

“It is possible that many people noticed similar incidents, but never ventured to speak of them. Now, after the repose of both Vladyka Theodore and Fr. Symeon, when much could be recounted, there are no longer any witnesses. All the same, I know of two interesting examples.

“Once, when I was returning on a streetcar from the Danilov monastery with a certain lady, she began to tell me what she thought about Fr. Symeon.

“She was the spiritual daughter of another Elder, who was very revered in Moscow – Fr. Vladimir Bogdanov. She once asked a certain question which her Elder was not able to answer. He told her to pray and he promised to pray as well. Within a short time she had what appeared to be a strange dream. She said that she was entering a room to see a certain Elder whom she knew, and that instead of seeing a monk or a priest, she saw a man lying on a bed. He was dressed in grey, half-covered by a blanket, and before him were icons and lamps burning. She, however, was unable to speak to him and didn’t even want to talk to him because she thought he was ill. In any case, this dream made a deep impression on her, and she spoke of it to Fr. Vladimir. He was not in the least surprised, and said at once, ‘Yes, that is Fr. Symeon. I go to him for confession. I will write him a letter, and he will receive you and will be able to answer all your questions.’ And so it happened.

“After returning from Solovki, I lived near St. Daniel’s monastery with several aunts. One day I went with one of them to Fr. Symeon for Unction. The Elder, seated in a chair, would celebrate the Mystery of Unction three times a year, during the Great Fast, the Dormition Fast and the Nativity Fast.

He gave Unction to his spiritual children and anointed himself as well.

Outsiders didn't come to the service of Unction.

“We were just about to leave to see Fr. Symeon when a young man arrived, the brother of one of the nuns. A very beautiful young woman was with him, dressed in very contemporary fashion. He took his sister, the nun, into the other room and began telling her something quietly while the young woman remained with me. She asked me, ‘Is the Danilov monastery close by here?’ ‘Yes, very close.’ ‘Alyosha (the brother of the nun) told me that Gogol is buried there. I would like to have a panikhida served at his grave.’ She then began to tell me about Gogol, expressing some interesting ideas. I then encouraged everyone to leave for the Danilov monastery. I did not mention that Unction would be celebrated there. A few minutes later, we left.

“On the way Alyosha explained to me what was going on. This young woman he had brought was the daughter of a recently departed and well-respected Moscow archpriest. The family was well educated; all her brothers were well known as professors of history, literature, archaeology, and young people were always gathering in their home, reading their dissertations. Nadya was the youngest, and the only daughter. She was spoiled and had fantastic whims which the brothers were always trying to fulfil. They all lived together with their mother, who was a very respected matushka.

“On this day, Alyosha had come to see them. He often came. Nadya came to the door and said that her brothers and mother were not at home, and suggested to Alyosha that they go to drink in a café. Alyosha saw that she was disturbed, and asked her what the problem was. Nadya told him that she didn’t know what to do until eleven o’clock in the evening, since at eleven she would move to the apartment of an engineer who had left his wife for her. She said that in the morning she was going with this engineer to the Crimea.

“Alyosha went with Nadya to the café, but thought all along the way there how he might save her. He decided to convince her to go with him to the Danilov monastery with the intention of taking her there to see Fr. Symeon. But he did not know how to do this, or if it were even possible. Fr. Symeon knew Alyosha well, but he might not be in good enough health to receive him. This was all quite risky, so he went beforehand to ask his sister’s advice. Now he was hoping he could speak with the elder before Unction, and so we all entered the cell together.

“Fr. Symeon was already seated next to a table prepared for the Sacrament of Unction and was ready to begin, but suddenly he turned and saw Alyosha and said, ‘Ah, Alyosha, come in! Fr. Nicholas, give Alyosha the Epistle. He will read it.’ Finding herself in such a situation, Nadya, coming from a deeply

religious family, was confused. Alyosha went up to the Elder to receive his blessing. Nadya followed him and also asked for his blessing. The Elder, not expressing the least surprise upon seeing her, blessed her and asked, 'What is your name?' 'Nadezhda.' 'Take your place in line. We will begin now.'

"When Nadya came for a blessing at the end of the Mystery of Unction, Fr. Symeon said very kindly, 'Would you like to receive Communion tomorrow morning? I will confess you right now.'

"After Confession, as it was late, Alyosha escorted Nadya home, and so it was that her romance ended. After this, she remained the spiritual daughter of Fr. Symeon, and afterwards visited us often. Remembering her deliverance from sin and the grief it would have caused her family, and not understanding how all this had happened – that is, how Alyosha had brought her to the Elder – she ascribed it to the prayers of her late father. But the reception that Fr. Symeon gave her impressed us all very much..."

A few words about the author of these reminiscences. After passing through exiles and concentration camps, Matushka Juliana (Ushakova) took shelter in Maly Yaroslavl, 100 kilometres from Moscow, where another Danilovite, **Hieromonk Paul** (Troitsky), lived. When the Germans came they invited her to be an interpreter, and she went with them almost as far as Moscow. After the defeat of the Germans she appeared in Munich. There a community was formed. Her writings on the destiny of the Church in Russia have remained unknown, although she belonged to circles well-acquainted with church life. She died of cancer in the winter of 1946-47.

In July, 1917, a congress of learned monastics took place in the Holy Trinity - St. Sergius Lavra in Sergiev Posad. The congress was opened by Metropolitan Tikhon, the future patriarch, who immediately handed the presidency over to Vladyka Theodore, in spite of the fact that Vladyka had just been relieved of his post as rector of the Moscow Academy "at the unanimous demand of the council of professors and students of the Academy", as the newspapers put it. Metropolitan Tikhon's action was a clear indication of his firm support for Vladyka Theodore's confessing position, which became increasingly isolated and heroic as the revolution spread and deepened.

After the October revolution of 1917, the Bolshevik government openly declared that it would persecute the Orthodox "for exciting the masses against Soviet power on a religious basis". It announced the separation of Church and State and freedom of conscience for all believers and non-believers. However, "separation of Church and State" in fact meant persecution of the Church *by* the State, and "freedom of conscience" meant freedom *from* conscience and the license to commit all kinds of brutalities without fear of punishment.

As I.M. Andreyev wrote: "The militant atheist-materialist ideology of the Soviet State could not be reconciled with the existence of the Church and strove by all means to annihilate her as its principal ideological adversary. Soviet power openly and actively fought against religion and the Church, wishing to destroy her completely. The word 'Christian' became equivalent to 'counter-revolutionary'."

Seeing this clearly, the Local Council of the Russian Church, led by his Holiness Patriarch Tikhon, anathematized Soviet power in January, 1918, forbidding the members of the Church to have any communion whatsoever with the Bolsheviks. In the years that followed, under the almost unbearable pressure of the State organs, this uncompromising position was at times softened by the leadership of the Church. However, one hierarch who never softened his position, and continually exhorted others to remain uncompromising, was Vladyka Theodore. A great ascetic and an expert on patristic theology and canon law, he warned the patriarch against making too great concessions to the authorities and against any negotiations with the renovationists. Although this sometimes brought him into conflict with the patriarch, the two holy hierarchs never lost their love and respect for each other and communion between them was never broken.

Vladyka Theodore's zeal for the faith was combined with great humility. This is illustrated by an incident related by Fr. Sergius Sidorov, who once visited Vladyka Theodore and Fr. Symeon Kholmogorov in the Danilov monastery in order to tell them of a certain V. Sladkopevtsev's conversion to Catholicism: "Sladkopevtsev was a friend of Vladyka Theodore and a spiritual son of Archimandrite Symeon. His Eminence Theodore was very upset by my

news. He began to condemn the Catholics sharply, calling them papists. I remember the circumstances of my discussion with Vladyka to this day. The cell was stuffy and filled with the fragrance of geraniums. Archimandrite Symeon was lying with his face covered on a narrow sofa. Vladyka Theodore was sitting in a white cassock in a big armchair under a small window. 'Tell V.V. from us,' he said, 'that we do not commend his passion for Catholicism and consider the Catholics to be heretics.' Vladyka had hardly uttered these words when the curtain dividing the little room into two was noisily pushed aside and a small, wrinkled, beardless man with severe eyes appeared and shouted to Vladyka: 'Don't you dare revile other faiths, fear God, don't be proud!' 'Well, don't worry. I admit I did get a bit carried away,' replied his Eminence equably. 'You see how strict he is,' said Vladyka to me, pointing to the dwarf. [The dwarf was Hieromonk Ignatius Bekrenev, a graduate of the Moscow Theological Academy.] The dwarf smiled and kissed the hand of Vladyka, who blessed him and left the cell. When he had gone out, Archimandrite Symeon said: 'You see, you can learn humility from Vladyka. He never objects with even a word when people rebuke him and point out his mistakes.'"

Vladyka Theodore was a delegate to the Local Council of the Russian Orthodox Church in 1917-18, being elected by the monastics. However, he did not agree with several decisions of the Council.

In July, 1918 Patriarch Tikhon transferred him from the see of Volokolamsk to that of Perm. However, Vladyka did not move to Perm, but remained in the Danilov monastery with the right to administer it. In this period, according to a book published by the Danilov monastery in 1988, the children of the Church who came to the monastery were served by Archimandrites Symeon (Kholmogorov), Polycarp (Soloviev), Seraphim (Klimkov) and Stephen (Safonov). Among the brothers who had previously struggled in Optina monastery were Archimandrite George (Lavrov) and Hieromonk Peter (Drachev).

From 1919, Vladyka Theodore, foreseeing that he would probably be sent to prison soon, appointed his deputies in the Danilov monastery. In 1920, with the blessing of Patriarch Tikhon, he organized a higher theological school in the Danilov monastery, its purpose being, as he wrote, "to study theology on a strictly ecclesiastical, patristic basis and to prepare pastors".

Vladyka Theodore was arrested for the first time in June 15, 1920, and on July 12 was sentenced to the camps "until the end of the Civil War" for anti-Soviet agitation. He served his term in the Butyrki and Taganka prisons. On October 25, 1920 his term was shortened in accordance with the amnesty to five years.

V.F. Martsinovsky describes a meeting with Vladyka and other imprisoned hierarchs in Taganka prison in the spring of 1921: "In the prison while I was there were Metropolitans Cyril [of Kazan] and Seraphim [of Warsaw], Archbishop Philaret of Samara, Bishops Peter, Theodore of Volokolamsk, Gurias [of Kazan], Igumens John Zvenigorodsky and George Meshchevsky, some priests, the Procurator of the Holy Synod A.D. Samarin, Professor Kuznetsov...

"In accordance with the will of the prisoners, Divine services were permitted, and a schoolroom in the prison was set aside for them. It was a small, well-lit hall with school benches and some portraits on the side walls: on the left - Karl Marx, on the right - Trotsky. There was no iconostasis in this improvised church... But there was a table covered with a white cloth, and on it stood a chalice for the celebration of the Mystical Supper, a cross and a Gospel... A seven-branched candlestick had been made of wood by some prisoners. Everything was simple, as it was, perhaps, in the catacombs of the first Christian centuries.

"The usual celebrant was Metropolitan Cyril, tall, with his majestic figure, regular features and wide grey beard. Bishops Theodore and Gurias concelebrated with him. Also standing there were Igumen Jonah with his concentrated, somewhat severe face, and the simple and serious Fr. George. The choir was directed by the former Over-Procurator of the Holy Synod, **A.D. Samarin**. And how they chanted! Only suffering could give such life to the hymn-singing... Many of those present also chanted. How much feeling and profound experience is in the words of the Gospel: 'Blessed are they that weep, for they shall be comforted. Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of heaven.' As for those who suffer, not for the Faith, but only for their sins and crimes, their brokenness of heart is poured out in the prayer: 'Lord, have mercy', or in the penitential sigh of Great Lent: 'Have mercy on me, O God, have mercy on me'.

"Behind the small table, Professor Kuznetsov was selling candles. The prisoners loved to light them. In their quiet flicker they felt a warm, prayerful atmosphere which was reminiscent of the sketes of ancient piety, of the monastic life.

"Pascha was approaching. It was the first year that I had not fasted in preparation for Communion in the Orthodox Church. The thought occurred to me that I should receive Communion. But dogmatically speaking I was not quite convinced about something... So I put a trial question, as it were, to Metropolitan Cyril when I met him on the way to church. He invited me to come to him... The room looked inviting and clean. In the window bouquets of flowers stood out beautifully in the sun. They were offerings of admirers (the people did not forget their beloved pastors). From them they also received parcels of food, which many of the prisoners shared in, of course.

Metropolitan Cyril was sitting on his cot at the back of the room, under the window. On his left was Bishop Theodore, and on his right - Bishop Gurias. The metropolitan spoke to me in a kind, fatherly tone; the two other bishops, who were a little younger, evaluated my views in a more theological manner. 'All this is sectarian pride,' Bishop Theodore said to me dryly and severely. Bishop Gurias had a tendency for polemical argument, but he spoke more gently: 'It is a great sin that you should despise the sacrament of Baptism which was performed on you in your childhood. You must repent - and only after that can we allow you to come to Communion.' I expounded my views to the bishops. They shrugged their shoulders, but did not change their demand. 'As far as I know the canons, you could allow me to receive Communion. There is a rule which permits the giving of Communion to people of other faiths if they ask for it in extreme need, danger of death, etc. And we are all in just such a situation here...' 'No, this rule cannot be applied to the present situation,' said Metropolitan Cyril. 'God has punished you for your heresy by imprisoning you,' one of the bishops suddenly said hotly. 'And mark my word: you will not get out of prison until you repent.'

"In the following days this bishop would often start talking to me during exercise periods. 'Vladyka,' I asked him once, 'have you looked through the passages from the Holy Scriptures which I referred to in my report?' 'Yes, I have looked through them... If you want, we can now discuss each of them.' And he began to go through them in order. Mark 16.16: "He who believes and is baptized will be saved." Well, yes: first faith and then baptism. And in Matthew faith comes first, too... Yes, you're right. But this is your mistake: you have forgotten that the Church has the fullness of grace, and in consequence she has changed the order in accordance with the demands of the time - and has begun to demand, first baptism, and then faith...' A loud voice announced the end of the exercise period. As he walked in the crowd towards the door of the prison, the bishop whispered to me the reproach: 'It is Satan who has deceived you into going against Church tradition.'

"The next day he met me again on the staircase and gave me a big bouquet of lilac. It was obvious that he wanted to soothe the pain which his words of the day before had caused me.

"Pascha in prison. March-April, 1921. Pascha night... The whole of Moscow, the heart of Russia, was trembling from joy... The dense waves of the copper church bells' booming poured through the prison (which was on a hill). Paschal Mattins should have started at 12 midnight, but it was postponed for fear of escape-attempts. Only at six in the morning, when it had begun to dawn, did they begin to lead us out of our cells. Moscow was booming no longer, only our bodyguards' bunches of keys tinkled in the corridors. As always happens at Pascha, there were many people in the church. Those in freedom had sent hierarchical paschal vestments flashing with silver and gold. Metropolitan Cyril, all shining in heavy brocade, was doing the censuring,

sending in all directions not only incense, but also puffs of flame that burst out of the censer. In his hand he held red paschal candles... 'Christ is risen!' 'He is risen indeed!' voices boomed under the vaults of the prison corridors. Many had tears in their eyes, although most of them were severe men who were used to much. The celebrated paschal sermon of St. John Chrysostom was read, greetings were sent to all, both those who had fasted and those who had not fasted, both those who came at the first hour and those who came at the last, eleventh hour... There were cakes and eggs, which had been brought from there, from freedom... I am moved to tears when I remember the great love which burned especially on that day in the prison and which embraced its cold, dark walls in a brotherly, tender caress. They were bringing things all through Holy Saturday - eggs, cakes, pascha made of cheese, flowers, candles - and all at a time when Moscow was starving... Perhaps they brought the last that they had, so as to cast some paschal joy even there, within the dank, dark casemates..."

The Struggle against Renovationism (1922-1924)

On March 18, 1922 Bishop Theodore was released from prison. In May, 1922, Patriarch Tikhon was arrested, and the so-called "Temporary Church Administration" of the renovationist heretics, supported by the communist authorities, seized control of the Church's administrative machinery. Soon those hierarchs and priests who rejected the renovationists' "Living Church", and remained faithful to the patriarch and Orthodoxy, were being sent into prison and exile. In Moscow almost everyone deserted the patriarch; among the very few who did not were the Danilov monastery led by Bishop Theodore and the St. Nicholas on "Maroseika" parish led by the renowned elder and priest, Fr. Alexis Mechev.

Fr. Alexis had the greatest respect for Bishop Theodore, calling him a pillar of Orthodoxy. He asked him to ordain his son Sergius, the future hieromartyr, which he did on April 4, 1919 in the Danilov monastery. One of Vladyka's spiritual daughters recalls: "It was winter [1920]. In the three main prisons languished between seven and ten archpastors, and three to four metropolitans. We, the sisters of the Cathedral of Christ the Saviour, attended to their needs. We encountered many difficulties and dangers; there were some unpleasant situations. But I had nobody to turn to for advice, since my spiritual director, Archbishop Theodore, was in the Taganka prison... I often met Fr. Alexis, and we talked about charitable works. Once, when we were parting in somebody else's house, batyushka said to me: 'Are you going to accompany me?' 'No, forgive me,' I said, 'I can't.' 'Well, how can I compare with your cathedral protopriests!' But our hosts commented: 'You're not joking, are you, batyushka? Shouldn't you rather be asking about the bishops?' 'Who, then? Vladyka Hilarion? No. Vladyka Bartholomew? No. Who, then?' 'His Eminence Theodore.' 'Ah well, there it would be wrong to joke. Vladyka is a bishop among bishops.'"

When Fr. Alexis was ill he wrote a will saying that there should be no speeches at his burial, and that they should read out what he had written. And he not only asked, but *besought* Vladyka Theodore to celebrate the Liturgy and the rite of burial, although Vladyka had been arrested on March 14, 1923 in Kostroma province. The Lord heard the prayer of his faithful servant, and on March 27 Vladyka Theodore was deported to Moscow before being released on June 20. On June 15 he buried Fr. Alexis in accordance with his desire. At the burial there arrived Patriarch Tikhon, who had also just been released from prison.

Archbishop Leontius of Chile, who stayed in the Danilov monastery during this period, recalls: "The whole Orthodox episcopate and people venerated him [Vladyka Theodore] for his principled, uncompromising and straight position in relation to Soviet power. He considered that until the Orthodox Church received the right to a truly free existence, there could be no negotiations with the Bolsheviks. The authorities were only deceiving them, they would fulfil none of their promises, but would, on the contrary, turn everything to the harm of the Church. Therefore it would be better for his Holiness Patriarch Tikhon to sit in prison and die there, than to conduct negotiations with the Bolsheviks, because concessions could lead, eventually, to the gradual liquidation of the Orthodox Church and would disturb everyone, both in Russia and, especially, abroad. [He said this] at a time when his Holiness the Patriarch had been released from prison. Archbishop Theodore honoured and pitied his Holiness, but was in opposition to him. In spite of the persistent request of his Holiness that he take part in the administration of the patriarchate, he refused.

"He did not receive those bishops who had discredited themselves in relation to the 'Living Church'. He had little faith in their repentance. Only firm bishops were received in the Danilov monastery, and lived there often. Sometimes there were as many as ten or more. All those who had been released from prison or were returning from exile found refuge there. The brotherhood consisted of principled and highly cultured people. Not a few of them became confessor-bishops. The strict spiritual school of Vladyka Theodore left a special imprint on the monastery. With the exception of two novices the whole brotherhood of the Danilov monastery carried their confessing cross in a staunch and worthy manner. In those years the monastery churches of the Danilov, Donskoy and Simonov monasteries were always full of people. As were the parish churches. But one could already feel that this situation was coming to an end... And when his Holiness came out of prison the arrests of bishops did not cease."

On coming out of prison, in the summer of 1923, the patriarch convened a Council of Bishops, known as "the Little Council", in the St. Michael's church of the Donskoy monastery to discuss the question of the expediency of the

patriarch's administering the Church after his release from prison, since he was due to appear as a defendant in the civil courts. It was argued that he should be kept away from the administration until the trial. This discussion led to a direct attack on him: one of the bishops claimed that his Holiness had compromised himself as head of the Church by showing himself incapable of averting in a timely manner the appearance of the renovationist rebellion and by allowing this catastrophic disintegration of the Russian Church.

However, several "Danilovite" hierarchs expressed themselves clearly and forcefully in defence of the patriarch, declaring that his activity had been blameless and without spot. As a result, the rebellion against the patriarch was suppressed, and the Council officially declared its filial obedience and gratitude to his Holiness for the burdens he had undertaken for the Church. Moreover, he was asked not to abandon his post, but to continue bearing the cross of leadership. Later the patriarch sent a letter to Bishop Theodore thanking him for the line the "Danilovite" bishops had taken at the Council.

But the pressure on the patriarch to make concessions continued, even from those bishops closest to him. Thus in Moscow in August, 1923, his assistant, Bishop Hilarion, expressed the following pro-Soviet sentiments: "A change of landmarks is taking place. The Church is also changing the landmarks. She has definitely cut herself away from the counter-revolution and welcomes the new forms of Soviet construction."

It was inevitable that another confrontation would soon take place between the "left wing" of the Patriarchal Church, represented by Bishop Hilarion and Archbishop Seraphim (Alexandrov), and the "right wing" represented by Vladyka Theodore. The confrontation duly took place when the patriarch convened a meeting to discuss a renovationist proposal for the re-establishment of unity. The price the heretics demanded was the patriarch's voluntary abdication from his patriarchal rank...

"In spite of the insulting tone of the [renovationists'] epistle," writes Protopriest Vladislav Tsyppin, "the patriarch was ready to enter into negotiations with the renovationists for the sake of the salvation of those who had gone astray and church peace. In this he was supported by the Temporary Patriarchal Synod. Archbishops Seraphim (Alexandrov), Tikhon (Obolensky) and Hilarion (Troitsky) opened negotiations with the pseudometropolitan Eudocimus concerning the conditions for the restoration of church unity. [But] the former rector of the Moscow Theological Academy and superior of the Danilov monastery, Archbishop Theodore of Volokolamsk, was decisively opposed to such negotiations..."

"At the end of September, 1923, 27 Orthodox bishops met in the Donskoy monastery to discuss the results of the negotiations with the pseudometropolitan Eudocimus concerning the dissolution of the schism.

Archbishop Theodore did not appear at the meeting, but many of his supporters who believed as he did participate in it..."

Bishop Gervasius of Kursk wrote about this Council: "At the end of his short report, Archbishop Seraphim (Alexandrov) remarked that it would be very desirable to have the presence of Archbishop Theodore (Pozdeyevsky) at the meeting, since he was a learned bishop who was popular in Moscow. An official invitation was given to the archbishop, but he did not reply and did not appear himself at the assembly. But if Archbishop Theodore was not there, his fervent supporters and admirers were.

Thus Bishop Ambrose, formerly of Vinnitsa, a vicariate of Podolsk [and in 1923 bishop of Podolsk and Bratslav], who admired and held the same views as Archbishop Theodore, gave a speech which touched on the essence of Archbishop Seraphim's report. He began his speech approximately as follows: 'I am surprised why you, your Eminence, should call Eudocimus a metropolitan. Do you recognize him to be a lawful hierarch?' A secret ballot was taken on the project for reconciliation and union with the renovationists, and by a majority of votes the project was defeated and the assembly was dissolved."

Bishop Gervasius continues: "Archbishop Theodore lived at that time, as was well known, in the Danilov monastery, which was the residence of several extremely conservative and staunch bishops of the school of Metropolitan Anthony (Khrapovitsky), Bishop Pachomius and others. Constant visitors at the monastery included Archbishop Seraphim (Samoilovich) of Uglich [the future hieromartyr], Archbishop Gury (Stepanov) and Metropolitan Seraphim (Chichagov)... Archbishop Theodore severely criticized Bishop Hilarion and told me that he would destroy Patriarch Tikhon and the Church, and that in the patriarch was all salvation. If there were no Patriarch Tikhon, then the authorities would abolish the patriarchate completely, and without the patriarchate there would be disaster for the Church..."

Although the patriarch jokingly called the "Danilovites" "the clandestine Synod", he continued to express his warm appreciation for their stand. Thus in August, 1923, he raised Vladyka Theodore to the rank of archbishop, and in October offered him the see of Petrograd. However, Vladyka Theodore declined this offer, preferring to remain within the boundaries of the Moscow diocese. The Patriarch showed his appreciation of Vladyka in another way. He placed his will in an envelope and wrote on it: "In the case of my death or lengthy imprisonment I ask that this envelope be handed to the superior of the Danilov monastery Archbishop Theodore (Pozdeyevsky) immediately he asks for it". This showed that Vladyka knew about the will. The envelope still exists.

When Patriarch Tikhon briefly accepted the new calendar, Archbishop Theodore immediately broke communion with him, declaring that the new calendar was uncanonical. So when the brothers of the monastery served with the patriarch, Vladyka sent them penances from prison, and the serving brothers made many prostrations in front of the reliquary of St. Daniel of Moscow. But when, eight months later, the patriarch returned to the Julian calendar, the two hierarchs were reconciled and the patriarch gave Vladyka a set of vestments as a sign of their unity.

Again, when the Patriarch was about to receive Metropolitan Sergius (Stragorodsky) back into the True Church from renovationism, Archbishop Theodore pleaded with him not to receive him in his existing rank, citing the canon of St. Athanasius of Alexandria on the reception of the leaders of heresies and schisms. Unfortunately for the whole history of the Russian Church, the Patriarch did not follow this advice.

However, when important questions of Church life arose, the patriarch continued to consult with Archbishop Theodore. He said that the Danilov brotherhood were more Tikhonite than Tikhon himself. On August 30 / September 12, 1924 he came to the Danilov monastery on to celebrate the feast of the holy Prince Daniel of Moscow for the last time before his martyrdom in the following year. The roll-call of bishops who were invited to concelebrate with him by Archbishop Theodore read like a list of all the major confessing bishops who were in freedom at that time: Metropolitan Peter (Polyansky) of Krutitsa, Metropolitan Seraphim (Chichagov) of Leningrad, Archbishop Procopius (Titov) of Odessa and the Chersonese, Bishop Hilarion (Troitsky), vicar of the Moscow diocese, Bishop Valerian (Rudich) of Smolensk, Bishop Parthenius (Bryanskikh) of Ananyev, vicar of the Odessa diocese, Bishop Damascene (Tsedrik) of Glukhov, vicar of the Chernigov diocese, Bishop Ignatius (Sadkovsky) of Belev, vicar of the Tula diocese, Bishop Ambrose (Polyansky) of Vinnitsa, and other bishops.

The Struggle against Sergianism (1924-1931)

On April 16, 1924 Vladyka Theodore was arrested again “for anti-Soviet agitation”, and was cast into Butyrki prison. He was released on October 18 after agreeing not to leave the city. On December 15, 1924 he was arrested again, and on June 15, 1925 he was condemned according to articles 59 (relations with foreign states) and 73 (the spreading of false rumours and unsubstantiated information for counter-revolutionary purposes) to three years' exile in Kazakhstan. From 1925 he was in exile in Turgaj in Kirgizia (according to another source, Aulie Ata, Kazakhstan). After his release on November 4, 1927 he settled in Vladimir. (According to one source, from 1928 to December, 1930 he was living in Orsk, Orenburg province.)

In the protocol of his interrogation on July 25, 1937, it is mentioned that between 1920 and 1924 Vladyka Theodore was arrested twice, was condemned for counter-revolutionary activity three times, and was in concentration camp and exile continuously from 1925. In that period he continued to rule his monastery from prison by means of messengers and letters.

After Metropolitan Sergius' Declaration of July, 1927 Vladyka Theodore ceased to commemorate him.

Seeing the defeat of renovationism, the "Soviet Orthodox Church Mark I", the Bolsheviks started to plan the creation of a "Soviet Orthodox Church Mark II" which would be more canonical in appearance and therefore more likely to attract the masses of the people. The preparations for this new and more subtle deception began with the imprisonment and attempted "working over" of some of the most prominent hierarchs. Thus in 1924 Metropolitan Cyril of Kazan, and both Archbishop Hilarion and Vladyka Theodore, the leaders of the "left" and "right" wings of the Patriarchal Church respectively, were imprisoned or exiled. Later, after the martyric death of the patriarch in March, 1925, it was the turn of Metropolitan Peter of Krutitsa, the patriarchal locum tenens, to suffer this treatment. And after him, his deputies Metropolitan Joseph of Leningrad, Archbishop Seraphim of Uglich and Metropolitan Sergius of Nizhni-Novgorod.

Finally, the Bolsheviks attained their goal with Metropolitan Sergius... In July, 1927, he issued a scandalously pro-Soviet and neo-renovationist "declaration", which placed the Church in more or less unconditional submission to the militantly atheist government. Immediately the Church split along the lines that had been foreshadowed by the quarrels of the 1923 Councils. Thus Archbishop Hilarion supported Sergius, becoming the leader of the sergianist bishops in the Solovki concentration camps; while Vladyka Theodore became a leader of those who broke communion with him and considered the sacraments of him and his priests invalid.

In a document attributed to Vladyka Theodore, which was entitled "A Letter from a Bishop who has Departed [from Metropolitan Sergius] to a Bishop who has not Departed" and published abroad in 1933, the author writes: "The Russian Orthodox Church, by the Providence of God, has been placed, of necessity, to live in a realm of an entirely unusual sort (Revelation 2.13) which is initiating a new culture and civilization, is founding a new political and socio-economic order, a new way of life, a new understanding of family, a new and extraordinary personality on an atheistic and materialistic foundation... Enigmatic words of the Old and New Testaments which have hitherto been obscure have been rendered concrete before our eyes with marvellous clarity; and I, sinful as I am, make so bold as to maintain, on the bases of exegeses of the Holy Fathers which relate to passages from the Word

of God, that on the territory of the Soviet Union the Orthodox Church has entered the era of the 'falling away' - the apostasy (II Thessalonians 2.3), the sphere of influence of the harlot of the Apocalypse (Revelation 17) who is awakening to the universal activity at the end of the iron-clay period of the final human kingdom (Daniel 11.40-43).

"The recent past confirms our conviction and indicates that even now the time draws nigh when, for the good of the Church, we will have to renounce the legalization even of ecclesiastical communal organizations and return to the pre-Nicaean forms of Church life, when Christian societies were organized and united, not by administrative institutions, but by the Holy Spirit... [In the iconoclast period] the Orthodox Church was found in deserts, caves, tombs (St. Methodius), prisons, exile and grievous labors. And such tribulations for the Orthodox continued not for ten years, as now, but for one hundred and twenty years, with brief intervals of respite for Orthodoxy. And side by side with the impoverished Orthodox Church, legality and prosperity were enjoyed by the harlot-church which, through lawless obedience to the legal authority, obtained for herself a tranquil and undisturbed life."

The following document has also been attributed to Archbishop Theodore, although this attribution is not certain. The author begins by quoting some of his notes of March 3/16, 1924: "Perhaps in a short while we shall find ourselves a tiny island in an ocean of profanity... The scenario of church relations can undergo a change like in a kaleidoscope. The renovationists may rise as the ruling 'Church Party' in Russia and face very limited opposition if the overt renovationists and covert traitors will find a modus vivendi with each other and jointly disguise themselves under the cover of canonicity."

The next paragraph, he writes, is from his notes of January 14/27, 1925: "The difficulty of our time for an Orthodox is... that the contemporary life of the Church demands of him a high spiritual self-discipline in personal life. He cannot rely on guidance from the official pastors (bishops and presbyters). The church canons cannot be formally applied to problems arising in church life. Altogether, a juridical attitude is insufficient; it is necessary to have a spiritual intuition to show the way of Christ among the multitude of paths made by wolves in sheep's clothing. Life has posed questions that can be solved in a truly churchly manner only by bypassing mores, forms, regulations and being led by senses trained to recognize virtue from evil. Otherwise it is easy to defile the sacredness of one's soul and to allow one's conscience to disintegrate through a legalistically regulated reconciliation with fraud and profanity, brought into the Church by the bishops themselves. By means of laws it is possible to reconcile oneself even with the devil."

This is followed by his comments of October 22 / November 4, 1927: "Aren't the latest events a confirmation of the above premonitions? Hasn't the horror that the soul sensed already two to three years ago come so close to us

after Metropolitan Sergius' return to administer the Church? Hasn't Sergius' declaration, which has caused varied and fully justified negative reactions, thrown the church organization, headed by him, into the loathsome, adulterous embraces of the atheistic, blasphemous and Christomachistic power, and hasn't it introduced a frightening profanity into the bosom of our Church? Please note that this declaration appeared not from the hands of the schismatic renovationists... [it came] from a canonical, lawful, apparently Orthodox hierarch. The main assertions of the declaration are based on scriptural texts (although, occasionally, with the help of their misinterpretation...) and on the historical experience of the ancient Church, as if it were similar to the current one. On the other hand, the declaration hopes to quench the essential thirst of believers exhausted by persecutions, for it promises them peace and quiet. And hence multitudes, especially from the clerical ranks, are sympathetically responding to the declaration of Metropolitan Sergius and his Synod.

"This symphony between the theomachistic power and the regular Orthodox hierarchy has already produced some 'blessings': some bishops (although not the best ones and not the most 'guilty' ones) are returning from exile (not from a very distant one, however) and are being appointed to dioceses (not to the same ones from they had been deported, however);... Metropolitan Sergius has a Synod (which is more like the office of the Over-Procurator) which consists of regular hierarchs (alas, with questionable reputations owing to their long and solid cooperation with the GPU...); Metropolitan Sergius' name is being elevated as that of the captain of the Church, but, alas, this name is but a forgery, because the real master of the destiny of the Russian Church and her bishops, both those in positions as well as the persecuted ones... is the current 'Overprocurator' of the Russian Orthodox Church, Eugene A. Tuckov.

"Everybody with ears to hear and eyes to see knows that contrary to the decree on the separation of Church and state, the Orthodox Church has entered into a close alliance with the state. And what state?... a state whose government aims at the destruction of any religion on the face of the earth, and the Orthodox Church before all the others, because it justly sees in her a basic world foundation of religious faith and a first-class fortress in the struggle against materialism, atheism, theomachism and satanism (practised, according to hearsay, by some members of the contemporary powers that be)..."

Quotations from Revelation (17.3, 5, 6; 12.6; 18.2) are cited and followed by a comparison of the current church situation with the apocalyptic scenario of the whore sitting on a red beast.

The situation is particularly tragic, he says, because "it is not a lawless, schismatic woman who saddles a beast with profane names, but a faithful

woman having an image of genuine piety. In this is the chief frightening aspect of that which has been occurring before our eyes, which affects the most profound spiritual interests of the church flock. The consequences are impossible to assess even approximately; but their significance is of a global character... for now the forces of Hades are attacking [the Church] with unprecedented power... How should we behave in these terrible moments of a new threat, advancing by Satan's counsel upon our mother, the holy Orthodox Church?"

He quotes Revelation 18:1-2 and 4, on the coming of an angel, whereupon Babylon and the great whore fell down. But he warns the recipient of the letter that he is not mechanically asserting that the present reality is the fulfilment of these apocalyptic prophecies: "I only trace a dotted line between the apocalypse and the contemporary church developments, which involuntarily direct our thoughts toward these prophetic images. Even in the Old Testament one can see how in some cases prophecies at first were fulfilled on a small scale only to be later expressed in a loftier and final fulfilment... Neither scholarship of the broadest possible scope, nor the deepest natural intelligence, nor the finest powers of mysticism can satisfactorily grasp God's secrets. [In the present Russian church developments] we come into contact with the final secret of the terrestrial existence of the Church and of mankind..."

"... In the words of Bishop Ignatius Brianchaninov,... whoever does not obtain the Kingdom of God within oneself will not recognize the Antichrist, and will inevitably... become his follower; he will not recognize the coming of the end of the world... Obscured by its terrestrial reasoning mankind will refuse to believe in the second coming of Christ altogether..."

"There is no doubt whatsoever that the 'dark power' dominating today thinks, argues and acts in the style of such blasphemers... But isn't it possible that the contemporary *churchmen*... having entered into a relationship with the blasphemers of this world,... will treat the thoughts of my soul as nothing but 'madness, worthy of contempt'?"

"Recently a bishop supporting Sergius' orientation threatened... that Sergius' opponents would become such a small minority as to be eventually reduced to one of a multitude of small sects. How pitiful is such an argument in defence of the newly born 'Soviet Orthodox Church'!... Has the bishop forgotten the multitude of apostolic prophecies on the reduction of faith and the dissemination of all sorts of false teachings in the latter days?..."

"Pluralism and majorities are necessary for parliaments and parties but not for God's Church, which is the pillar and foundation of faith, independently of the above categories and even in contradiction of them."

"... Some two or three weeks ago... a blessed woman, when asked about Metropolitan Sergius and reminded that he was not a heretic, said: 'So what?... He is worse than a heretic. He has bowed to the Antichrist, and, if he does not repent, his destiny is in hell together with the satanists.'

"All this... forces the living faithful souls to be on the alert and to watch the picture of the woman saddling the beast with great attention. These people sense a new and unprecedented danger for Christ's Church and, naturally, ring the alarm bell. Most of them are in no hurry to make a final break with the church 'adulterers' in the hope that their conscience has not entirely burned out... God grant that it be so, but in the depth of my soul I have deep doubts, and yet avoid dotting the i's. Let... the Lord do this. And let Him also protect us from superficial haste as well as from a criminally indifferent sluggishness in this *terrifyingly* responsible situation into which we have been placed by the will of God's Providence."

However, not all of Vladyka's disciples accepted his position in relation to Metropolitan Sergius. When he first instructed the brotherhood of the monastery not to commemorate Sergius in 1927, a part of the brotherhood were under the influence of the spiritual father Archimandrite George (Lavrov), a man of unquestionably lofty spiritual life, but who through his simplicity did not see the hidden danger for the moral condition of the children of the Church that proceeded from the actions and ideology of Metropolitan Sergius. And so by 1929 the brotherhood was divided into "commemorators" and "non-commemorators", and they did not serve together but took turns in the church with the relics of St. Daniel standing in the middle of the church and dividing them from each other. However, the disobedient part of the brotherhood still continued to recognize the authority of Vladyka Theodore and humbly made the prostrations which Vladyka prescribed as penances for those continuing to commemorate Sergius.

In 1928, according to Metropolitan Eleutherius of Vilnius, Vladyka Theodore was living in Samara or Saratov province, being forbidden to enter Moscow. It was in this year, according to one (dubious) source, that, through Hieromonk Nathaniel, he signed the decisions of the so-called "Nomadic Council" of the Catacomb Church, which took place in various places between March and August, 1928.

It was at this time that the first traitors appeared in Vladyka Theodore's own circle.

"In 1929," writes Archbishop Leontius, "as I was returning to Kiev, I again visited Metropolitan Sergius in Moscow on behalf of the leadership of the [Kiev Caves] Lavra. He was still more restricted in his activities. At that time Archimandrites Pitirim and Sergius (Voskresensky) attended on Metropolitan Sergius. Archimandrite Sergius was a pupil of Archbishop Theodore. But now

he was with Metropolitan Sergius in spite of the evident displeasure of Archbishop Theodore. Archbishop Theodore did not want him to remain in that circle, which was so abhorrent to him in all respects. But Archimandrite Sergius did not listen to the voice of his spiritual father from prison and preferred the Moscow Patriarchate. Here, as was only to be expected, he immersed himself head over heels in the whole complex, unsavoury system of church administration, and also took part in contacts with the Soviet authorities in relation to church matters, which had a disastrous effect on the susceptible, ardent and gifted, but still not sufficiently morally grounded nature of Archimandrite Sergius..."

In 1929 Vladyka Theodore was arrested in Vladimir and sentenced to three years in the camps and sent to Lodeinoye Polye, Svirlag.

On September 25, 1930 the authorities closed the Danilov monastery. After the closure of the Danilov monastery those brothers who remained in freedom moved from the monastery church of the Fathers of the Seventh Ecumenical Councils to the parish church of the Resurrection of the Word. Praskovya Emelyanova Machkina recalls: "Once, when the monks were already praying in the church of the Resurrection of the Word, the superior ordered that the authorities be commemorated. The warden, a simple woman, objected: 'Vladyka [Theodore] does not allow this.' 'That is no concern of mine,' said the priest; 'I am the superior here.' They decided to go to Vladyka, who ordered them not to commemorate the authorities, otherwise they were no longer to call him their superior. But when Vladyka learned that the brothers were not obeying him, he sent them a penance: forty days of prostrations before the reliquary of Prince Daniel."

Since the supporters of Metropolitan Sergius gradually gained the upper hand in the church of the Resurrection, Vladyka ceased to consider it as "his". So when he secretly came to Moscow from Vladimir to say goodbye to the relics of St. Daniel, and was invited by the parishioners to serve, he said that they would first have to ask the permission of Metropolitan Sergius since this church was under his influence. Naturally, Vladyka did not want to secretly enter the church and start a service without the permission of the "masters", since this would more than likely end with his being denounced and arrested.

In this period, Vladyka Theodore emerged as one of the most clear-eyed and determined opponents of Metropolitan Sergius. He considered Sergius to be deprived of the grace of sacraments, and until his death himself sent the Holy Gifts to his spiritual children.

Vladyka Theodore wrote: "If the whole history of the life of man on earth from its cradle could by some miracle be unfurled like a huge scroll before our eyes, then each of us would, of course, see the words: 'Weeping, groaning and sorrow' written in fiery and bloody letters. And so this is the time when

'WEEPING, GROANING AND SORROW' have passed throughout the country."

And the sorrow was made incomparably deeper by the knowledge that the official Russian Church, in the person of its leader, Metropolitan Sergius, had betrayed the spiritual freedom and dignity of the Church for a mess of pottage. Nor was he to be moved from his position by the weeping and groaning of those who wrote to him from the prisons and exile. And so, writes I.M. Andreyev, "after all those who openly protested had been 'liquidated' by the punitive organs of the God-fighting state, the True Orthodox Church went into the catacombs."

The Path to Golgotha (1932-1936)

After being released from camp, Vladyka Theodore lived secretly near Kashira, before returning to Vladimir. From there Vladyka summoned Archimandrite Symeon, who was living with the Gorbunov sisters in Moscow. Fr. Symeon's cell-attendant Michael Karelin remembers life in Vladimir: "Fr. Symeon had a cell-attendant, Nun Seraphima (Lydia Sergeevna). We often took batyushka out into the garden. The Danilovites came to us: Fr. Polycarp (**Archimandrite Polycarp** (Soloviev)) and Fr. Stefan (**Archimandrite Stefan** (Safonov)). Fr. Polycarp and Fr. Stefan served while Mother Hermogena [Karetnikova] and Fr. Symeon chanted. Batyushka Fr. Symeon was ecstatic – he was a great lover of chanting. Vladyka served in a very concentrated, serious manner. Between Fr. Symeon and Vladyka there was an exceptional agreement and mutual love... It was touching to see Vladyka talking with batyushka. They were as one soul...

"Fr. Stefan had a cat, and played the fool a little. But Fr. Polycarp was always very inwardly collected. He knew the Holy Scriptures very well. It would happen that while Vladyka was talking with Fr. Symeon he would remember some passage in the Holy Scriptures or from the Holy Fathers...

"'Abba,' he would say, turning to Fr. Polycarp, 'don't you remember?' And Fr. Polycarp would unfailingly reply..."

In January, 1933 Vladyka was arrested in connection with the affair of the "Party for the Regeneration of Russia" and on July 24 (or 26) was sentenced to three years in exile in Kazakhstan. However, in January, 1934 he was in Zairaisk, where he was visited by **Bishop Parthenius** (Bryanskikh), and from where he had some correspondence with Archbishop Bartholomew (Remov). Then, late in 1934 or in January, 1935 he was sent to Arkhangelsk, where he lived in the flat of another exile, **Fr. Spyridon Pyunkov (or Pyunkovsky)**. They lived together there for about a month, after which Fr. Spyrydon moved to another flat while Vladyka remained in his flat. But they continued to meet

until May, 1935, that is, until the moment of Vladyka's transfer to Syktyvar. In 1935 Vladyka was arrested and his term lengthened by another three years.

There is some evidence from the protocols that at the end of 1933 or 1934 there took place a "Little Council" of Catacomb bishops in Arkhangelsk in which Archbishop Theodore took part.

In May Vladyka was sent to Ust-Sysolsk (Syktyvkar), a region that had been converted to the faith by St. Stephen of Perm and had been blessed by an abundance of churches and monasteries, but which was now covered by a multitude of camps and stained with the blood of innumerable martyrs and confessors. It had a dry, continental climate with long, very cold winters and short, very hot summers. Vladyka lived in Tentyukovo village, Desyatkov sloboda, near Ust-Sysolsk in one house with **Alexandra Ipatyevna Karetnikova** and **Alexander Alexeyevich Alexeyev**. A.I. Karetnikova was his novice. A.A. Alexeyev worked as a stoker in a clinic; he was a believer and a humble man. Earlier, Alexander had been a novice in the Danilov monastery and a cell-attendant of Archimandrite Symeon. The latter sent him to help Vladyka Theodore from the city of Vladimir. Vladyka was also helped in by the Red Cross by his sister, **Elizabeth Vasilyevna Pozdeyevskaya**.

In the same village there lived Blessed **Alexander Sorvachev**, whom many people went to for advice, and of whom one eye-witness wrote: "The road to Verkhnij Chov went through Tentyukovo and at the end of the village turned into a forest. Along the forest road moved a column of prisoners with guards on horses on either side. And in the same direction there wound lines of women whose husbands were suffering in the camps. Many were not allowed to correspond with or meet their husbands, so that some of the women went to Chov on the off chance, not knowing even whether their husbands were there, or whether they were alive. The local authorities had issued an order that these wandering women should not be given a place to sleep. The archives do not tell us where they spent the night, or beside what fires they shared their woes with each other. But during the nights legends were born concerning the contemporary fool-for-Christ, Blessed Alexander. He had the gift of prophecy, everybody knew that he could tell you the truth. He spoke about many things in an oblique way, but he always spoke definitively about the most important thing: whether a man was alive or not. And if some woman particularly pressed him, Alexander would be disturbed and almost wept: 'He is no longer alive, he has been killed!' - as if he saw the dead man with his own eyes."

Archbishop Leontius writes: "Archbishop Theodore lived among the free population with his **archdeacon, Ananius**. Knowing from his own experience all the torments of being interrogated by the GPU, he did not accept a single person, clerical or lay, including Bishop Herman [Ryashentsev], his former concelebrant at the Moscow Academy, Bishop Serapion [Shevalejevsky] of

Kozelsk, the Kievan ascetic, Schema-Igumen Luke, and other good pastors. He decisively refused to go anywhere or pray together with them. Unfortunately, his premonitions were proved justified. A priest who had been exiled to the same city with them, Fr. Hieron, turned out later to be an unwilling informer for the local GPU. Unable to withstand the reproaches of his conscience, he later, in the sight of many women who were washing clothes, hurled himself into the river and perished."

However, in 1936 Vladyka was visited by one of the Danilovite confessors, **Hieromonk Paul** (Belyaev).

An eye-witness writes: "I occasionally met his Eminence Theodore in the winter of 1935-36, sometimes on the street, at others in the post office in the town of Ust-Sysolsk - Syktyvkar in the Zyryansk language, where we all received letters addressed to us. Vladyka wore a tarpaulin dressing-gown-raincoat, not a rasa. He was distinguished from the surrounding population not only by the fact that he had a beard (his hair was hidden in his winter hat), but especially by his majestic and noble appearance. Outsiders took him for a university professor. One look was enough to inspire respect for him. When I say 'we', I mean a group of people exiled for the Church from various places. They included clergy, monastics and laity who were bound together by a feeling of comradeship. We went to church services, and talked with each other... His Eminence Theodore kept himself to himself. He had no contact with anyone. His sister, who was in freedom, looked after him."

Archbishop Theodore met **Bishop Herman** (Ryashentsev), who was also exiled to Ust-Sysolsk at least twice: at the post office and during a visit by Bishop Herman to Archbishop Theodore. However, when Bishop Herman sent his messenger to Vladyka (evidently with a letter), Vladyka Theodore did not receive him. In part this unwillingness to meet Bishop Herman and other clergy was explained by his very enclosed ascetic life. But we may suppose that another reason was the extreme right position occupied by Archbishop Theodore in relation to Metropolitan Sergius. Although Bishop Herman was an opponent of Sergius, he did not separate from him formally - at least until 1935, when his meeting with Archbishop Theodore took place.

At their first meeting at the post-office, it seems that the two hierarchs spoke about how they had spent the time since their last meeting. They may also have spoken about Church life. 15 to 20 minutes later, so as not to attract attention, they parted. Soon Bishop Herman unexpectedly visited the archbishop. This took place on one of the Church feasts, after the service. Archbishop Theodore described this meeting in a letter to Archimandrite Symeon as follows: "Bishop Herman arrived... offended that we had not received his messenger. He said that he did not approve of M.S. [Metropolitan Sergius], but could not separate from him, etc." Over a cup of tea they discussed Church matters and the possibilities of a reconciliation between the

sergianists and the True Orthodox. As a result of the conversation Vladyka Theodore came to the conclusion that “a new page in the history of church life is being prepared... I had in mind the union of the Old Churchmen and the renovationists”.

It was probably after this meeting that Bishop Herman again visited Archbishop Theodore, as the protocols for June 2, 1937 witness. On the basis of the protocols for July 25, there are grounds for considering that Vladyka Herman later joined the antisergianist movement.

The protocols indicate that Vladyka Theodore and Archimandrite Symeon discussed a certain declaration made by Metropolitan Cyril of Kazan, in which the latter called on Christians to confirm his candidacy as the lawful patriarchal locum tenens in the event of Metropolitan Peter’s death. This declaration was evidently composed in the middle of the 1930s. It again declared the metropolitan’s non-recognition of Metropolitan Sergius as a lawful recipient of Church power. Vladyka Theodore appears to have been not very enthusiastic about this declaration, evidently because of his views on the necessity of administrative decentralization of the Church in conditions of persecution. However, other sources indicate that Metropolitan Cyril rejected the offer of the locum tenancy.

Martyrdom (1937)

In the 1930s Vladyka’s disciples and friends were scattered over the face of Russia, but remained faithful to his spiritual testament. Thus in April, 1936 Archimandrite Symeon was forced to move from Vladimir to Kirzhach because of the arrests that were beginning in Vladimir. In Kirzhach there were three groups of Catacomb Christians led by Archimandrite Symeon, Bishop Nicholas (Parfenov) and Archimandrite Seraphim (Klimkov). Fr. Symeon’s group contained **Igumen Alexis (Selifanov)**, **Priest Vladimir Pobedinsky**, **Monk Michael** (M.P. Karelin), **Monk Anthony** (P.S. Korenchenko), **Nun Maura** (Bogatova), **Nun Seraphima** (Vinogradskaya), **Nun Olga** (Vasilyevna Khotyaintseva), **Novice Alexandra** (Fyodorovna Tulovskaya), **S.A. Golubtsov**, **T.S. Dedyulina** and **A.P. Dedyulina**.

The authorities decided finally to liquidate the “Danilovites”. About twenty people were arrested at the end of December, 1936 and the beginning of January, 1937, and were tried in Vladimir and Ivanovo. On December 29, 1936 Archimandrite Symeon was arrested together with Monk Michael, Nun Seraphim, Novice Alexander and others, sixteen people in all. They were cast into prison in Vladimir, but almost immediately moved to Ivanovo.

According to Abbess Juliana, “when he was arrested, he was unable to sit in the truck which had been sent for him, so the GPU agents who arrested him had to drag him onto the truck, and the elder was very heavy. For a long

time, the agents were unable to lift him, and when they finally lifted him, they shoved him onto the truth as hard as they could." He confessed to the creation of "an underground Church of the True Orthodox faith" with house churches and sketes, at whose head stood Archbishop Theodore. "We considered that Soviet power in an organized fashion destroys religion and insinuates atheism among the believers". Groups of three to five trusted believers gathered round one of the archimandrites or hieromonks of the Danilov monastery. They served in secret without commemorating Soviet power and without registering. They prayed for the exiled clergy, helping them with parcels and money. "So as to preserve and support Church cadres", the superiors of these communities carried out secret tonsures into monasticism. All this was evaluated by the Bolsheviks as counter-revolutionary and anti-Soviet, and one court document, dated April 15, 1937, stated: "It has been established that on the territory of Moscow province and a series of regions of Ivanovo province, there has existed an underground, counter-revolutionary organization of churchmen and monastics, the so-called 'All-Russian Monastic Brotherhood', headed by Archbishop Pozdeyevsky and Archimandrite Kholmogorov with a group of those obedient to them from the former Moscow Danilov monastery on the basis of the counter-revolutionary platform of the exiled bishops, which is known as 'The True Orthodox Church'..." In Kalinin [Tver] province there were counter-revolutionary groups ('sketes') in Kalyazin and Kashin. In Moscow province there were counter-revolutionary groups headed by Archimandrites Polycarp Soloviev and Stephen Safonov and Hieromonk Troitsky in Maloyaroslavl and Zaraisk". Fr. Symeon was shot on September 9, 1937 in Ivanovo prison, and buried in the "Balino" cemetery.

Archbishop Theodore was arrested on March 4, 1937 (according to another source, in July). On October 22 he was convicted of "counter-revolutionary activity" and of "being the leader of an underground anti-Soviet organization of churchpeople and monastics, 'The Monastic Brotherhood of Prince Daniel'." "On the direct instructions of the leader of the organization [Archbishop Theodore] Pozdeyevsky in 1935 there was created a series of counter-revolutionary groups, cells of the organization, which were united into so-called 'illegal house churches' ('sketes', 'communities', etc.)... On the instructions of Pozdeyevsky, Kholmogorov and Korenchenko, new members were recruited into the counter-revolutionary organization of churchpeople, and secret tonsures were carried out... On questions of practical anti-Soviet activity he had conversations and gave instructions to the participants of the organization Archimandrite Polycarp (Soloviev), the secret monk Korenchenko, Michael Karelin, the churchwomen Maria Gaizina, A.F. Tulovskaya and others who came to him in Syktyvkar from Moscow... He created in Syktyvkar an illegal counter-revolutionary group composed of A.A. Alexeyev and A.A. Karetnikova. The latter was his novice and worked in the organization carrying out his tasks in [creating] links... In 1936 he met

Bishop Germanus (Ryashentsev) when they were together in exile in Syktyvkar for counter-revolutionary purposes...”

Archbishop Theodore was sentenced to death on October 22, 1937 and shot in Ivanovo prison on October 23. Not long before his death he took the schema with the name Daniel.

*

Among Vladyka Theodore’s disciples who suffered for the faith were:

Schema-Archimandrite Daniel, in the world Gregory Yuryevich Klimkov. He was born in 1839 in the village of Velkhovets, Lvov province. In 1917, after finishing his studies at Kharkov theological seminary, he was ordained to the priesthood and served in the church of the Nine Martyrs of Cyzicus in Moscow. In 1920 he was tonsured with the name Seraphim, and later was ordained to the priesthood. In 1924 he was raised to the rank of archimandrite, and served in the Danilov monastery. In 1927 he was arrested “for anti-Soviet agitation” and sentenced to five years’ exile and sent to Obdorsk. In 1932 he was released and settled in Verey, later in the village of Dorokhovo, Moscow province. From 1942 to 1944 he was in the German-occupied zone in Zhitomir and visited his homeland of Lvov with Archimandrite Tikhon. In 1945 he was arrested and sentenced to ten years in the camps and sent to Kraslag. In 1955 he was released from camp and returned to Moscow. In 1960 he was tonsured into the schema with the name Daniel. On February 14, 1970 he died.

Archimandrite Tikhon, in the world Sergius Georgievich Balyaev. He was born in 1886 (or 1895) in Simbirsk in the family of a priest. In 1896 his father died. Sergius entered the Danilov monastery as a novice, and spent twelve years there. In 1914 he finished his studies at Simbirsk theological seminary, and in 1918 graduated from Moscow Theological Academy. From 1918 he was a home teacher, and from 1920 to 1922 – a clerk in the Voenkomat in Achinsk. From 1922 to 1923 he was chief clerk of the department for provisioning Yeniseisk district in Achinsk, and for several months was assistant secretary of the people’s judge of the 26th district of Achinsk. From 1923 to 1924 he was chief clerk in UONO in Ulyanovsk. In 1925 he became a monk in the Danilov monastery, was ordained to the diaconate in 1928 and to the priesthood in 1929, becoming archimandrite and superior of the monastery in the same year. He was elected to this post by the brotherhood with the blessing of Archbishop Theodore. Fr. Tikhon was kind a meek, a strict ascetic. He had artistic abilities and was a fine sculptor. On October 28, 1929 he was arrested, and on November 23 was sentenced to three years’ exile in “The Case of the Monastic Brotherhood of Danilov Monastery Headed by Bishop Parthenius (Brynaskikh), Moscow, 1929”. He was sent to Ufa, where he lived in a dugout. In 1935 he visited Archbishop Theodore in Syktyvkar.

Before the war he moved to Verey, Moscow province, and at the beginning of the war was living with his fellow Danilov monk, Archimandrite Seraphim (Klimkov). When Fr. Seraphim decided to go to his homeland in Lvov, Fr. Tikhon decided to go with him. At the end of the war he went to Glinsk Desert and then near a secret women's monastic community in Kharkov, living in seclusion in an outbuilding on Cold Mountain. Two of the sisters were **Schemanun Seraphima** and **Nun Augusta**. He died on July 11, 1952 (or 1953), and was buried in the eighth city cemetery in Kharkov.

Fr. Tikhon was helped in the Danilov monastery by **Hieromonk Demetrian**, in the world Demetrius Vladimirovich Pereimitser von Frank, who was born in 1881 in Moscow into a noble family, the son of a colonel. He went to the Second Moscow Cadet Corpus, and then, on March 18, 1901 joined the Optina Desert. On March 18, 1905 he became a novice in the Smolensk Zosima Desert. On March 27, 1913 he was tonsured in the Zosima Desert. After 1917 he was ordained to the diaconate. In 1923 the Zosima Desert was closed, and Fr. Demetrian moved to the Danilov monastery, becoming a hieromonk in 1929. In the monastery he carried out obediences at the relics of St. Daniel. He played the fool for Christ a little. In 1933 he was arrested in connection with the Danilov brotherhood and was sentenced to ten (?) years in the camps and was sent to the Mariinsk camps, where he died.

One of Fr. Tikhon's disciples was **Hieromonk Gregory** (Gureyev), who was for a long time a novice in the Danilov monastery carrying out his obedience in the kitchen garden. He was arrested in Moscow and sent to the White Sea - Baltic canal. He was tonsured by Fr. Seraphim (Klimkov). He was ordained to the priesthood by Archbishop Juvenal (Maslovsky), and was linked with Bishop Ignatius (Sadkovsky) and Bishop Athanasius (Sakharov). He served for a time in the church of the women's St. Sergius community in Mikhailovsky proyezd, Moscow. However, toward the end of his life he returned to Fr. Tikhon in the Ukraine. He died in 1956 and was buried next to Fr. Tikhon in Kharkov.

Archimandrite Jason, in the world Ivan Triphonovich Smirnov, was born in 1875 in the village of Lapino, Khatunskaya volost, Serpukhov uyezd into a peasant family. He went to the village school, and entered the Danilov monastery as a novice on January 10, 1907, becoming a monk on August 24, 1908. He was ordained to the diaconate on July 26, 1909, and to the priesthood in 1914, being raised to the rank of igumen in 1923, and archimandrite in 1929. In September, 1930 he joined the parish of the Resurrection of the Word, and on December 28 was arrested and cast into Butyrki prison. On January 3, 1931 he was convicted, in accordance with article 58, with "anti-Soviet agitation" in "Archive Case N H-6656, Moscow, 1931". He died at the end of the 1940s in Moscow.

Hieromonk John (Fyodorovich Vorobiev). He was born in 1863 in the village of Loginovo, Bogorodsk uyezd, and was a widower. In 1921 he entered the Danilov monastery, and in 1930 was serving in the church of the Resurrection of the word. On December 28, 1930 he was arrested for “anti-Soviet agitation”, and on January 3, 1931 was sentenced in accordance with article 58-10 to three years’ exile in Kazakhstan. His was part of “Case N H-6656, Moscow, 1931”.

Hieromonk Daniel, in the world Michael Alexeyevich Kozyrev. He was born on November 7, 1892 in the village of Pozharye, Vesyegonsky uyezd, Tver province into the family of a priest. He was the brother of Bishop Gregory (Kozyrev), and two other brothers were priests. In 1912 he finished his studies at Tver theological seminary, and then served as a reader before entering Moscow Theological Academy in 1915. His studies there were interrupted by illness, and he went to live in the village of Smerdvichi, Tver province, and then, in 1918, in the village of Kezodr. He taught and practised agriculture. In 1922 he entered the Danilov monastery and was ordained to the diaconate. In 1926 he was ordained to the priesthood. He was a man of great simplicity who sang bass on the cliros. In 1930 he was serving in the church of the Resurrection of the Word, but on December 28 he was arrested for “anti-Soviet agitation”, and on January 3, 1931 he was sentenced in accordance with article 58-10 to three years’ exile in the north, where he died. His was part of the group case, “The Archive Case N H-6656, Moscow, 1931”.

Hieromonk (or Archdeacon) Ananius. He was ordained to the priesthood in the Danilov monastery and was the cell-attendant (?) of Archbishop Theodore. In 1929 he was arrested in connection with the Moscow branch of the True Orthodox Church and sentenced to five years’ exile and sent to Komi-Zyryan district. In 1935 he was in exile in Syktyvkar. In 1937 he was arrested in a group case and in September sentenced to death. On September 15 he was shot.

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More than twenty people were indicted in the group case, “The Case of the Monastic Brotherhood of Prince Daniel, Ivanovo, 1937”, including:

Archimandrite Polycarp, in the world Demetrius Andreyevich Soloviev. He was born on January 25, 1892 in the city of Zaraisk, Ryazan province into the family of a priest. In 1912 he completed his studies at Ryazan theological seminary, and in 1917 graduated from Moscow Theological Academy. In about 1916 he was tonsured into monasticism. After graduating from the academy, he went to Optina Desert to Elder Nectarius, and lived in the skete of the Forerunner, in obedience writing a chronicle of the skete’s life. Then he entered the skete of the Holy Spirit at the Holy Trinity – St. Sergius Lavra, but in July, 1918 he returned to Optina in the rank of hierodeacon. In January,

1919 he returned to Moscow, joining the Danilov monastery, where he became one of the outstanding spiritual fathers, being distinguished for his silence, concentration and humility, as well as his brilliant theological education. In 1920 he became prior of the monastery. In 1922 he was arrested for “concealing the property of the monastery”, and in accordance with articles 58-10 and 58-11 was sentenced to one year’s imprisonment in the Butyrki prison. He was amnestied, and returned to the Danilov monastery, where, in 1924, he was appointed superior of the monastery by Archbishop Theodore with the rank of archimandrite. Here he introduced the custom of arranging a feast for poor pilgrims on Sundays and feastdays, a custom which was retained until the closure of the monastery. On December 10, 1924 he was arrested for “anti-Soviet agitation”, was cast into Butyrki prison, and on June 19, 1925 was sentenced in accordance with article 73 to three years’ exile in the city of Aktyubinsk, Kustanai province, Kirgizia. At the end of his term, on March 9, 1928, he was forbidden to live in six major cities of the Soviet Union. He went to live in Turgai settlement, Akmolinsk province, Kazakhstan, and then (from September, 1929) in the city of Orsk, Orenburg province. In 1931 he moved to Zarsk. On the way there he stopped in the Danilov monastery in Moscow. In 1932 he was arrested in connection with the Moscow branch of the True Orthodox Church, and was sentenced to five (?) years’ exile and was sent to Ivanovo province. In 1935 and again in the spring of 1936 Fr. Polycarp visited Vladyka Theodore in exile in Syktyvkar, and stayed with him for ten or eleven days. He was accompanied by **Nun Pionia**. In July, 1936 Fr. Polycarp settled in the city of Kashin, Tver province. On October 13-14, 1936, and again on December 27-28, 1936, he visited Archimandrite Symeon in Kirzhach. Then he moved to Kashin, where his “skete” was composed of: **Nun Pionia**, **Nun Polycarpia** (Pelagia Alexeyevna, a dressmaker), **Lyudmila Fominichna Balabushevich**, a nurse from Moscow), **Nun Anastasia** from Kashin, **Nun Agrippina** (Antonina Mikhailovna Baranova), **Eudocia**, a weaver from Moscow, **Olga Vasilyevna Timofeyevna**, a clerk, **Maria Rodionovna**, **Anastasia Andreyevna**, **Maria Leontyevna** and others from Moscow, **Martha Timofeyevna** from Zarsk, **Elizabeth Belyaeva**, **Nun Euphrosyne** from Moscow, and others. On April (or October) 16, 1937 he was arrested in Kashin, and accused of being part of “a counter-revolutionary organization of churchmen and monastics” headed by Archbishop Theodore and Archimandrite Symeon. He was transferred to Ivanovo, and on October 22 he was condemned for being an active participant in the Brotherhood, for leading counter-revolutionary groups in Kashin and Moscow and for “defeatist fascist agitation in the flat of [Archimandrite Seraphim] Klimkov”. In accordance with articles 58-10 and 58-11 he was sentenced to death. He was shot in prison in Ivanovo on October 27 (23).

Igumen Alexis, in the world Alexander Ivanovich Selifanov, was born on August 30, 1879 in the village of Mokroye, Bogulman uyezd, Simbirsk province into a peasant family. In 1914 he became a monk in the Sarov Dormition monastery, Temnikovskiy uyezd, Tambov province, and in the

same year became a chanter in the Danilov monastery in Moscow. In 1920 he was ordained to the priesthood in the Danilov monastery, and remained there until its closure on September 25, 1931. Then he moved to the church of the Resurrection of the Word, being the leader of the community that remained faithful to the True Orthodox Church. On October 20, 1932 he was arrested and cast into Butyrki prison. On November 28 he was convicted of "conducting active anti-Soviet agitation" and "spreading provocative rumours". During his investigation he said: "I have ten spiritual children, I don't remember their names. I categorically refuse to name those with whom I agree. I consider that at the present moment I am under the yoke of Soviet power." In accordance with article 58-10 he was sentenced to three years in the camps in "The Case of Igumen Alexis (Selifanov) and Hierodeacon Macarius (Andreyev), Moscow, 1932". He was sent to Lodeinoye polye, Svirlag, Petrograd province. In 1935 he moved to Kirzhach. On March 3, 1937 he was arrested. On September 9 he was convicted of "anti-Soviet agitation and propaganda" and of "active participation in an illegal counter-revolutionary grouping of churchmen". In accordance with article 58-10 he was condemned to death. He was shot on the same day in Ivanovo, and buried in "Balino" cemetery.

Priest Ivan Iosifovich Vasilyev. He was born in 1881 in Verkhne-Kundryuchinskaya stanitsa, Azov-Black Sea region. He went to a theological seminary, and served in Kirzhach, Vladimir province. He was married. On February 14, 1937 he was arrested and cast into Ivanovo prison. On June 15 he was convicted of being "an active participant in a counter-revolutionary organization of churchmen" and of "participating in illegal meetings of members of the organization" at which anti-Soviet agitation was conducted". He was also accused of being in an underground group organized by Archimandrite Seraphim (Klimkov) in Kirzhach. In accordance with articles 58-10 part 1 and 58-11, he was sentenced to five years in the camps. Nothing more is known about him.

Monk Ignatius, in the world George Ioasaphovich Bekrenev, was born on April 21, 1891 in the village of Suntar, Nyurbinskaya volost, Vilyusky uyezd, Yakutsk province into a peasant family. He was a dwarf. From 1905 to 1914 he studied in Yakutsk theological seminary. In 1915 he entered Moscow Theological Academy, graduating in 1918. From 1919 to 1921 he worked as an accountant in the Red Army, then until 1923 lived in Moscow without fixed occupation. In 1923 he was tonsured into monasticism in the Danilov monastery. In 1929 he began serving in the church of the Resurrection of the Word. On December 28, 1930 he was arrested for "anti-Soviet agitation" and cast into Butyrki prison. On January 3, 1931 he was sentenced to three years' exile to the north in accordance with article 58-10 in "Archive Case N H-6656, Moscow, 1931". He was exiled to Pinega region. In 1933 he went to live in Kashira together with Archimandrite Seraphim (Klimkov), and in 1934 moved with him to Kirzhach, where they were joined by **Nun Eulampia**

(Matveichenko). On December 30 (or 28), 1936 he was arrested and transferred to Ivanovo prison. On September 9, 1937 he was convicted of being "an active participant in a counter-revolutionary church and monastic organization", and of "conducting fanatical defeatist agitation at illegal meetings". In accordance with articles 58-10 and 58-11, he was sentenced to death, and was shot on the same day, being buried in the "Balino" cemetery in Ivanovo.

Monk Michael (Petrovich Karelin). He was born in 1911 in the village of Selezni, Tambov province into a peasant family. In 1928, after dekulakization, he became a novice in the Danilov monastery. In 1930 he was arrested in connection with the Moscow branch of the True Orthodox Church and sentenced to three years' exile and sent to the north. In 1933, after his released, he was mobilized into the army and served in a communications unit in Vladimir. In 1936, after demobilization, he went to live in Kirzhach. In December he was arrested and sentenced to five years in the camps and sent to Sevvostlag (Kolyma). In 1942 he was released from camp, but remained there on free settlement. In 1959 after rehabilitation he returned to Moscow. In 1961 he was tonsured with the name Michael. Nothing more is known about him.

Schema-Nun Germogena, in the world Alexandra Ipatyevna Karetnikova. She was born on October 29, 1889 in Orenburg, and was the cousin of Archbishop Theodore, becoming his cell-attendant in 1924. She accompanied him in all his exiles. Thus from 1925 to 1927 she was with him in Aulie-Ata, from 1928 to 1930 in Orsk, from 1931 to 1932 in Vladimir, for five months in 1932 in the village of Voslinki, then in Vladimir, in Zaraisk until November, 1934, then in Arkhangelsk and Syktyvkar, where she and the archbishop lived with Hieromonk Ananius. On March 4, 1937 she was arrested and cast into prison in Ivanovo. On October 22, 1937 she was convicted of "participation in a counter-revolutionary group under the leadership of Bishop [Theodore] Pozdeyevsky" and "counter-revolutionary activity". She was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. She was sent to the Yuryevetskiye camps in Ivanovo province. On March 31, 1943 she was released and went to live in Melenki, Vladimir province, where she died at the end of the 1960s or beginning of the 1970s.

Nun Pionia, in the world Pelagia (Polina? Apollinaria?) Ivanovna Lebedeva. She was born on May 3, 1893 in Moscow, and was a parishioner at the Danilov monastery. She helped exiles monks and priests by sending them parcels. From 1929 she worked in the children's Morozov hospital, and worked as a nurse for twenty years. On June 28, 1937 she was arrested in Moscow and sent to prison in Ivanovo. On October 22 she was condemned by the UNKVD for "counter-revolutionary activity, participating in a counter-revolutionary group of churchmen", and in accordance with articles 58-10 and 58-11 was sentenced to ten years in the camps. Hers was part of She was

accused of belonging to a "skete" of this brotherhood under the leadership of Archimandrite Polycarp. She refused to admit her guilt. She arrived in the Mariinsk camps in 1937, and was released on June 28, 1947. On November 24, 1949 she was arrested again. Nothing more is known about her.

Nun Olga (Vasilyevna Khotyaintseva). She was born in 1874 in Nizhni-Novgorod into the family of a bank clerk. She was secretly tonsured by Fr. Symeon and lived in Vladimir. She was arrested on February 9, 1937 and cast into Ivanovo prison. On June 15 she was convicted of being "a member of the counter-revolutionary organization, 'The All Russian Monastic Brotherhood'", of "participation in illegal anti-Soviet meetings of the organization" and of "giving material help to exiled clergy". She pleaded not guilty. Nothing more is known about her.

Novice Alexandra (Fyodorovna Tulovskaya). She was born in 1895 in the village of Aminyevo, Moscow province into a peasant family. She was arrested on December 29, 1936 and cast into prison in Ivanovo. On June 15, 1937 she was convicted of being "a member of the counter-revolutionary organization, 'The All Russian Monastic Brotherhood'", of "participation in anti-Soviet meetings", of "spreading provocative rumours" and of being "the treasurer of a fund to help exiled clergy". She was sentenced to five years in the camps in accordance with articles 58-10 part 1 and 58-11. She was released in June, 1942, and remained in the region as a voluntary worker until 1947, when she moved to Alexandrov. On December 13, 1948 she was arrested in Alexandrov and cast into prison in Vladimir. In 1939 she was convicted of "anti-Soviet activity" and sentenced to exile in a special settlement in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about her.

Anna Pavlovna Dedyulina. She was born in 1876 in Moscow into a noble family, and was the daughter of a doctor and the wife of an officer in the tsarist army. She lived with (her daughter?) **Tatyana Sergeevna Dedyulina**, who was born in 1903 in Moscow. In 1936 they were living in Kirzhach and belonged to Fr. Symeon's group. They were cast into prison in Ivanovo on December 29, 1936, and on June 15, 1937 were sentenced in accordance with articles 58-10 part 1 and 58-11 to five years' exile in Kazakhstan. Nothing more is known about them.

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25. HIEROMARTYR EUGENE, BISHOP OF ROSTOV

and those with him

Bishop Eugene, in the world Eugene Yakovlevich Kobranov, was born on January 21, 1892 in the village of Blagoveshchenye, Dorogobuzhsky uyezd, Smolensk province, in the family of a village teacher. His brother was a priest. In 1906 he finished his studies at the Smolensk theological school, and in 1912 - at Smolensk theological seminary. In 1916 he graduated from the Moscow Theological Academy. In 1917 he defended his master's dissertation and was awarded the degree of master of theology. In 1917-18 he held a professor's scholarship from the Moscow Academy and at the same time attended lectures at the Eastern Languages faculty of Moscow Imperial University. At the end of 1917 (1918) he was ordained to the priesthood as a celibate by Patriarch Tikhon, and served in the church of the Nine Martyrs of Cyzicus in Moscow. From 1919 to 1921 he was assistant director of the Museum of the Classical East in Moscow. On March 10, 1921 he was arrested for "anti-Soviet agitation by means of sermons and discussions". The affair arose as a result of an anonymous letter to Lenin which said the "Pope Eugene" was preaching sermons that were "not in your or the Republic's interest". He was released on March 18. In the same year he was tonsured as a monk in the Novospassky monastery in Moscow by Bishop Palladius (Dobronravov) and appointed prior of the monastery with the rank of archimandrite. On June 22, 1931 he was arrested, but released after a week. On June 30 (or in September) he was arrested for "creating an anti-Soviet organization", and on July 19 was exiled to Archangelsk for two years. He was released early from exile in 1922 (1923), and began serving as superior of the Novospassky monastery, but in the spring of that year he was again arrested in Moscow. After three-and-a-half months a Moscow court found him innocent and he was released. He was again arrested on December 18, 1923 and on March 28, 1924 was sentenced to two years exile in Khiva in Central Asia. On January 23, 1926 (or in 1925) he was released and returned to Moscow.

On March 14, 1926 he was consecrated bishop of Murom, a vicariate of Vladimir diocese, by Metropolitan Sergius (Stragorodsky) and other bishops in Nizhni-Novgorod. In the spring of 1927 he was exiled to Moscow in connection with the affair of Metropolitan Sergius. On September 15, 1927 he was appointed bishop of Balashov, a vicariate of the Saratov diocese, but was transferred to Rostov, a vicariate of the Rostov diocese, on December 14 of the same year.

On February 6, 1928, Bishop Eugene was one of the bishops of the Yaroslavl diocese who signed a declaration separating themselves from Metropolitan Sergius, and was banned by him on April 11. On May 10 he signed a second declaration with Metropolitan Agathangelus and other Yaroslavl bishops in which the hierarchs asserted that they had not broken

communion with Sergius but that they would not carry out any of his orders which they considered to be anti-canonical. As a result of this, Bishop Eugene was released from his ban on May 30.

However, in the summer of 1928 he was again arrested in Rostov, and on October 28 was exiled for three years to Kzyl-Orda in Kazakhstan. He returned from exile in September, 1929, but in October, 1929 he was arrested and cast into Yaroslavl prison for "participation in the Yaroslavl branch of the 'True Orthodox Church'". He was sentenced to three years' exile in accordance with articles 58-10 and 58-11 and sent to Vologda. In 1931 he was released from exile in Alma-Ata, but he was not allowed to live in twelve cities. He was for a time in Petrograd, then on May 5, 1933 moved to Velilkij Ustyug, and from there to Vologda, where on December 7, 1935 (or in 1934) he was arrested again. On September 3, 1936 he was sentenced to five (two) years' exile in Chimkent.

On June 23, 1937 Bishop Eugene was arrested in Chimkent, at almost the same time as Metropolitans Cyril of Kazan and Joseph of Petrograd. The NKVD Administration for the Chimkent procurator announced: "In South Kazakhstan province there exists a counter-revolutionary organization among the churchmen whose centre is in Chimkent. The task of the counter-revolutionary organization is to prepare counter-revolutionary cadres for the overthrow of Soviet power. Among the active members of the organization we find the names of Metropolitan Joseph, Metropolitan Cyril and Bishop Eugene."

On July 7 the three bishops were formally accused. "The conditions of the prisoners' detention in Chimkent prison," writes A.V. Zhuravsky, "were unendurable. The prison guards, carrying out the commands of the investigators, did not allow the prisoners to sleep, trying to bring the arrestees to extreme exhaustion. The food was intolerable, the water smelt of clay. It was through these conditions that the prisoners were prepared for interrogation. It is known that some of them gave in at this stage and signed any 'confessions', just so as to be condemned as quickly as possible and thereby avoid the terrible conditions in the prison.

"The first to be summoned for interrogation was Bishop Eugene. On June 25 the investigator demanded of Vladyka Eugene: 'Give testimony on your counter-revolutionary activity.' But the reply followed: 'I have not indulged in counter-revolutionary activity and can say nothing on this question.' At this the first interrogation came to an end."

On November 19, the three bishops were condemned to be shot for "counter-revolutionary activity and struggle against Soviet power". Bishop Eugene was shot at 24.00 on November 20 at Lysij ovrag near Chimkent.

Among Vladyka Eugene's disciples who suffered for the faith were:

Schema-Archimandrite Eleutherius (Ignatyevich Pechennikov). He was born in 1870 in the village of Perepechnoye, Cherikovsky uyezd, Mogilev province into a peasant family. From 1892 he served in the army as a private. Later he became a regimental priest. In 1896 he was tonsured. In 1922 he was serving as deputy and hieromonk in the Trinity monastery in Smolensk. He was arrested twice during the requisitioning of church valuables and for selling them at the bazaar. On December 5, 1922 he was cast into the GPU's Gubotdel in Smolensk. "Citizen Pechennikov is well-known for his attacks on the renovationist tendency, and, as a convinced supporter of [Patriarch] Tikhon, can do a lot of harm at the [renovationist] hierarchical congress appointed for December 6, 1922." "Isolation, albeit only during the congress, will undoubtedly have a moral effect - a positive one on the 'livingchurchmen', and a negative one on all the supporters of Tikhon." On December 10 he was released after promising not to leave his constant domicile. In the same month he was appointed igumen of the Trinity monastery. On March 20, 1924 he was arrested again, and during his interrogation on March 24 said: "Since the day of the release of Patriarch Tikhon from under guard, I have every time publicly pronounced his name during commemoration... [His] appeal issued in 1918, with its cursing of the Bolsheviks, I have read, but I have not distributed..." He was sentenced in accordance with article 10-70, but was released on March 31, 1924 in "The Case of Igumen Eleutherius (Pechennikov) and Priest I.N. Zverev, Smolensk, 1924". He became one of the main leaders of the Conciliar Brotherhood together with Igumen Barlaam (Vladykin), and on February 26, 1930 he was arrested again and cast into Smolensk isolator for "participation in a counter-revolutionary organization". On May 28 he was convicted of being "the leader of a church counter-revolutionary community", and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to ten years in the camps in "The Case of the Conciliar Brotherhood, Smolensk, 1930". He was sent to Solovki, but in 1932 was sent on to Chimkent. On June 23, 1937 he was arrested at Mankent station, Sairamsky region, South Kazakhstan province, and on August 26 was convicted of "counter-revolutionary activity" and of being "the leader of a secret monastery". In accordance with articles 58-10 and 58-11 he was sentenced to death in "The Case of Archbishop Alexis (Orlov) and others, Chimkent, 1937". During his interrogation Fr. Eleutherius said that he had not conducted any counter-revolutionary work and refused to give any further testimony. Besides the standard accusations he was accused of being "the leader of a secret monastery in Mankent", of "carrying out tonsures into secret monasticism", of "maintaining links with the counter-revolutionary element in Mogilev" and of "being under the leadership of [Bishop Eugene] Kobranov". On August 27, 1937 he was shot at Lisy balka, Chimkent.

Hieromonk Gabriel, in the world Gregory Petrovich Vladimirov. He was born on January 14, 1873 in the village of Kotlyarevka, Opochninsky uyezd, Pskov province into a peasant family. He went to the monastery of St. Panteleimon on Mount Athos, but from 1914 to 1916 was priest of the Taman regiment. From 1918 to 1923 he was an agitator in the department of Popular Education in Novgorod province. In 1924 he was arrested in Pskov province for illegally entering a border zone, and was sent to live in Novgorod. In the same year (or in 1923) he entered the Skorodinsky Mikhailovsky monastery in Novgorod province. In 1927 he joined the Josephites and began to serve secretly in houses in the Pskov border zone. He collected signatures for the construction of a prayer house. On December 8, 1929 he was arrested in Novgorod in connection with the case of Archbishop Demetrius (Lyubimov), and on August 3, 1930 was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. This sentence was later reduced to four years because of his invalid status. On September 24, 1930 he arrived in Solovki. In 1931 he was exiled to Kazakhstan. His term of exile there was meant to end in 1935. On September 9, 1937 he was arrested in Chimkent and cast into prison there. He was accused of "being a member of a counter-revolutionary organization of churchmen, an active leader of counter-revolutionary cells. The leader of the organization was [Metropolitan] Joseph Petrovykh and was under the direction of [Bishop Eugene] Kobranov, with whom Vladimirov was linked in everyday counter-revolutionary activity. He was a participant in a counter-revolutionary meeting conducted by Petrovykh and Kobranov to work out methods of developing counter-revolutionary activity among the dark masses of the population with the aim of preparing them for going against Soviet power at the moment that Fascist states attacked the Soviet Union." On November 19, 1937, at 24.00, he was shot with Metropolitans Cyril and Joseph and Bishop Eugene in Lisyá bálka near Chimkent, and buried there.

Priest Basil Vasilyevich Klimov. He was born on March 10, 1869 in Barnaul, Tomsk province into the family of a teacher. He went to a theological seminary and a higher pedagogical academy. In 1902 he was ordained to the priesthood, and served for eleven years in Biisk before being transferred to the village of Kashinskoye, Tomsk province. From 1907 to 1912 he was a deputy from Tomsk province to the Third State Duma. After the revolution he served in Omsk diocese. In 1930 he was arrested in the city of Uzen for "anti-Soviet agitation". He was imprisoned in Omsk, but was soon released. On June 23, 1937 he was arrested in Chimkent in Kazakhstan and accused of "counter-revolutionary activity" and being "the organizer of illegal church communities in Chimkent. He had negotiations with the renovationist pope Nikolayev on the liquidation of the schism, and on the instructions of [Bishop Eugene] Kobranov grouped the counter-revolutionary element, conducting counter-revolutionary agitation among believers against the enterprises of Soviet power, inciting the latter to resistance, giving instructions, especially to

the women, about the education of children in a counter-revolutionary spirit, so that the youths should not enter the Komsomol. With counter-revolutionary aims he discredited Soviet medicine, provoking the believers (by miraculous healings)." In accordance with articles 58-10 and 58-11 he was sentenced to death. On August 27 he was shot in Lisyá balka, near Chimkent.

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 860-61; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA, 1986; Monk Ambrose (von Sivers), "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. 39; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), p. 5; Pravoslavnyaya Zhizn', N 10 (550), October, 1995, p. 14; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 587; Pravoslavnyaya Rus', N 1 (1574), January 1/14, 1997, p. 5; Ikh Stradaniyami Ochistisa Rus', Moscow, 1996, p. 66; M.V. Shkarovsky, "Neizvestnaya stranitsa zhizni mitropolita Kyrilla Kazanskogo", Pravoslavnyaya Rus', N 16, August 15/28, 1997, p. 7; Iosifyanstvo, St. Petersburg: Memorial, 1999, pp. 284-285; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 402-403; I.I. Osipova, "Svoz' Ogn' i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 263-264; <http://www.omolenko.com/texts/katakomb.htm>; M.S. Sakharov and L.E. Sikorskaya, Sviaschennomuchenik Iosif Mitropolit Petrogradskij, St. Petersburg, 2006; A.V. Zhuravsky, Vo Imya Pravdy i Dostoinstva Tserkvi. Zhizneopisaniye i Trudy Svyaschennomuchenika Kirilla Kazanskogo, Moscow, 2004; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/yaroslavl.html>)

26. HIEROMARTYR LAZARUS, BISHOP OF BRONNITSA **and those with him**

Bishop Lazarus, in the Michael Ivanovich Lyubimov, was born on December 22, 1887 in the village of Litvinovo, Narofominsk region, Moscow province, in the family of a priest. He finished his studies at the Moscow theological seminary, and then served in a rear formation in the Red Army. In 1919 he was ordained to the priesthood. In 1928 he was serving in the church of St. Nicholas the Big Cross in Moscow, and from May, 1931 was superior of that church.

From autumn, 1931 Fr. Michael was the leader of the Moscow Josephites. After the closure of the church that autumn, a part of the community moved to the Nikolsky church on Solyanka, which continued until 1933, and another part - to the last Josephite church in Moscow province, the Annunciation church near Michurinets station on the railway line towards Kiev. But most began to go to secret services.

Fr. Michael and the doctor **V.P. Proshkov** (sentenced on July 7, 1932 to three years in the camps) often went to Petrograd, maintaining close links with the influential local Josephite, **Protopriest Philotheus (Polyakov)** and **G.B. Petkevich**. They found out that after the arrest of all the True Orthodox Petrograd hierarchs, the leader of the True Orthodox was **Bishop Gabriel (Krasnovsky) of Klin**, who had been living in exile in the Crimea since the spring of 1927. The Muscovite Josephites had a meeting at which it was decided to send Bishop Lazarus to the Crimea to receive instructions. In December, 1931 Bishop Lazarus stayed with Bishop Gabriel in Bakhchisarai and received his agreement to lead the Muscovite organization of the True Orthodox Church. Bishop Gabriel also suggested that the Muscovites establish contact with **Bishop Seraphim (Zvezdinsky) of Dmitrov**, who was living in Melenki, Ivanovo province. They had been close since their student days in the Moscow Theological Academy and regularly corresponded. The Muscovites established contact both with Bishop Seraphim and with **Metropolitan Joseph**, who was in exile in Kazakhstan.

At some time - either in 1930 or in 1932 - Fr. Michael was secretly consecrated as Bishop of Bronnitsa in 1930.

He and V. P. Proshkov were arrested on April 14, 1932, and on July 7 were convicted of being members of "the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". In accordance with article 58-11 they were sentenced to three years in the camps. Theirs was part of the group case, "The Case of [Archbishop Seraphim] Zvezdinsky and others, Moscow, 1932".

Bishop Lazarus was exiled to Ust-Sysolsk, where he met Bishop Herman (Ryashentsev).

On his release from the camps, Bishop Lazarus continued to conduct secret services in Moscow. He worked as an accountant. He was again arrested on December 15, 1937 and on December 20 was sentenced to be shot. The sentence was carried out on December 22. He was buried in Butovo.

(Sources: M.V. Shkarovsky, Iosiflyanstvo: techeniye v Russkoj Pravoslavnoj Tserkvi, Saint Petersburg: Memorial, 1999, pp. 289, 74, 76; Archbishop Ambrose (von Sivers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-97 gg.", Russkoye Pravoslaviye, N 4 (8), 1997, p. 7; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

27. HIEROMARTYR HERMAN, BISHOP OF VYAZNIKI

and those with him

Bishop Herman, in the world Nicholas Stepanovich Ryashentsev, was born on November 10, 1882 (or 1884 or 1876) into a merchant's family in Tambov. He was the brother of Archbishop Varlaam of Pskov. He went to Tambov gymnasium and theological seminary, finishing his studies in 1900, and then, in 1902, to Kazan Theological Academy, from where he graduated in 1906. In 1904 he was tonsured as a monk, coming under the influence of Elder Gabriel of Seven Lakes monastery, whose burial he attended. His Academy dissertation, "The Moral Teaching of St. Symeon the New Theologian", highly praised in Academy circles, undoubtedly had much to do with the formation of his spiritual outlook on life. In 1905 he was ordained to the priesthood, and on August 17, 1906 was appointed teacher of Holy Scripture at the Pskov theological seminary, becoming inspector on December 1, 1907. On January 30, 1910, he became inspector of the Bethany theological seminary in Sergiev Posad, and on June 22, 1912 - rector with the rank of archimandrite. In 1917 he became rector of the Vladimir theological seminary.

By a decree of January 17, 1918, he was appointed bishop of Volsk, a vicariate of the Saratov diocese, but for some unknown reason his consecration did not take place in that year. In the same year, he joined the Danilov monastery, where, together with Archbishop Theodore (Pozdeyevsky), he composed an akathist to the holy Prince Daniel of Moscow. On September 27, 1919, he was consecrated bishop of Volokolamsk, a vicariate of the Moscow diocese, in the Danilov monastery. On February 19, 1921 he was arrested, but released on September 14 with no right of leaving Moscow. He lived in the Danilov monastery. In 1922 he was cast into the Butyrki prison in Moscow, and in July, 1923 was exiled for three (two) years to Siberia for "counter-revolutionary activity". In September, 1923 he was exiled to the village of Samarovo, and from December, 1924 - to the village of Chuchelinskiye Yurty, both in Tobolsk region). In August, 1925 he was released and returned to the Danilov monastery. On November 30, 1925 he was arrested in Moscow in connection with the case of Metropolitan Peter (the order was signed by Yagoda), and was cast into the Butyrki prison. On May 21, 1926 he was sentenced to three (two) years' exile in Kazakhstan in accordance with articles 62 and 68 for "hiding and aiding a church-monarchist organization whose aim was the use of the Church to inflict harm on Soviet power". In September he was sent to Turtkul in Karakalpakia, and on October 10 - to Khodzheili in Karakalpakia. After his release, on June 26, 1928, he was appointed bishop of Vyazniki, a vicariate of the Vladimir diocese.

According to one (dubious) source, he participated in the so-called "Nomadic Council" of the Catacomb Church in 1928 through his brother,

Archbishop Barlaam of Perm, agreeing with the decisions but refusing to sign them.

On December 14, 1928 he was arrested in Vladimir and incarcerated in Vladimir prison. On May 17, 1929 he was sentenced in accordance with article 58 to three years in a hard labour camp ("Archive Case P-4744, Vyazniki, 1929"), and in June was sent to Kem, and on January 6, 1930 - to Solovki, where he was occupied in the weaving of fish nets. On January 25, 1930 he fell ill with typhus and was ill for two-and-a-half months. At the end of 1930 he was invalided out of Solovki and was exiled to a settlement sixty kilometres from Kem, where he made toys. From May 7, 1931 he was in exile near Kotlas, from June - in the village of Krasnoborsk on the Northern Dvina River, from July in exile in Veliky Ustyug, and from October 13 to December 1 - in the village of Derevyansk, 160 kilometres from Syktyvkar. In March, 1932 he was transferred to the village of Voch, in Komi SSR, and in November, 1932 - to a village near Ust-Kulom.

The following conversation was recorded between Bishop Herman and Hieromonk Michael (Lyubimov), the secret Bishop Lazarus, when both were in exile in Ust-Sysolsk in 1932-33.

"Tell me, Vladyko," asked Fr. Michael (who was then about 28-30 years old). "Isn't it bitter and shameful to admit that the Bolsheviks have not allowed one decision of the Local Council to be put into practice? The only thing that was achieved, glory to God, was the restoration of the patriarchate... But as for the rest, you know, not one decision was realized. Isn't that so very sad?"

There was a pause, and then Bishop Herman replied:

"Well, glory to God! It is not by our hands that the Church is being destroyed."

In February, 1933 Bishop Herman was released from exile and went to Arzamas. On the way, according to one source, he met Metropolitan Sergius in Moscow and served with the local Arzamas clergy. Bishop Herman had always been drawn to the solitary life of an ascetic. While in exile in Arzamas he met holy clairvoyant women of the closed Diveyevo Convent, and one of them prophesied that his dream of a solitary ascetic life would be fulfilled - only in banishment instead of in a monastery.

On March 2, 1934 he was arrested in Arzamas, and on April 15 was convicted that "together with Bishop Serapion (Shevaleyevsky) he organized a counter-revolutionary group of churchmen, carrying out undertakings directed against Soviet power". In accordance with article 58-10 part 2 and 58-11, he was sentenced to three years' exile in the north, and in May was sent to

Oparino station in North Kotlas region. On August 10, 1934 he was sent to the village of Kochpon near Syktyvkar.

This was "The Case of Bishops Serapion (Shevaleyevsky), Herman (Ryashentsev) and others, Arzamas, 1934". Also sentenced in this case was **Novice Praskovya** (Alexeyevna Kashayeva), who was born in 1895 in the village of Krasnoye, Arzamas uyezd into a peasant family. She became a novice and cell-attendant of the abbess in the Alexeyevsky monastery in Arzamas. After the closure of the monastery in 1925 she was without fixed occupation. On March 2, 1934 she was arrested in Arzamas and cast into prison. On April 15 she was convicted of being "a participant in a counter-revolutionary group" and "spreading rumours about the inevitable fall of Soviet power and the restoration of capitalism in the USSR". She pleaded guilty to this charge, and was sentenced, in accordance with articles 58-10 part 2 and 58-11, to three years in the camps. Nothing more is known about her.

While in exile in Syktyvkar, Vladyka Herman had two or three meetings with Archbishop Theodore (Pozdeyevsky) of Volokolamsk. The latter, however, refused to serve with Vladyka Herman because he had not formally broken off all relations with Metropolitan Sergius – at least until 1935. But Vladyka Herman did finally break all relations with Sergius – probably under Archbishop Theodore's influence.

In the Kazan church in Kopchon, Bishop Herman organized a community consisting mainly of exiles which lived the monastic life, gave material and moral help to exiled clergy and organized a fine choir which many Orthodox from Syktyvkar came to hear. On Sundays and feastdays exiled priests and monks would gather in his flat for discussions. The local priest Fr. Stefan Yermolin and the dean Fr. Theodore Veselkov would also come. Bishop Herman helped many. He was often with Bishop Serapion, who was also exiled in Komi.

On February 23, 1937 he was arrested in Kochpon in a group of thirteen people and imprisoned in Syktyvkar. At his interrogation he testified: "I plead not guilty to counter-revolutionary activity. It is true, the exiled clergy of Syktyvkar grouped themselves around me, but not for anti-Soviet work, but exclusively for religious ends by dint of my religious convictions. We were united by love for the church and church singing. Besides keeping the vows of the monastic life, we had no other tasks." He did not deny that he had helped exiles. He said openly that he criticized the Constitution for its undemocratic resolution of the question of freedom of conscience, and was sharply negative about the politics of the Soviet state in relation to the clergy, but firmly denied counter-revolutionary activity. On September 13, 1937 he was convicted of being "the creator and leader of a counter-revolutionary group of churchmen of a fascist orientation", of "counter-revolutionary agitation", of "the organization of material help to exiled priests", and of

“criticizing the Constitution”. In accordance with articles 58-10 parts 1 and 2 and 58-11, he was sentenced to be shot. He was shot on September 15 in Syktyvkar prison together with Bishop Serapion.

Together with him was shot **Anna Ivanovna Vargun-Sekret**. She was born in 1888 in St. Petersburg as Baroness Meller-Zakomelskaya, and was the wife of a former secretary of the State Duma. She was sentenced to Ust-Vym, and became part of Bishop Herman’s group. On February 24, 1937 she was arrested with him, and on September 13 was sentenced to death in accordance with articles 58-10 parts 1 and 2 and 58-11 for “participation in the counter-revolutionary group of churchmen, ‘The Sacred Band’”, for “organizing illegal counter-revolutionary meetings”, for “systematic counter-revolutionary agitation in favour of fascism and its agents, the Trotskyite enemies of the people”, and for “counter-revolutionary slander against the new Soviet Constitution”. Hers was part of the group case, “The Case of the Counter-Revolutionary Group of Churchpeople, ‘The Sacred Band’ (1937)”. On September 15 she was shot in the outskirts of Syktyvkar.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 854, 969; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; Pravoslavnyaya Rus', N 23 (1524), December 1/14, 1994, p. 15; Matushka Ioanna (Pomazanskaya) "Ispovednicheskij Put' Vladyki Fyodora" (MS); I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman of Alaska Brotherhood, 1982, chapter 16; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 536, 545; Bishop Ambrose (von Sievers), “Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.”, Russkoye Pravoslaviye, N 4(8), p. 5; Za Khrista Postradavshiy, Moscow: St. Tikhon’s Theological Institute, 1997, pp. 311-313; I.I. Osipova, “Skvoz’ Ogn’ Muchenij i Vody Slyoz...”, Moscow: Serebryanniye Niti, 1998, pp. 274-275; “Noviye danniy k zhizneopisaniyu svyashchennomuchenika Fyodora, arkhiepiskopa Volokolamskogo, osnovanniya na protokolakh doprosov 1937 g.”, Pravoslavnyaya Zhizn', 48, N 8 (584), August, 1998, pp. 2-4; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

28. HIEROMARTYR BISHOP MARK OF SERGIEV POSAD

Bishop Mark, in the world Michael Alexandrovich Novoselov, was born in June, 1864 in the village of Babye, Domoslavskaya volost, Vishnevolochok uyezd, Tver province, into a family which had been linked for generations with the Orthodox country clergy. His mother, Capitolina Mikhailovna, was the daughter of the priest Fr. Michael Vasilyevich Zashigransky. His father, Alexander Grigoryevich (1834-1887), of noble descent, was also the son of the priest, and became a well-known teacher, the director of the Tula, and then of the fourth Moscow classical gymnasium.

Michael Alexandrovich lived with his parents in Tula, and received an excellent education, graduating from his father's school with a gold medal. He was well-built, and was renowned in Tula as a boxer. In 1886 he graduated from the historical-philological faculty of Moscow Imperial University. It was at this point that he got to know the famous novelist Lev Tolstoy, who often visited his father when he lived in Tula. Michael Alexandrovich became a close friend and disciple of Lev Tolstoy, and there exists a copious correspondence between them from the period 1886-1901. He was arrested on December 27, 1887, together with some young friends who had been infected with the ideas of the "People's Will" movement, for possessing some literature of this movement as well as Tolstoy's brochure "Nicholas Palkin", and might well have been sent to Siberia if it had not been for the intervention of Tolstoy himself. In February, 1888, Michael Alexandrovich was released but forbidden to live in the capitals.

Abandoning any thought of a career in teaching, Michael Alexandrovich bought some land in the village of Dugino, Tver province, and created one of the first Tolstoyan land communes in Russia. It existed for two years. However, the peasants' refusal to accept the commune, and their patient endurance of their hard life, gradually led Michael Alexandrovich to question his own beliefs and pay more attention to the world-view of the peasants - Orthodoxy. Moreover, on one point he could never agree with Tolstoy - his rejection of the Divinity of the Lord Jesus Christ, and of the element of mystery in human life. Finally, after responding to his appeal to help the starving in Ryazan province (at the end of 1891 to 1892), he broke with Tolstoy, and spoke against his teachings for the rest of his life, while acknowledging the very significant influence he had had on him. Tolstoy's last letter, written in Optina desert, was addressed to M.A. Novoselov. Michael Alexandrovich did not succeed in replying to it, but much later said that if he had been able, he probably would not have replied.

After the break with Tolstoy, he became very close to St. John of Kronstadt, and then to the elders of Optina and Zosima deserts. His spiritual father was Igumen Herman of Zosima desert. Under their influence, he gradually

acquired a firm, strictly Orthodox world-view, based exclusively on the teachings of the Holy Fathers. Michael Alexandrovich was a brilliant professor of classical philology at Moscow University. He was widely known in Russia as the publisher and editor of the so-called "Moral-Religious Library", the first volume of which, entitled "The Forgotten Path", was published in 1902 in Vyshny Volochok, where Michael Alexandrovich was living at the time. His publishing activity continued right up to the revolution - first in Vyshny Volochok, and then in Moscow and Sergiev Posad.

The philosopher Nicholas Berdyaev described Michael Alexandrovich as "a very strong believer, completely devoted to his idea, very active, even restless, very sympathetic to people, always ready to help, especially in a spiritual way. He wanted to convert everybody. He produced the impression of a secretly tonsured monk."

Michael Alexandrovich taught Greek in the fourth Moscow gymnasium until 1916, and was professor in the faculty of classical philology in Moscow University. His merits in the field of spiritual education and Christian apologetics were so great that in 1912 he was elected an honorary member of the Moscow Theological Academy. For several years he was a member of the Educational Council attached to the Holy Synod. In 1918, during the Local Council of the Russian Church in Moscow, he was invited to take part in the work of the section on theological educational institutions, which was to seek out new ways of developing theological education in the country.

From 1905 Michael Alexandrovich was at the centre of the movement for Church reform, the convening of a Church Council and the restoration of the parish community. However, he was against convening a Council hastily, without proper preparation and the canvassing of the opinions of both clergy and laity. And he was therefore in favour of a Pre-Conciliar Preparatory Convention, which in fact took place in 1906.

In 1907, he founded a religious society called the "Circle of those seeking Christian Enlightenment", which met in Moscow and numbered about 200 people. They included Fr. Paul Florensky, Fr. Joseph Fudel, Sergius Nikolayevich Bulgakov, Vladimir Alexeyevich Kozhevnikov, Paul Demetrievevich Mansurov, Theodore Dmitrievich Samarin, Sergius Nikolayevich Durylin, Vladimir Frantsevich Ern, Theodore Konstantinovich Andreyev, and others. This was not his first foray into this kind of activity. He had attended the meetings of the Petersburg "Religio-Philosophical Meetings" (1901-1903), at which he always expressed a strictly Orthodox position in opposition to Merezhkovsky and Rozanov. And he had also participated in the work of the Moscow religio-philosophical society dedicated to the memory of his friend Vladimir Soloviev (1905-1918). According to Constantine Sergeyevevich Rodionov, "all the members of his society regularly went to church. They prayed in the church, and then read lectures in the

society and discussed them. This was a purely Orthodox society, and M.A. Novoselov was the ideological leader of Orthodoxy in Moscow. The meetings of the members of the society took place in his flat. He lived with his mother opposite the cathedral of Christ the Saviour."

The society enjoyed the protection of the rector of the Moscow Theological Academy and future hieromartyr of the Catacomb Church, Bishop Theodore (Pozdeyevsky), and was spiritually led by the elders of the Zosima Hermitage.

According to Rozanov, "the essence of the bond of this circle is personal and moral. Its highest quality is considered not to put oneself forward, not to quarrel, and to publish as little as possible. But instead of that - to see each other more often, to mix, to live a certain common, or almost common life. Without any conditions or qualifications they call the one who is almost the oldest among them, Michael Alexandrovich Novoselov, 'Abba Michael'. And although some of them are immeasurably more learned and in general 'intellectual' than the honoured and dear M.A. Novoselov, nevertheless they revere him 'as a father' for his clear, kind character, for the purity of his soul and intentions, and not only listen to him, but almost obey him."

Michael Alexandrovich became one of the firmest and most clear-thinking Orthodox thinkers who were struggling with the poison of modernism. In this respect he undoubtedly betrayed the influence of his spiritual instructor, Vladyka Theodore. He was a conservative and a monarchist, but at the same time was prepared to fight the Church hierarchy when necessary.

Thus when, at the end of 1911, the affair of Bishop Hermogenes and Heliodorus became well known, and rumours spread about the possibility of Rasputin being ordained, Michael Alexandrovich, with the help of Grand Duchess Elizabeth, published a brochure exposing Rasputin, in which he said: "Why do the bishops, who are well acquainted with the activities of this blatant deceiver and corrupter, keep silent?... Where is their grace, if through laziness or lack of courage they do not keep watch over the purity of the faith of the Church of God and allow the lascivious khlyst [sectarian] to do the works of darkness under the mask of light?" Of course, the brochure was forbidden and confiscated while it was still at the printer's, and the newspaper The Voice of Moscow was heavily fined for publishing excerpts from it.

In 1912 there arose the movement of the "name-worshippers" among the Russian monks of Mount Athos. These monks were condemned as heretics by the Holy Synods of the Constantinopolitan and Russian Churches. However, Michael Alexandrovich defended them. For this reason he is sometimes considered to have been a "name-worshipper" himself. But a closer examination of his views reveals that he never agreed with some of the cardinal positions of the leading name-worshipper, Fr. Anthony Bulatovich.

Thus Bulatovich considered that all thought about God is the uncreated action of God and God Himself, writing: "Human thought is not the product of the human mind to the extent that that which the human eye sees is not a product of his vision... Forcing the mind to think about God is a human action, but any true thought about God is already a vision of God in some God-revealed property of His and is God Himself." Michael Alexandrovich, however, rejected this idea, writing: "*The thought and my object are not one and the same...* The thought of a man about God remains a human thought... The power of God, penetrating the mind, elicit in him a thought about God, which is nevertheless a human thought, a condition of my mind."

With the coming of the Bolsheviks, Michael Alexandrovich did not slacken his work for the Church. Thus from January 30, 1918 he was a member of the Temporary Council of the United Parishes of the city of Moscow, and in February, 1918 his name was on the appeal released by this Council which called on believers to defend the churches from the encroachments of the God-fighting power. Again, he offered his flat for the theological courses which began in the spring of 1918 with the blessing of Patriarch Tikhon, and himself taught patristics.

According to the oral tradition of the Catacomb Church, Michael Alexandrovich was tonsured as a monk in 1920, and in 1923 was made a secret bishop with the name of Mark and the title of Sergiev Posad, by Bishops Theodore (Pozdeyevsky) of Volokolamsk, Arsenius (Zhadanovsky) of Serphukov and Seraphim (Zvezdinsky) of Dmitrov. Although there are no documents proving the episcopate of Michael Alexandrovich, the following facts serve to confirm it: (1) on the protocol of his interrogation in connection with the case of the "All-Union Centre 'True Orthodoxy'", the words "Bishop Mark" are written in the hand of the interrogator; (2) in the interrogation of Natalya Andreyevna, the matushka of Hieromartyr Theodore Andreyev, mention is made of the episcopate of M.A. Novoselov.

When the schism of the "Living Church" broke out in 1922, Michael Alexandrovich was very probably a member of the "Brotherhood of Zealots of Orthodoxy" which published a "Brotherly Warning to the Children of the True Church of Christ" in which the following points were made: "...5. Therefore the 'guardian of piety' (speaking in the language of the Epistle of the Eastern Patriarchs), the Orthodox people, must decisively reject the usurpers of Church authority, not entering into communion with them and not allowing the prayerful commemoration of their names in the churches. 6. Those Orthodox priests and laymen who will continue to support ecclesiastical communion with the self-made schismatic hierarchy are thereby expelled with it from the body of the Church, that is, they have separated themselves from Christ."

This activity could not fail to attract the attention of the authorities, and on August 12, 1922, Heinrich Yagoda, the deputy president of the GPU, signed an order for the searching of Michael Alexandrovich's flat. He had gone to Optina at that time and so was not present at the search, which discovered nothing significantly incriminating. But it meant that from this time - although the case against him was dropped on March 19, 1923 - he could not return to his flat and was forced to live in an illegal situation, hiding in the houses of his many friends, mainly in Moscow and Petersburg. Thus he sometimes lives in the flat of Claudia Vladimirovna Nazarova, and in that of Valeria Liorko Prishvina and her mother. He also lived in Vyshny Volochok.

Thus Constantine Sergeyevich Rodionov writes: "When the Bolshevik persecutions against the faith began, Michael Alexandrovich Novoselov hid for a whole year. One night he would spend in my house, another - in the house of some woman whom I didn't ask about. I was unexpectedly sent on an expedition to the Caucasus as a bee-keeper. In my absence M.A. Novoselov and A.F. Losev walked down Nikitsky boulevard in the Arbat. Some people came up to them at the church of Saints Boris and Gleb and arrested them. Losev was soon released, but not Michael Alexandrovich. He was carrying my bread ration cards with my address on them. But my house was not searched. He was sent to Suzdal prison. From there Michael Alexandrovich let me know that we should be calm - he had not betrayed anyone. It seems that as a religious activist he was sentenced under article 58-10."

Once Bishop Mark said: "Now is a time when the righteousness of a person before God is defined not so much by his personal behaviour, his sins or virtue, as by his firmness in the faith, in his faithfulness to Church consciousness, his determination to stand in this faithfulness until death and martyrdom."

From 1922 until the end of 1927, Bishop Mark wrote a series of twenty "letters to friends" which constitute one of the most important contributions to ecclesiology in twentieth-century theology.

Thus in 1925 he wrote: "I shall say a few words to reveal the positive path of Christ, which was, undoubtedly, forgotten by the Church SRs [the predecessors of the renovationists] and has now been openly rejected by the Church Bolsheviks [the renovationists].

"First of all, both relate to the Church as to a human institution, which is why the term 'revival of the Church' occupies the first place in their vocabulary. They suppose - this is clear from their writings and actions - that only human energy is needed, on the one hand, and a series of external changes in Church organization, on the other, in order that the 'paralyzed' body of the Church should revive and begin to function correctly. The source

of Church revival is in the church activists themselves. What is required is a skilful choice of energetic activists so as to revive, give wings to and set into motion the dead organization called 'the Church'. I repeat: this point of view is common both to the renovationists and to the majority of what we shall call the Old Churchmen. Neither group suspects what a jungle of religious errors they have wandered into, where they themselves are going, and where they are leading other unreflective people away from the true, genuine preaching of Christ.

"So as to speak with sense about the revival of the parish or of Church society in general (but by no means of the Church, which is herself the source of ever-flowing life), it is necessary first to give oneself a clear answer to the question: 'What is life in the Christian meaning of the word?'

"Genuine life is eternal life, and it is in the Lord Jesus Christ, or the Lord Himself, the Son of God, Who is called Eternal Life in the holy Gospel. Hence Church revival is revival in the Lord Jesus Christ, it is a more or less deep immersion in eternal life - Christ the Son of God, or the reception of It inside oneself. In this acquisition of eternal life, or, speaking in the words of the holy Apostle Peter, in this 'partaking of the Divine nature', or in the deification of man, lies the main aim of the Christian life." (Letter 1)

One of Vladyka Mark's most important contributions to theological thought was the distinction he worked out between the Church as *organism* and the Church as *organization*: "It is necessary to distinguish between the Church-organism and the Church-organization. As the apostle taught: 'You are the Body of Christ and individually members of it' (I Corinthians 12.27). The Church-organism is a living person, and just as the cells of our body, besides having their own life, have the life that is common to our body and links between themselves, so a man in the Body of Christ begins to live in Church, while Christ begins to live in him. That is why the apostle said: 'It is no longer I who live, but Christ lives in me' (Galatians 2.20).

"The basis for the affirmation of the Church-organism is love for Christ. The Lord Himself saw the basis of His Church precisely in love for Him. He asked Peter: did he love Him? And He added: 'Feed My sheep'. The Church of Christ is the union of mutual love of the believers ('United by the bond of love and offering themselves to Christ the Lord, the apostles were washed clean', Canon of Holy Thursday). Only in the Church organism can true democratism, equality and brotherhood come into being; we are equal and brothers only if we are parts of one and the same living body. In the organization there is not and cannot be '*organic*' equality and brotherhood" (Letter 5).

"Only to the Church-organism can we apply such titles as we meet in the Word of God, for example: 'glorious, holy, spotless' (Ephesians 1.4); 'the Bride

of the Lamb' (Revelation 19.7; 21.9); 'the Body of Christ' (Ephesians 1.23; Colossians 1.24); 'the pillar and ground of the truth' (I Timothy 3.15). These concepts are inapplicable to the Church-organization (or applicable only with great qualifications); they lead people into perplexity and are rejected by them. The Church-organism is the pure 'Bride' of Christ (Revelation 21.2), but the Church-organization has all the faults of human society and always bears the marks of human infirmities... The Church-organization often persecutes the saints of God, but the Church-organism receives them into her bosom... The Church-organization rejects them from its midst, deprives them of episcopal sees, while they remain the most glorious members of the Church-organism. It is possible to belong externally to the visible Church (organization), while one belongs only inwardly to the Body of Christ (organism), and the measure of one's belongingness is determined by the degree of one's sanctity." (Letter 18)

Vladyka Mark also made an important contribution to the concept of the conciliarity [sobornost'] of the Church: "It is not the Council that is important, but *conciliarity* (the infallible teaching magisterium), which reveals itself by all means, whether at a Council or not. From the fact that the Church in definite historical periods convenes Councils, or that she does not convene them, one must by no means conclude that the infallible magisterium existed in such-and-such a period, but not in such-and-such a period. This simply means that in such-and-such a period circumstances demanded that the magisterium reveal itself in such a form, whereas in the other period circumstances did not demand precisely this form of revelation. As a result of this neither conciliarity nor the magisterium is in any way affected in its grace-filled and uninterrupted existence... Conciliarity in the Church of Christ is revealed in the agreement of all her members amongst themselves. This agreement is not assigned to any particular local Church, to any particular geographical point, or to any particular hierarch or meeting of hierarchs, but binds together all those who belong to the Church. Neither does it need any juridical regulations since its self-existent power acts beyond rules that our attainable by our reason. It simply exists, and itself defines all the remaining manifestations of Church life instead of being defined by them. One of these manifestations is the Ecumenical Councils...

"The material element in the magisterium (of such Councils) consists in the people who take part in the Council, in the external conditions of their working together and in the quantity and character of the matters they resolve. But the spiritual element lies in the identity of the conciliar witnesses with the faith of the whole body of the Church. It is this very identity which is nothing other than conciliarity itself, as expressed in the Council. And it alone defines in itself the ecumenicity and conciliar magisterium which are wholly included in it (that is, in the above-mentioned identity). For conciliarity, ecumenicity, magisterium - all these are terms with different meanings that

define in themselves only various forms of one and the same whole, whose name is the Holy Spirit Who rules the Church...

"The conciliarity of each Council is established only from the following material historical phenomenon: its de facto acceptance, and the acceptance of the witnesses it gives, by the whole body of the Church as being its own witnesses. Thus this question is resolved on the basis of fact, and not on the basis of right. And so: if the whole body of the Church de facto accepts the Council, that means that the Council was Ecumenical. But if the Church rejects it, that means that for the Church it was nothing.

"The Council in and of itself has no significance. The only thing that is important is conciliarity, which depends, not on any particular meeting of people, nor, a fortiori, on any particular person, but on the whole Church. All this is historically proven. The ecumenical significance of a particular Council was by no means recognized immediately, but only after a certain time had passed, time that was necessary for the elucidation of this question.

"Of course, the Church herself and all her living members, to the degree of their participation in her, have no need whatever of a rational criterion of the ecumenicity of her own Councils. But in addressing errors, and in the sense of a rational support for those who need that, the Church in Council rationally justifies her witnesses, holding to popular criteria. And for that reason she also refers to such facts as are understood by the reason of all, even outsiders.

"The conclusion is as follows: the faith of the Church opposes this or that heresy not because this or that heresy was condemned by this or that Ecumenical Council, but rather the reverse: such-and-such an Ecumenical Council condemned such-and-such a heresy because it opposed the faith of the Church. This position cuts off the way for all further polemics because all further polemics are rendered pointless.

"And so, as regards conciliar infallibility, this lies, as we have seen, in the identity of the witnesses given by the Council with the faith of the whole Church body. The character of this conciliar infallibility, that is, of this infallible conciliar agreement, is by no means affected by the variety of those material means by which it is certified. Of course, the most expedient means of certification for outsiders is a material congress of a known number of physical people, which is called a Council. But conciliar agreement can also inspire any other witness, which is therefore a conciliar witness because of this identity with the opinion of the whole Church body. For conciliarity is one, unchanging spirit, whereas witnesses are subject to the law of material variety of external forms. From this it follows that ecumenicity, infallibility and conciliarity are everywhere, in every true witness that is identical with the faith of the Church, being given according to the participation in the Holy

Church of whoever it may be: a Council, great or small, or an individual person, be he a fool-for-Christ or a child.

"And from this there follows the church thesis of the complete, absolute estrangement of the conciliar principle from any formal-juridical rules of its government. The Spirit witnesses of Himself in the Church of Christ when He wants, where He wants and how He wants, because it is not we who are measured for the Spirit, but the Spirit is measured for us.

"This is the Orthodox answer to the question: who in each case is the infallible organ of the Holy Spirit in the Church. The Spirit Himself chooses in each case. For it is not the organ which, by its own right, gives itself the Spirit, but the Spirit, by His mercy, gives Himself to the organ. This precludes, once and for all, all juridical means of defining conciliarity, which is accessible only to faith and love, and not to the reason.

"This is the unshakeable Orthodox teaching of the Ecumenical Apostolic Church." (Letter 11)

Like his mentor, Vladyka Theodore, Bishop Mark criticized Patriarch Tikhon's compromises with the communists and renovationists, but did not break communion with him. When Metropolitan Sergius issued his notorious "declaration" in 1927, he took an ardent part in the protest against the metropolitan, giving advice to many bishops and priests who venerated him, and is considered by many to have been the leader of the Catacomb Church in Moscow. In his last letter to friends, written at the end of 1927, he said, obviously referring to the situation created by Sergius' declaration: "The whole ship of the Church has listed and is hanging over the edge of the abyss."

From November, 1927, Vladyka Mark was living in Petrograd and took part in the councils of the leading Josephite clergy. It was at this time that he wrote his "Apology for those who have departed from M. Sergius (Stragorodsky)", one of the longest and most comprehensive of all exposures of sergianism. At some point in 1927 Bishop Mark was arrested, but soon released.

At the beginning of 1928 he wrote "A Conversation of Two Friends" with the help of Hieromartyr Theodore Andreyev. Here he compared Sergianism to an illness as follows: "The microbe of the illness of the higher Church authorities in the person of Metropolitan Sergius is the compromising thought that was born in the mind of Metropolitan Sergius during his isolation, after which he was freed [in March, 1927].

"The treatment of this sign of illness was the friendly advice of the most authoritative people not to take a step that would be harmful for the Church,

and as a consequence of the ineffectiveness of this treatment, that is, the non-acceptance of the good advice, a red spot appeared. The external redness on the body of the sick person was the Synod composed of hierarchs with tarnished reputations and with the rights of a consultative organ, according to the declaration of Metropolitan Sergius dated May 5/18, 1927.

“An increase in the redness was the assumption by the Synod of the rights and authority to rule together with Metropolitan Sergius and the Synod’s transfer of bishops.

“A malignant growth was the appearance of the declaration of July 16/29, 1927. Various methods of treating the illness were employed: the condemnation of the declaration by the conscience of believers and the distribution of leaflets by the zealots of Orthodoxy reproaching the actions of Metropolitan Sergius and his Synod and explaining the correct relationship of the Church to the state in contemporary conditions.

“The formation of an abscess was the order of October 8/21, 1927 concerning the commemoration of Metropolitan Sergius and the civil authorities.

“A surgical cutting of the abscess with the aim of warding off further infection was the partial separation from Metropolitan Sergius and his Synod of whole dioceses and individual parishes.

“If there is no healing after this operation, then it will be necessary, with pain of heart, to make an amputation of the sick member, that is, for all zealots of the purity of Orthodoxy to separate finally from Metropolitan Sergius. God grant that this may not happen!...”

But it did happen, and Bishop Mark was among those who separated finally from Metropolitan Sergius.

In March, 1928 he wrote “Why we have Departed from Metropolitan Sergius”. And another of his brochures, which is mentioned in many trials of the True Orthodox Christians, was “What must a Orthodox Christian Know?” In this brochure he wrote: “Every Christian must look at the civil authority contemporary with us as allowed by God to punish us and bring us to our senses”; “Christianity and Communism mutually exclude each other, and the struggle between them is inevitable”; “there has been introduced civil marriage, which radically destroys the idea of the family that has been established by God Himself, and an animal life is the result”; “patriotism has been replaced by internationalism and class warfare”; “the civil authorities are demanding that the Orthodox Church justify their actions against Christianity, that is, recognize the revolution, which is violence and can never be justified by the Church”; “the reason for the persecutions against the

Church on the part of the unbelieving authorities consists in the striving to submit the Church to their influence and through the Church prepare the people to accept the Antichrist as the political and spiritual head of fallen humanity”.

In “Sergianism is a heresy, not a parasynagogue”, Bishop Mark wrote: “You say in passing that M. Sergius is not a heretic, consequently one should not leave him on the basis of the 15th Canon of the First-and-Second Council. But we affirm, on the contrary, that his sin is worse than heresy.”

In regard to Soviet power, Bishop Mark expressed the following opinion: “I am an enemy of Soviet power - and what is more, by dint of my religious convictions, insofar as Soviet power is an atheist power and even anti-theist. I believe that as a true Christian I cannot strengthen this power by any means... [There is] a petition which the Church has commanded to be used everyday in certain well-known conditions... The purpose of this formula is to request the overthrow of the infidel power by God... But this formula does not amount to a summons to believers to take active measures, but only calls them to pray for the overthrow of the power that has fallen away from God.”

Once Bishop Mark visited Metropolitan Joseph, who said: “Novoselov spoke with me about the situation in the Church that has been created by Sergius’ declaration. He said that the position of the declaration was unacceptable for the believing people and, in particular, for certain ‘church zealots from the intelligentsia’. However, he did not name any representatives of this kind of intelligentsia...” According to Metropolitan Joseph, Bishop Mark had some influence on Metropolitan Agathangelus and Archbishop Seraphim of Uglich.

On May 17, 1929 he was arrested again by the OGPU in Moscow for “anti-Soviet agitation”, and on May 23 was sentenced as an especially dangerous “element” to three years in political isolators according to article 58-10 of the criminal code. First he was sent to the Suzdal political isolator. Then, on October 27, 1930, he was transferred to the Butyrki prison in Moscow. On September 3, 1931, he was condemned in accordance with article 58-10 as “an active participant in the church-political centre of the All-Union counter-revolutionary organization, ‘The True Orthodox Church’”. He was sentenced to eight years in Yaroslavl political isolator. This was part of the group case, “The Case of the All-Union Centre of True Orthodoxy, 1931”.

In the sentence of 1931 it was decreed that “in relation to M.A. Novoselov the resolution of the Special Conference of May 17, 1929 is to be considered replaced by the present resolution”. The indictment read: “In the course of several years he has been a participant in ‘The Church-Political Centre’ of the All-Union counter-revolutionary organization, ‘The True Orthodox Church’, and was in an illegal position. On the instructions of this centre, he, together

with reactionary churchmen in Leningrad, created the 'All-Union Church-Administrative Centre' of this organization, and ruled the latter on instructions from the centre in a counter-revolutionary direction, demanding active counter-revolutionary activity from the organization. Going round the periphery in a systematic manner, he created a series of branches of this organization - in Tver, in Serpukhov and in a series of other places, and directed their counter-revolutionary activity. He wrote counter-revolutionary documents and was in charge of their distribution."

On February 7, 1937 he was sentenced to another three years in Vologda prison for counter-revolutionary activity. He arrived there on June 26, 1937. On January 17, 1938 he was sentenced to death "for carrying out... anti-Soviet agitation in prison" and was shot on the same day.

V.D. Prishvina writes: "The old women who used to send M.A. Novoselov parcels in prison lost trace of him during the Fatherland war: parcels began to come back without explanation. Only once did they receive a living witness about him: an unknown Turk came to the old women on being released from prison and sent to his homeland. He carried out a promise he had given to Novoselov - to give them his blessing and thanks. The Turk met Michael Alexandrovich in the prison hospital, where he converted him to Christianity. He spoke about Michael Alexandrovich as about a saint."

(Sources: M.A. Novoselov, Pis'ma k druzyam, Moscow: St. Tikhon's Theological Institute, 1994; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-1957, part 2, pp. 135-136, 272; Monk Ambrose (von Sievers), "Nye khoronitye menya zazhivo", Russkaya Mysl', N 4031, 1 June, 1994; "Terpeniye" (MS); Nun Joanna (Pomazanskaya) "Ispovednicheskij Put' Vladyki Fyodora", Pravoslavnaya Zhizn', N 9 (549), September, 1995, pp. 1-29; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977; N. Zernov, Russkoye Religioznoye Vozrozhdeniye; M.V. Shkarovsky, "Iz novejshej istorii Russkoj Tserkvi", Pravoslavnaya Rus', N 18 (1543), September 15/28, 1995, pp. 8-10; Iosiflyanstvo, St. Petersburg: Memorial, 1999, pp. 291-292; "Vospominaniya Konstantina Sergejevicha Rodionova (1892-1991)", Vestnik Russkogo Khristianoskogo Dvizheniya, 164, I-1992, pp. 279-281; "Primety Vremeni", Pravoslavnaya Zhizn', N 5 (545), May, 1995, pp.23-24; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 3; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': 'Kochuyushchij Sobor 1928 g.'", Russkoye Pravoslaviye, N 3 (7), 1997; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 11; "Endurance: Reminiscences of the True Orthodox Church", Religion, State & Society, vol. 25, N 3, 1997, p. 221; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, p. 269; "Istoria Istinno Pravoslavnoj Tserkvi po Materialam Sledstvennago Dela", Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 3; "Beseda dvukh druzej",

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29. HIEROMARTYR IGNATIUS, BISHOP OF BELEV

and those with him

Bishop Ignatius, in the world Sergius Sergeyevich Sadkovsky, was born in Moscow on October 21, 1887, the son of a Moscow protopriest, all three of whose sons became monks, and the brother of Bishop George of Porkhov. After studying at the Zaikonospasskoye theological school in Moscow (1901) and the Moscow theological seminary (1907), he entered the Moscow Theological Academy in 1907. On December 11, 1910 he was tonsured into monasticism. On January 23, 1911 he was ordained to the diaconate, and on July 31, 1911 – to the priesthood. He graduated from the Academy in the same year. His dissertation was entitled: “Bishop Ignatius Brianchaninov”. On August 7, 1911 he was appointed as a teacher in the Tomsk theological seminary. From November 5, 1911 to January 1, 1918 he was assistant to the librarian of the Moscow Academy. In 1918 he entered the brotherhood of the Smolensk Zosima desert, and was under the direction of Hieroschemamonk Alexis (Soloviev). He then joined the Danilov monastery and became spiritual father of the brotherhood.

On April 5, 1920 he was consecrated Bishop of Belev, a vicariate of the Tula diocese. In July and August, 1922 he temporarily carried out the duties of the Bishop of Tula.

On October 31, 1922 the renovationists decreed his removal from his see, but Bishop Ignatius ignored this. On October 14 he declared: "The only lawful leader of the Church is Patriarch Tikhon. All the other organs of administration that have appeared at the present time with the support of Soviet power must be considered to be unlawful and heretical."

On January 17, 1923 he was arrested and cast into prison in Belev for “counter-revolutionary agitation” together with his brother, Fr. George. On August 24 he was sentenced to three years in the camps. On September 14, after brief spells in Tula and Taganka prisons, he arrived on Solovki, where in July, 1926 he took part in composing the Solovki epistle (an address by Orthodox bishops to the Government of the USSR from the islands of Solovki). After his release he returned to Belev.

On December 26, 1926, after being denounced by the renovationists, he was arrested again, but was released after two months. However, beginning in April, 1929, the GPU began to collect material against him. On November 13 a new case was initiated against him and his brother. The GPU wrote to Moscow: “We consider it necessary to isolate the Sadkovsky from the bounds of Tula region since they are the most reactionary, and in connection with the campaign for the closing of churches they by their remaining within the bounds of our region exert a great influence on the believers.” In his

complaint to the boss of the Tula GPU Bishop Ignatius wrote that they were being arrested exclusively at the behest of the renovationists, and that they had treated him inhumanely in prison, to the extent of applying blows.

On December 26, 1929 he was arrested in Belev, and on July 2 (or February 3), 1930 was sentenced in accordance with article 58-10 part 1 to three years in the camps. He was sent to the Ust-Vym camp in Kotlas. On June 2, 1932 he was released, but banned from living in certain cities. He returned to Tula, where he lived with acquaintances.

After a meeting with Metropolitan Sergius (Stragorodsky), Bishop Ignatius was appointed to the see of Skopin, a vicariate of the Ryazan diocese, on February 3, 1933. On September 17, 1935 he was transferred to the see of Lipets, but on September 24 was again appointed Bishop of Skopin.

However, he did not stay forever with the sergianists. He may have returned to the true path through contact with his fellow Danilovite, Bishop Parthenius (Bryanskikh), who was in exile in Skopin from 1933, and with whom he was tried in Arkhangelsk in 1937. On February 20, 1936 he was arrested and cast into Butryki prison in Moscow. On March 16 he was convicted of "participation in a counter-revolutionary group of clergy and laity" - the True Orthodox Church, and sentenced in accordance with articles 58-10 and 58-11 to five years' exile in the north. He lived in Kegoostrov, Arkhangelsk, until he was arrested again on August 3, 1937 and cast into prison in Arkhangelsk. On October 15 he was indicted that, "being in exile, he continued to carry out counter-revolutionary activity, and entered into a counter-revolutionary group". In accordance with articles 58-10 part 1 and 58-11, he was sentenced to ten years in the camps. His was part of the group case, "The Case of Bishop Parthenius (Bryanskikh), Arkhangelsk, 1937". He was sent to Kuloilag in Arkhangelsk province. On February 9, 1938 he died in camp.

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The following were arrested on June 1, 1931, cast into Belev Domzak, and on June 18 condemned to various sentences by the OGPU for "taking part in the organization of an illegal monastery attached to the St. Stephen church in Belev" in the group case, "The Case of the Nuns of the Belev women's monastery. Tula province, 1931":

Nun Maria (Ignatyevna Lavushkina). She was born in 1870 into a peasant family in the village of Dubkino, Maloarkhangelsky uyezd, Orel province. In 1900 she entered the monastery of the Exaltation of the Cross in the city of Belev, Tula province. After the closure of the monastery in 1921 she lived in a workhouse, and then in the house of Count Protopopov in Belev. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the

camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Ivanovna Kladova). She was born in 1876 in the village of Gatische, Livny uyezd, Orel province into a peasant family, and at the age of seventeen entered the monastery of the Exaltation of the Cross in the city of Belev, Tula province. After the closure of the monastery in 1921 she lived in a private flat occupying herself with handiwork. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Ivanovna Zhilyaeva). She was born in 1866 in Maloarkhangelsky uyezd, Orel province into a peasant family, and entered the monastery of the Exaltation of the Cross in the city of Belev, Tula province. After the closure of the monastery in 1921 she worked as a watchman in the Resurrection church in Belev. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Valeria (Mefodyevna Shepeleva). She was born in 1866 in Mtsensk uyezd, Orel province into a peasant family. She was in the Belev monastery from the age of seven until its closure. Then she went to live in a flat in Belev and did house work. She was arrested, cast into Belev Domzak and sentenced in accordance with article 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Thecla (Alexandrovna Zubtsova). She was born in 1867 in Livny uyezd, Orel province into a peasant family. She struggled for forty-six years in the Belev monastery until its closure in 1921. She was convicted of "taking part in the organization of an illegal monastery attached to St. Stephen's church in Belev", and in accordance with articles 58-10 and 58-11 was sentenced to five years in the camps, commuted to five years' exile in Kazakhstan. Nothing more is known about her.

Nun Anatolia (Yegorovna Yesipova). She was born in 1866 in Krapivinsky uyezd, Tula province into a peasant family. She was a nun for fifty-seven years, and did the laundry in the Belev monastery. From 1921 to 1931 she lived in Belev. She was convicted of "taking part in the organization of the illegal monastery attached to the church of St. Stephen in Belev", but was released under guard. Nothing more is known about her.

Nun Glyceria (Antonovna Yefremova). She was born in 1880 in Maloarkhangelsky uyezd, Orel province into a peasant family. She became a cleaner in the hospital of the Belev monastery in 1905, and was tonsured before the revolution. After the closure of the monastery she lived in private

flats in Belev. She was convicted of “taking part in the organization of the illegal monastery attached to the church of St. Stephen in Belev)”, and was sentenced in accordance with article 58-10 and 58-11 to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Natalya (Alexeyevna Yefremova). She was born in 1883 in the village of Kryukovo, Maloarkhangelsky uyezd, Orel province, and entered the Belev monastery in 1904. On June 1, 1931 she was arrested and cast into Belev Domzak. On June 18 she was convicted of “taking part in the organization of the illegal monastery attached to the church of St. Stephen in Belev)”, and was sentenced in accordance with article 58-10 and 58-11 to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Aquilina (Alexeyevna Dorokhova). She was born in 1881 in Livny uyezd, Orel province into a peasant family, and was in the Belev monastery from 1901 to its closure in 1921. Then she worked as a cleaner in a church. She was arrested, cast into Belev Domzak and sentenced in accordance with article 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anastasia (Grigoryevna Yaroshenko). She was born in 1879 in Lebedyan, Kharkov province into a peasant family. She was in the Belev monastery from her twelfth year. First she served the older nuns, then as an adult she received the tonsure, and was given an obedience chanting on the kliros, where she remained until the closure of the monastery. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Angelina (Ivanovna Yudina). She was born in 1883 in Maloarkhangelsky uyezd, Orel province into a peasant family. She was a nun in the Belev monastery for seventeen years before its closure in 1921. Then she occupied herself in handiwork. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anna (Alexandrovna Gobyleva). She was born in 1859 in Mtsensk, Orel province into a lower-middle class family. She was in the Belev monastery for fifty-two years. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. In October, 1931 she died in camp in Zharkul station, Kazakhstan.

Nun Agrippina (Nikanorovna Dvoryakina (Dovryatkina)). She was born in 1889 in Orel province into a peasant family, and lived for twenty years in the Belev monastery. After its closure she occupied herself with handiwork at home. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Eudocia (Grigoryevna Fatova). She was born in 1870 in Kozelsk uyezd, Kaluga province into a worker's family. She was a nun for forty years and lived in the Belev monastery until its closure. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anastasia (Nikolayevna Fatyanova). She was born in 1881 in the village of Bablya, Dmitrov uyezd, Kursk province into a peasant family. She was in the Belev monastery from her twenty-third year. After its closure she "worked with people". She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Helena (Grigoyevna Churilova). She was born in 1883 in the village of Telyazhye, Maloarkhangelsky uyezd, Orel province into a peasant family. At the age of eighteen she entered the Belev monastery, and stayed there until its liquidation. Then she returned to her homeland, and in 1926 – to Belev. She was arrested and cast into Belev Domzak. She was accused of "taking part in the organization of an illegal monastery attached to St. Stephen's church in Belev". She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps, commuted to the same term in exile in Kazakhstan. Nothing more is known about her.

Her sister, **Nun Anysia** (Grigoryevna Churilova). She was born in 1885 in the village of Telyazhye, Maloarkhangelsky uyezd, Orel province into a peasant family. At the age of twenty-one she entered the Belev monastery, and worked there as a cleaner until its liquidation. Then she returned to her homeland. In May, 1931 she received a letter from her sister saying that there was a church in the city in which there would be a monastery. She arrived in Belev, was arrested and cast into Belev Domzak. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps, commuted to the same term in exile in Kazakhstan. Nothing more is known about her.

Nun Pavla (Alexeyevna Churilova). She was born in 1869 in Mtsensk, Orel province into a peasant family. She entered the Belev monastery at the age of twenty, then lived in a flat doing housework. She was arrested and cast into Belev Domzak. She was accused of "taking part in the organization of an illegal monastery attached to St. Stephen's church in Belev". She was

sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps, commuted to the same term in exile in Kazakhstan. Nothing more is known about her.

Nun Anna (Ivanovna Filatova). She was born in 1879 in the village of Lipovtsy, Orel province into a peasant family. She studied for six months in a village school, and then entered the Belev monastery, where she remained until its closure in 1921. In 1924 she became a watchman at the St. Stephens' church in Belev. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Eudocia (Fyodorovna Bocharova). She was born in 1867 in the village of Kamenevo, Livny uyezd, Orel province into a peasant family. She entered the Belev monastery in 1887, and as a novice was a cleaner in the church. After her tonsure she grew flowers for the reposed. She was ill with epilepsy, and then went blind. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Aquilina (Nazarovna Alekhina). She was born in 1870 in Krapivinsky uyezd, Tula province into a peasant family. She joined the Belev monastery at the age of eighteen and worked as a milker of cows. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Praskovya (Yakovlevna Gornostayeva) was born in 1876 in Livny uyezd, and had been a nun in the Belev monastery for thirty-eight years. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Euphrosyne (Petrovna Tokareva). She was born in 1863 in the village of Skarodnoye, Novoselsky uyezd, Tula province into a peasant family. She entered the Belev monastery in 1888, and remained there until its closure in 1921. After its closure she lived in various flats, asking for alms. She was deprived of civil rights. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Olga (Gavrilovna Vnukova). She was born in 1871 in the village of Leski, Maloarkhangel'sky uyezd, Orel province into a peasant family. She was a nun in the Belev monastery for thirty-six years before its closure in 1921. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Nun Eudocia (Sergeyevna Anisimova). She was born in 1875 in Livny uyezd, Orel province into a poor peasant family. She became a novice in the cell of the abbess of the Belev monastery. On the closure of the monastery she lived with her niece in Belev. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anna (Fedotovna Lyutikova). She was born in 1880 in Maloarkhangelsky uyezd, Orel province into a peasant family. In 1897 she entered the monastery of the Exaltation of the Cross in the city of Belev, Tula province, and was a bell-ringer. After the closure of the monastery in 1921 she lived in a workhouse, and then in the house of Count Protopopov in Belev. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Catherine (Pavlovna Kobzeva). She was born in 1875 in Livny uyezd, Orel province into a peasant family. She entered the Belev monastery at the age of seventeen. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Margaret (Semyonovna Besova). She was born in 1867 in Belev into the family of a master craftsman. In 1884 she was given to the Belev monastery, where she remained until its closure in 1921. Then she lived in a flat, occupying herself with handiwork. She was sentenced to five years in the camps commuted to exile for the same period to Kazakhstan. Nothing more is known about her.

Nun Barbara (Alexandrovna Sizepova). She was born in 1862 in the village of Vekhovo, Maloarkhangelsky uyezd, Orel province into a peasant family. She entered the Belev monastery, and served as a chanter. She was there for thirty years until its closure in 1921. In accordance with articles 58-10 and 58-11 she was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Grigoryevna Avdeyeva). She was born in 1888 in the village of Belyaev, Belev uyezd, Tula province into a peasant family. She entered the Belev monastery in 1908. After its liquidation in 1921 she lived with her father in the countryside until 1930, when, on hearing that some Belev nuns had gone to Belev, she went there and began to go to the church of St. Stephen. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Lavrentyevna Rodionova). She was born in 1871 in Maloarkhangelsky uyezd, Orel province into a peasant family. Her father was a smith. She was a nun in the Belev monastery for thirty years, and lived in it until its closure, after which she lived in a private flat and occupied herself in handiwork. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile in Kazakhstan for the same period. Nothing more is known about her.

Nun Deborah (Stepanovna Pisareva). she was born in 1874 in the village of Pyazino, Livny uyezd, Orel province into a peasant family. She was in the Belev monastery for nineteen years until its closure in 1921, when she went to live in a private flat, doing handiwork. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Emelyanovna Mishina). She was born in 1880 in the village of Lyutoye, Livny uyezd, Orel province. In 1912 she entered the monastery of the Exaltation of the Cross in the city of Belev, Tula province until its closure in 1921. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Tatyana (Dmitrievna Fochkina). She was born in 1892 in Likhvin uyezd, Kaluga province into a peasant family. She lived in the Belev monastery for seventeen years until its closure, pasturing the monastery herds. After the closure she lived in Belev, occupying herself with handiwork. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anastasia (Mikhailovna Novikova). She was born in 1882 in Plakhinsky uyezd, Kaluga province into a peasant family. She had two brothers and went to a city school. She was in the Belev monastery for more than twenty years, and was tonsured before the revolution. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Paraskeva (Maximovna Maltseva). She was born in 1883 in the village of Trudki, Maloarkhangelsky uyezd, Orel province into a peasant family. She joined the monastery of the Exaltation of the Cross in Belev in 1897. After its closure in 1921 she went to live in a flat in Belev and occupied herself in handiwork. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Tatyana (Afanasyevna Ratakhina (Rotakhina?)). She was born in 1876 in Kozelsk uyezd, Kaluga province into a peasant family. She was a baker in the Belev monastery, and after 1921 a watchman in the “Blessed” church in Belev. She was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period.

Nun (?) Maria (Alexeyevna Lyubimova). She was born in 1876 in the village of Karmanye (Kartanye?), Belev uyezd, Tula province into a peasant family. Until the revolution she worked on the estate of the Pavlovs. After the revolution she lived in her village working in the fields. In 1929 she came to Belev for treatment, and in 1930 Archbishop George blessed her to become a nun and she was “enrolled among the sisters” of the Belev women’s monastery. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Darya (Vasilyevna Sarayeva). She was born in 1876 in the village of Telyazhe, Maloarkhangelsky uyezd, Orel province into a peasant family. She was in the Belev monastery for twenty-seven years, her obedience being in the work-house. In accordance with articles 58-10 and 58-11, she was sentenced to five years in the camps, which was commuted to the same period in exile in Kazakhstan. Nothing more is known about her.

Nun Tikhona (Gerasimovna Semyonovna). She was born in 1860 in Livny uyezd, Orel province into a peasant family. In accordance with articles 58-10 and 58-11 she was sentenced to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Gavrilova Tarasova). She was born in 1878 in the village of Kazanskoye, Livny uyezd, Orel province into a peasant family. She was in the Belev monastery from the age of nineteen to its closure in 1921. After the closure, she lived in a flat and occupied herself with handiwork. In accordance with articles 58-10 and 58-11 she was sentenced to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anna (Kuzminichna Tarasova). She was born in 1850 in Livny uyezd, Orel province into a peasant family. She was a nun for fifty-five years until the closure of the Belev monastery in 1921. In accordance with articles 58-10 and 58-11 she was sentenced to three years’ exile to Kazakhstan. The sentence was considered conditional, and she was released under guard. Nothing more is known about her.

Nun Martha (Vasilyevna Vasilyeva). She was born in 1868 in Livny, Orel province, and was a nun in the Belev monastery for 45 years. In accordance with articles 58-10 and 58-11 she was sentenced to five years in the camps

commuted to the same period in exile in Kazakhstan. The sentence was considered conditional, and she was released under guard. Nothing more is known about her.

Nun Pelagia (Borisovna Sarayeva). She was born in 1880 in Livny uyezd, Orel province into a peasant family. She entered the Belev monastery. In accordance with articles 58-10 and 58-11, she was sentenced to five years in the camps, which was commuted to the same period in exile in Kazakhstan. Nothing more is known about her.

Nun Barbara (Timofeyevna Borisova). She was born in about 1888 in the village of Khotkovo, Sukhinichi uyezd, Smolensk province. She was in charge of the Vyazma cell of the Brotherhood. She was arrested on February 2, 1930 and cast into Vyazma Domzak. She was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years in the camps. Nothing more is known about her.

Nun Natalya (Nilovna Borisova). She was born in about 1878 in the village of Alyshukhino, Leontyevskaya volost, Vyazma uyezd, Smolensk province. She was a member of the Vyazma cell of the Brotherhood. On February 1, 1930 she was arrested and cast into Vyazma Domzak. She was convicted of being "a participant in an illegal church organization", and sentenced to three years' exile to Siberia in accordance with articles 58-10 parts 1 and 2 and 58-11. Nothing more is known about her.

Ryasofor Novice Maria (Antonovna Rybina). She was born in 1867 in the village of Volodkovo, Belev uyezd, Tula province into a peasant family. After the closure of the Belev monastery in 1921, she lived in her native village and occupied herself in agriculture. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Anna (Petrovna Goreinova). She was born in 1885 in the village of Nikolskoye, Khashinsky uyezd, Kursk province into a peasant family. She lived in the Belev monastery for eighteen years. Then she lived by the Resurrection church in Belev. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novie Irina (Alexandrovna Konyakhina). She was born in 1895 in the village of Konovo, Likhvinsky uyezd, Kaluga province into a peasant family. She was disenfranchised. At the age of nineteen she entered the Belev monastery. After its closure in 1921 she lived in a private flat. She was sentenced according to articles 58-10 and 58-11 to three years in the camps. Nothing more is known about her.

Novice Eudocia (Ilyinichna Churilova). She was born in 1869 in Maloarkhangelsky uyezd, Orel province into a peasant family. She entered the Belev monastery at the age of twenty and stayed in it until its closure. She was arrested and cast into Belev Domzak. She was accused of “taking part in the organization of an illegal monastery attached to St. Stephen’s church in Belev”. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps, commuted to the same term in exile in Kazakhstan. Nothing more is known about her.

Novice Anastasia (Vasilyevna Chernova). She was born in 1884 in Tula uyezd, Tula province into a peasant family. She worked as a cleaner in the monastery for twenty years. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Eudocia (Vasilyevna Yevskilova (Yeskova)). She was born in 1867 in the village of Leski, Maloarkhangelsky uyezd, Orel province into a peasant family. She was in the Belev monastery from the age of seventeen to the monastery’s closure, then she lived in a flat in Belev. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Anna (Filatova Bredikhina). She was born in 1872 in the village of Nizhneye-Lyubovshe, Livny uyezd, Orel province into a peasant family. She entered the Belev monastery in 1891 and remained there until its closure in 1921. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Darya (Alexandrovna Batova). She was born in 1880 in the village of Budki, Belev uyezd, Tula province into a peasant family. She was given to the Belev monastery at the age of ten. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Anna (Abramovna Ageyeva). She was born in 1866 in Plakhin, Kaluga province into a middle-class family. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Anna (Gavrilovna Tarasova). She was born in 1889 in Livny uyezd, Orel province into a peasant family. She was in the Belev monastery for seventeen years until its closure in 1921. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Alexandra (Ivanovna Sizova). She was born in 1881 in the village of Vablya, Dmitrov uyezd, Kursk province into a peasant family. She was in the Belev monastery for twenty years before its closure in 1921. Then she served as a watchman in the St. Stephen church in Belev. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Martha (Kuzminichna Rubtsova). She was born in 1866 in the village of Kulishovo, Likhvinsky uyezd, Kaluga province into a peasant family. She lived in the Belev monastery for twenty-five years, until 1918. She was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Anastasia (Nikitichna Saprykina). She was born in 1875 in Orel province into a peasant family. She entered the Belev monastery, where she lived for forty years. In 1921 she became a cleaner in the Kazan church in Belev. In accordance with articles 58-10 and 58-11, she was sentenced to five years in the camps, which was commuted to the same period in exile in Kazakhstan. Nothing more is known about her.

Novice Aquilina (Borisovna Sarayeva). She was born in 1890 or 1891 in the village of Semenikhino, Livny uyezd, Orel province into a peasant family. She was in the Belev monastery for 22 years. In accordance with articles 58-10 and 58-11, she was sentenced to three years in the camps. Nothing more is known about her.

Novice Aquilina (Petrovna Chernikova). She was born in 1879 in the village of Zhernovo, Malarkhangelsky uyezd, Orel province. She was a novice in the Belev monastery for twenty-five years before its closure in 1921, after which she lived in private flats in Belev. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Pelagia (Andreyevna Lyakhova). She was born in 1882 in Maloarkhangelsky uyezd, Orel province. She entered the Belev monastery in 1901, and was the cell-attendant of the abbess. After the closure of the monastery in 1921 she worked as a cleaner. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Larya (Ivanovna Potapova). She was born in 1880 in Livny uyezd, Orel province into a peasant family. She had two sisters. She lived for fourteen years in the Belev monastery before its closure, being the cell-attendant of a nun. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Olga (Ignatyevna Legostayeva). She was born in 1894 into a peasant family in Maloarkhangelsky uyezd, Orel province. She became a novice in the monastery of the Exaltation of the Cross in Belev. After the closure of the monastery in 1921 she lived in Belev doing handiwork. She was sentenced according to articles 58-10 and 58-11 to three years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Olga (Iosifovna Mitina). She was born in 1870 in Livny uyezd, Orel province into a peasant family. She had a brother. She entered the Belev monastery in 1921. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Vera (Fyodorovna Sigareva). She was born in 1870 in the village of Belyaev, Belev uyezd, Tula province into a very poor peasant family. She entered the Belev monastery as a novice and was there for forty years. She worked in the prosphora bakery and then was in charge of the water supply. After the closure of the monastery in 1921 she lived in Belev, occupying herself in domestic handiwork. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Novice Praskovya (Vasilyevna Chernova). She was born in 1876 in Tula province into a peasant family. She studied for two years in a village school. She entered the Belev monastery before 1914 and was in it until its closure. Then she did handicraft until her arrest. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Anna Dmitrievna Trishina. She was born in 1891 in the village of Sinyukhino, Belev uyezd, Tula province into a peasant family. She was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, which was commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

(Sources: Sergius Golubtsov, Professura MDA v setyakh Gulaga i CheKa, Moscow, 1999, p. 17; Za Khrista Postradavskhie, Moscow: St. Tikhon's Theological Institute, 1997, p. 486; Russkoye Pravoslaviye, no. 3 (17), 1999, p. 34; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

30. HIEROMARTYR VARUS, BISHOP OF LIPETSK

and those with him

Bishop Varus, in the world Peter Alexeyevich Shmarin, was born on October 11, 1880 in the village of Novaya Sitovka, Bolshe-Izberdeyevskaya volost, Lipetsk uyezd, into a peasant family. His father died when he was young, and from the age of six Peter began to help his mother. The local priest, seeing that he was unusually developed for his age, advised his mother to put him into the local school. She objected that she had nothing to give him to wear for school. Then the priest took all the expenses of educating the child on himself. And Peter finished the four-class school with distinction. Then the priest called Peter to himself and said: "Petrusha, if you promise that you will be a priest, I will take care of your education." Peter promised, and the priest first put him into a gymnasium (at state expense) and then into a church-pedagogical seminary in the village of Novo-Alexandrovka, Tambov province. Finishing his studies in 1902, Peter then worked as a teacher until 1906. He was married and had two children. On March 21, 1904 (or 1906) he was ordained to the diaconate, and on October 28, 1910 - to the priesthood. From 1914 he served in the village of Tyutchevo. The hierarchy offered that he go to America or Finland. He chose America, but his family objected, so he agreed to go to Finland.

Until 1917 he served as a priest on the island of Manchinsaari on Ladoga lake, not far from Valaam monastery. Considering his education inadequate, Fr. Peter continued to educate himself. He amassed a large library and was well acquainted with all the theological currents of his time. He also knew a great deal about medicine, and peasants from all the surrounding districts would come to him for medical help. The parishioners respected and loved him. The monks of Valaam would also visit him. Later he was sent to the village of Mustamyagi, Vyborg uyezd.

After the separation of Finland from Russia, Fr. Peter and his family moved to Petrograd. Having sent his family off to his mother in his homeland, he stayed for a while in Petrograd. However, in 1918 his children fell ill with typhus, and when they recovered his wife fell ill. Fr. Peter was informed by telegram, but did not arrive in time - his wife had already been buried. He was left with six small children, whom his relatives undertook to bring up. In Lebedyan they settled into the large house of the brother of the grandmother, who had once been a merchant.

After the revolution (from 1914, according to another source), while serving in the village of Tyutchevo, Lebedyan uyezd, Tambov province, Fr. Peter was frequently arrested. They suggested that he renounce his priestly rank, but he remained faithful and honourable. In 1922, during the renovationist schism, he remained faithful to Patriarch Tikhon. In 1924 he was

cast into prison in Lebedyan. He was interrogated for a long time, but he replied: "You will never get what you are trying to get from me. I'm that kind of person: I will never betray what I believe in, so all your efforts are in vain." Considering his obstinacy and the fact that he was from a poor peasant background, the authorities let him go after a month.

Then the brother of his wife in Petrograd took the children, while only the eldest, Nicholas, remained in Tyutchevo.

In 1926 Fr. Peter became a monk with the name Varus, and on August 20 / September 2, 1926 he was consecrated bishop of Lipetsk by Bishop Zenobius (Drozdo) and one other bishop. Bishop Varus was a great pillar of Orthodoxy in the region.

He advised his son Nicholas to take his place as priest in Tyutchevo, which would otherwise remain without a priest. Nicholas was ordained, but soon received the news that the authorities wanted to arrest him, so he had to leave Tyutchevo and go to the village of Kamenka. There, in 1932, he was arrested and cast into prison. The authorities suggested that he renounce his priesthood. He refused, and so was sentenced to three years' imprisonment in a Siberian camp. On his return from camp in 1935, the authorities declared that if he was going to serve they would arrest him again. **Fr. Nicholas** did not want to renounce his priesthood, but could not serve, so he turned to his father for advice. He advised him to get work. This he did - first as an apprentice watchmaker, and then as a watchmaker.

Vladyka's three sons in Petrograd all fell ill with tuberculosis. Try as he might to heal them, Bishop Varus was forced to watch all of them die one after the other...

When Metropolitan Sergius issued his "declaration" in 1927, Bishop Varus came out strongly against it. He told his flock at the cathedral of the Nativity of Christ in Lipetsk that when persecutions against those who rejected the declaration began, they should not go to the sergianist churches, but should pray at home. He said that they were living in the last times, that the Antichrist had come on the earth, that the true believers had to suffer, and that he who endured to the end would be saved.

According to one (dubious) source, Bishop Varus signed the decisions of the so-called "Nomadic Council" of the Catacomb Church in 1928.

In January, 1930 he was arrested in Lipetsk, but soon released. This happened more than once. On June 8, 1935 he was arrested in Lipetsk, and cast into prison in Michurinsk, Tambov province. On August 15 he was indicted for being "the ideological leader of a mass protest of the religious masses", and on September 11 he was condemned by the district court for

“anti-Soviet propaganda” and sentenced to eight years’ imprisonment in accordance with articles 58-10 part 2 and 58-11. He refused to recognize that he was guilty. This was “The Case of Bishop Varus (Shmarin), Lipetsk diocese, 1935”. After the trial he was allowed to meet his relatives and children. “Don’t weep and don’t be distressed,” he said to them. “Continue to live as you have lived. Live honourably. Do not take revenge for me. The main thing is to live life worthily.”

In March, 1936 Bishop Varus was sent to the camps in Karaganda. From there he wrote to his relatives: “I am alive, glory to God, and I have nothing to complain about. And physically the work is good for me.” The warden of the Lipetsk cathedral was also in this camp, and he wrote: “It is very difficult for Vladyka. He is ill and weak, but they force him to work hard. But you know him, he is never despondent, he both strengthens himself and supports everyone.” Because of his serious illnesses, the bishop was transferred to the post of accounts clerk. At that time he lived in the same barracks as the political prisoners.

In 1938 he was transferred to a barracks that contained only criminals. In the same year he was arrested again. On September 23, 1938 he was sentenced to death and shot. He was buried in the Samara section of the camp (now the village of Samarka).

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Also convicted with Bishop Varus in 1935 were:

Priest M. Ventsov.

Priest Cyril Matveyevich Surnin. He was born in 1888 in the village of Kamennoye, Gryazinsky region, Lipetsk (Voronezh) province into a peasant family. He served in the village of Studenki, Lipetsk region. On May 19 (8), 1935 he was arrested and accused of “systematic counter-revolutionary agitation” and “participation in a counter-revolutionary group headed by Bishop Varus (Peter Alexeyevich Shmarin)”. At first he denied the accusation, but then, on June 26, he accepted it. On September 11 he was sentenced to five years in the camps. He was sent to Bira station, Ussuruisk railway. In 1937 he was arrested, sentenced to death and shot.

Deacon Michael Vasilyevich Usayev. He was born in 1875 in the village of Krylovka, Chembarsk uyezd, Penza province, and went to a teaching seminary. He served as a deacon in the village of Studenki, Lipetsk region. On May 19, 1935 he was arrested and cast into prison in Michurinsk. On September 11, 1935 he was convicted of “participation in a counter-revolutionary group headed by Bishop Varius (Peter Alexeyevich Shmarin), and sentenced to five years’ imprisonment in accordance with articles 58-10

part 2 and 58-11. On February 7, 1937, Fr. Michael began his sentence in Tartaul, Karlag, Kazakhstan. On September 16, 1937 he was arrested again and accused that he organized a group among the prisoners that conducted counter-revolutionary agitation. The group "constructed a church for themselves among the bushes on the banks of the river, put up a representation of an altar, icons and crosses on the bank, and in the flats of the members of their counter-revolutionary group services and molebens were systematically organized, and also discussions at which there was... spiteful counter-revolutionary agitation". On October 31, 1937 Fr. Michael (who is sometimes called a priest) was convicted of "counter-revolutionary agitation" and "participation in a counter-revolutionary organization of churchmen". In accordance with article 58-10 he was sentenced to death, and was shot on November 2.

Aquilina Ivanovna Titova. She was born in 1872 in the village of Studenki, Lipetsk uyezd, Tambov (Voronezh) province into a peasant family. She was the warden of the church in Studenki and a widow. On April 8, 1935 the Lipetsk city soviet decided to remove the bells of the church. On April 10 there was a meeting in Studenki to discuss the question. The women said that they should not let the bells be removed, but the men did not listen to them. The same day a so-called "metal-breaking brigade" arrived, but they left without anything because Aquilina Ivanovna had taken the keys of the bell-tower and gone into hiding. On April 15 she decided to go to Voronezh to protest to the authorities there. First, however, she went to Bishop Varus for his blessing. He listened to her attentively, and replied: "Aquilina Ivanovna! I don't advise you to go to Voronezh. Soviet power is the same everywhere, wherever you go, it will be no use." On April 19 the "metal-breaking brigade" again appeared in Studenki and set about taking down the bells. However, since it was getting dark they stopped work. On arriving the next day, the brigade found that the bells had been hung up in their former place. Then a crowd of women appeared and began to drag apart the brigade's instruments. The brigade was forced to stop its work, and after this never restarted it. Arrests began. Aquilina Ivanovna was one of those arrested, on April 26, for "systematic counter-revolutionary agitation". On September 11 she was convicted of "participation in a counter-revolutionary group headed by Bishop Varus (Peter Alexeyevich Shmarin)", and sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' imprisonment. She returned to her native village, and on July 27, 1937 she was arrested again and cast into prison in Lipetsk. On October 15 she was convicted by the UNKVD of "participation in a church-monarchist organization", and sentenced in accordance with articles 58-10 part 2 and 58-11 to ten years in the camps. This was part of "The Investigatory Case of Bishop Alexander Toropov and others, Lipetsk, 1937". Nothing more is known about her.

Tatyana Vasilyevna Chernysheva. She was born in 1878 in Studenki, and was in the crowd of women who tried to stop the "metal-breaking brigade".

She was dekulakized. On May 8 she was arrested for “systematic counter-revolutionary agitation”, and September 11 was convicted of “participation in a counter-revolutionary group headed by Bishop Varus (Peter Alexeyevich Shmarin)”, and sentenced in accordance with articles 58-10 part 2 and 58-11 to three years’ imprisonment. Nothing more is known about her.

Thecla Ivanovna Chernysheva. She was born in 1878 (or 1873 or 1879) in Studenki, and was in the crowd of women who tried to stop the “metal-breaking brigade”. She had two children. In 1930 she was dekulakized. On September 11, 1935 she was convicted of “participation in a counter-revolutionary group headed by Bishop Varus (Peter Alexeyevich Shmarin)”, and sentenced in accordance with articles 58-10 part 2 and 58-11 to three years’ imprisonment. She pleaded not guilty. She served her term, but nothing more is known about her.

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Bishop Varus’ flock continued to gather in secret, calling themselves "True Orthodox Christians". Persecutions began against them in 1937, and during the war they were scattered in various directions.

A particularly strong community was centred in the village of Kuiman in Trubetchino district, Ryazan (now Lipetsk) region, led by Theodore Ivanovich Chesnokov. At the beginning of the war, almost the whole of the community was arrested. On September 21, 1941, as the Germans drew near, 36 people were condemned for anti-Soviet activity. On November 25 they were all shot in a forest about 2-3 kilometres from the town of Ryazhsk. **Nun Maria** (Ivanovna Chesnokova) (born 1878) was among them, together with nine other members of the Kuiman community of the Catacomb Church: **Alexandra Maximovna Aksyonova** (born 1916), **Maria Vasilyevna Golubykh** (born 1900), **Maria Fyodorovna Zhdanova** (born 1908), **Barbara Ivanovna Kopynina** (born 1890), **Darya Fyodorovna Naumova** (born 1886), **Tatyana Mikhailovna Neveikina** (born 1883), **Nina Andreyevna Pyashinina** (born 1915), **Martha Ivanovna Sherstneva** (born 1895) and **Eugenia Sergeevna Chesnokova** (born 1880).

In 1943, all the elders of the Kuiman community were arrested. Then, in 1944, they exiled all those who had refused to join the collective farm, sending them to Tyumen in Siberia. This was in accordance with a letter written on July 7, 1944 by Beria to Stalin asking permission for the deportation of 1,673 Catacomb Christians from the Ryazan, Voronezh and Orel regions to Siberia. He described the Catacomb Christians as "leading a parasitical way of life, not paying taxes, refusing to fulfil their obligations and service, and forbidding their children to go to school." However, the exiles kept in touch, and under Krushchev they began to be released.

The following True Orthodox Christians from Kuiman suffered for the faith:

Nun Eudocia (Borisovna Kopytina) was born in 1883 in the village of Poroy, Lebedyan uyezd, Lipetsk province. In 1931 she was arrested in her native village, and on July 15 was sentenced to three years' imprisonment in accordance with article 58-10 part 2. In 1941 she was arrested again in the village of Olkhovets, Lebedyan region, and on August 22 was sentenced to death in accordance with article 58-10 part 2 and was shot.

Nun Maria (Ivanovna Chesnokova) was born in 1878 in Kuiman. She struggled in the Sezenovo monastery in Lebedyan. When the persecutions began, at the end of the 1920s, they destroyed her monastery, and seized the abbess and some of the older nuns, while the rest ran away in different directions. During the 1930s she lived as a Catacomb Christian in the Kuiman community led by her brother, which included believers from Lipetsk, Ryazan and Orel regions. In 1935 she refused to take a passport. On July 1, 1941 she was arrested for being "an active participant in a counter-revolutionary organization of churchmen in the village of Kuiman". On September 21 she was sentenced to death, and on November 25 she was shot.

Nun Mariam, in the world Matrona Fyodorovna Chesnokova, was born in 1914 in Kuiman, the daughter of Theodore Pavlovich Chesnokov, and received an elementary education. At the beginning of the 1930s she was living in Moscow, but in 1935 she returned to her native village. She took part in secret services in the houses of True Orthodox Christians in various villages. In 1937 her father, and in 1939 her brother were arrested and condemned for "counter-revolutionary activity". During the Second World War she was arrested for "declining from the call-up to the labour front", and was sentenced to five years in the camps and sent to a camp. At the end of the 1940s she was released and exiled. In the middle of the 1950s she returned to Kuiman, and continued to take part in secret prayer services. In the 1960s she became a nun. Nothing more is known about her.

Nun Anastasia, in the world Maria Grigoryevna Zimina, was born in 1905 in Kuiman. A free peasant, she refused to take a passport. On July 21, 1941 she was arrested for being "an active participant in a counter-revolutionary organization of churchmen in the village of Kuiman, being closely linked with the leaders of the liquidated counter-revolutionary organization in 1940". In September she was sentenced to ten years in the camps. Nothing more is known about her.

Theodore Ivanovich Chesnokov was born in 1898 in Kuiman into a peasant family. He went to three classes of the village school. He was a free peasant and married Eudocia Nikolayevna (born 1899) and had three sons. From 1936 he was in an illegal position, and head a group of True Orthodox

Christians in the village. On October 4, 1943 he was arrested, and on August 5 he was sentenced to ten years in the camps and was sent to Vorkutlag, from where he was released in 1953. He remained to work in Vorkuta, while continuing to be the spiritual leader of communities of like-minded people in Ryazan, Akmolinsk, Tomsk and Tyumen provinces. In June, 1958 he was arrested for being "the leader and instructor of illegally acting groups of the so-called True Orthodox Christians", and on February 26-28, 1959 he was sentenced to ten years in the camps. On March 31 his sentenced was reduced to seven years. Nothing more is known about him.

Ivan Fyodorovich Chesnokov, the son of **Theodore Ivanovich**, was born in 1926 in Kuiman, and was a free peasant. He loved to play as a child, but his father said to him: "You must behave more seriously. Do you know what trials await you? How will you endure them?" He certainly had much to endure. His father and mother were arrested. Then Ivan's elder brother was imprisoned for five years for refusing to serve in the army. This left Ivan, aged thirteen, and his brother, aged seven, to look after themselves. The communists came looking for his father, and destroyed the stove. His cousins, **Basil Petrovich and Demetrius Petrovich**, died in the camps. On December 30, 1943 Ivan himself was arrested, and on August 5, 1944 he was sentenced in accordance with article 58-10 to five years in the camps, and was sent to Sibltag. He was in Vorkuta, before being exiled in 1949 to the village of Turukhanovka, Novosibirsk province, from where he tried to flee. On April 1 he was caught. He was given another five-year sentence in Ozerlag. Nothing more is known about him.

Anna Fyodorovna Chesnokova was born in 1920 in Kuiman into a peasant family. A free peasant, **her father and brother** were condemned for counter-revolutionary activity. In 1940 she was arrested for non-fulfilment of state quotas. On December 18 she was sentenced to two years in the camps, and from November 21 was in colony no. 3 in Ranenburg, Lipetsk province. On August 19 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21-22, at a closed session, was sentenced to five years in the camps with disenfranchisement for three years. Nothing more is known about her.

Eugenia Sergeyevna Chesnokova was born in 1880 in Kuiman. A free peasant, she was dekulakized. She refused to take a passport. In 1937 her **husband, Theodore Pavlovich**, and her **nephew, Paul Mikhailovich (Shushunov)**, were arrested. In 1939 her **son, Theodore Fyodorovich**, was arrested. On July 1, 1941 she was arrested for being "an active participant in, and leader of, a counter-revolutionary organization of churchmen in the village of Kuiman". On September 21 she was sentenced to death, and on November 25 she was shot.

Eudocia Nikolayevna Chesnokova was born in 1898 in Kuiman into a peasant family. A free peasant, she married Theodore Ivanovich, and had three sons. On October 30, 1943 she was arrested, and on August 5, 1944 was sentenced to eight years in the camps. She was sent to the Sredne-Belaya station on the Amur railway. Nothing more is known about her.

Maria Maximovna Chesnokova was born in 1913 in Kuiman into a peasant family. A free peasant, she was often brought to trial. In 1954 she was released from camp and returned to Kuiman, heading a community of the True Orthodox Christians. In September, 1958 she was arrested for being "an active participant in illegally acting groups of the so-called True Orthodox Christians". On February 26-28, 1959 she was sentenced to seven years in the camps. Nothing more is known about her.

Paul Nikolayevich Ryabykh was born in 1898 in Kuiman into a peasant family. There were five children in the family. In 1942 he was arrested and sentenced to ten years in the camps. He was sent to ITK-5 in Ryazhsk. On June 28, he was put on trial "for refusing to do defence work". On August 1 he was sentenced to death. On August 14 the sentence was commuted to ten years in the camps with disenfranchisement for three years. On August 15 he died in Ryazhsk prison.

Semyon Stepanovich Sidorov was born in 1886 in the village of Novaya, Dankovsky uyezd, Ryazan province into a peasant family, and lived in Kuiman as a labourer. In 1941 he was arrested and sentenced to one year's forced labour. In 1942 he was arrested again and sentenced to ten years in the camps, and sent to ITK-5 in Ryazhsk. On June 28, 1942 he was investigated for "refusing defence work". On July 30 he died in Ryazhsk prison.

George Sergeyeovich Yeremin. He was born in 1925 in the village of Kuiman, and was a True Orthodox Christian. He was arrested in his native village and sentenced in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment. Nothing more is known about him.

Nicholas Pavlovich Yeremin. He was born in 1926 in Kuiman into a peasant family. A free peasant, he took part in illegal prayer services. In the middle of the 1940s he was arrested in his native village and sentenced in accordance with articles 58-10 part 2 and 58-11 was sentenced to a term in the camps. In 1953, after release from camp, he returned to Lipetsk province, and went into an illegal position, declining the military call-up. On February 26-28 he was sentenced to ten years in the camps. On March 31, 1959 his sentence was reduced to seven years. Nothing more is known about him.

Basil Antonovich Razomazov. He was born in 1898 in Kuiman. He was arrested in his native village and was sentenced in accordance with articles

58-10 part 2 and 58-11 to twenty-five years' imprisonment. Nothing more is known about him.

Gregory Ivanovich Zhdanov was born in Kuiman into a peasant family, and was a free peasant. He had three children. In 1939 he was arrested for violating the passport regime and sentenced to one year's forced labour. In 1941 he was arrested and sentenced in accordance with article 192 to one year's forced labour. On April 11, 1942 he was arrested for "declining from call-up into the Red army", and on June 9 was sentenced to ten years in the camps. He was sent to ITK-5 in Ryazhsk. On June 30 he was sent on defence work, but refused to work. He was sent for five days into the punishment cell. On July 6 he again refused to work, and on July 9 was investigated "for refusing defence work". On August 1 he was sentenced to death. He refused to sign the sentence. On August 14 his sentence was commuted to ten years in the camps with disenfranchisement for three years. On August 26 he was sent to a camp. Nothing more is known about him.

Maria Ivanovna Zhdanova was born in 1905 in Kuiman into a peasant family, and was a free peasant. In 1940 she was arrested for non-fulfilment of state quotas. On December 18 she was sentenced to two years in the camps, and from February 9, 1941 was in colony no. 3 in Ranenburg, Lipetsk province. On August 19 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21-22, at a closed session, was sentenced to five years in the camps with disenfranchisement for three years. Nothing more is known about her.

Maria Fyodorovna Zhdanova (née Chesnokova) was born in 1908 in Kuiman, where she lived. She was a free peasant, and joined an illegal community of the True Orthodox. In 1930 she was dekulakized. In 1937 her **father, Theodore Pavlovich**, was arrested, and in 1939 - her **brother Theodore**. She married Gregory Ivanovich Zhdanov. She refused to take a passport. On July 1, 1941 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21 was sentenced to death. On November 25 she was shot.

Praskovya Aksenovna Zhdanova was born in 1902 in Kuiman into a peasant family. She was a free peasant, and in 1940 was arrested for non-fulfilment of state quotas. On December 18 she was sentenced to two years in the camps, and from November 21 was in colony no. 3 in Ranenburg, Lipetsk province. On August 19 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21-22, at a closed session, was sentenced to four years in the camps with disenfranchisement for three years. Nothing more is known about her.

Alexandra Maximovna Aksenova was born in 1916 in the village of Pavlovskoye, Lebedyan uyezd, Ryazan province, where she also lived. She

was a free peasant. She entered an illegal community of True Orthodox Christians in the village of Kuiman. On July 1, 1941 she was arrested for being "an active participant in a counter-revolutionary organization of churchmen", and on September 21 was sentenced to death. On November 25 she was shot.

Pelagia Alexandrovna Brovkina was born in 1918 in the village of Kuiman, Trubetchino uyezd, Ryazan province, and lived in Lipetsk. In July, 1940 she was arrested for being "a participant in an anti-Soviet organization of True Orthodox Christians", and was sentenced to ten years in the camps. Nothing more is known about her.

Maria Fyodorovna Zimina was born in 1883 in Kuiman into a peasant family. A free peasant, in 1937 her property was confiscated. She was an active churchwoman. In 1940 she was arrested for non-fulfilment of state quotas. On December 18, 1940 she was sentenced to two years in the camps, and from October 17 was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21-22, at a closed session, was sentenced to ten years in the camps and disenfranchised for five years. Nothing more is known about her.

Tatyana Dmitrievna Litvinova was born in 1890 in the village of Teploye, Lebedyan uyezd, Ryazan province into a peasant family. She entered an illegal position, refusing to work on the labour front. On March 28, 1945 she was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Christians", and on August 28 was sentenced to five years' exile. Nothing more is known about her.

Praskovya Sergejevna Kamyshova was born in 1908 in Kuiman. In 1939 she left the collective farm, and became a free peasant. On June 15, 1941 she was arrested for being "an active participant in a counter-revolutionary organization of churchmen in the village of Kuiman", and on September 21 was sentenced to ten years in the camps. Nothing more is known about her.

Anna Panferovna Kozina was born in 1890 in Kuiman into a peasant family. A free peasant, in 1930 her property was confiscated. She was an active churchwoman. In 1940 she was arrested for non-fulfilment of state quotas. On December 18, 1940 she was sentenced to two years in the camps, and from September 21 was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21-22, at a closed session, was sentenced to ten years in the camps with disenfranchisement for five years. Nothing more is known about her.

Anna Petrovna Lavrentyeva was born in 1926 in Kuiman into a peasant family. A free peasant, in 1933 she went into an illegal position, declining

from work on the labour front. On July 19, 1945 she was arrested for being “a participant in the anti-Soviet organization of the True Orthodox Christians”, and was sentenced to ten years in the camps. She was sent to Chelyablag, and was later transferred to Urallag, and then to Kraslag. Here, for refusing to work, she was sentenced to a further ten years in the camps and sent to Taishetlag, and then to Temlag. In 1956 she was released and was exiled to Novosibirsk province, from where after three months she was released and returned to Ryazan province. Nothing more is known about her.

Martha Ivanovna Sherstneva was born in 1895 in the village of Pavlovskoye, Lebedyan uyezd, Ryazan province, where she lived. She was a free peasant. She joined an illegal community of True Orthodox Christians in Kuiman. On July 1, 1941 she was arrested for being “an active participant in a counter-revolutionary organization of churchmen”, and on September 21 was sentenced to death. On November 25 she was shot.

Praskovya Dmitrievna Shushunova. She was born in 1915 in the village of Kuiman, and was a True Orthodox Christian. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years’ imprisonment. Nothing more is known about her.

Anna Semyonovna Lukyanova was born in 1918 in Kuiman into a peasant family. A free peasant, her **father and sister** had been condemned, and her **mother** exiled. She went into an illegal position, declining from work on the labour front. On March 23, 1945 she was arrested for being “a participant in an anti-Soviet organization of the True Orthodox Christians”, and on August 28 was sentenced to five years in the camps. Nothing more is known about her.

Alexandra Petrovna Lyrschikova was born in 1923 in Kuiman into a peasant family. A free peasant, she went into an illegal position, declining from work on the labour front. On March 24, 1945 she was arrested for being “a participant in an anti-Soviet organization of the True Orthodox Christians”, and on August 28 was sentenced to four years in the camps. Nothing more is known about her.

Nadezhda Ilinichna Lyamkina was born in 1884 in Kuiman. In July, 1940 she was arrested for being “a participant in an anti-Soviet organization of the True Orthodox Christians”, and was sentenced to seven years in the camps. Nothing more is known about her.

Eudocia Ivanovna Mironova was born in 1909 in Kuiman into a peasant family. On April 11, 1942 she was arrested for “not spying”. On June 9 she was sentenced to ten years in the camps, and was sent to a camp. Nothing more is known about her.

Darya Fyodorovna Naumova was born in 1886 in Kuiman. A free peasant, she joined an illegal community of the True Orthodox Christians in Kuiman. On July 1, 1941 she was arrested for being “an active participant in a counter-revolutionary organization of churchmen”, and on September 21 was sentenced to death. On November 25 she was shot.

Maria Vasilyevna Golubykh was born in 1900 in the settlement of Volotovskoye, Dvoriki, Lebedyan uyezd, Ryazan province, where she lived. She was a free peasant. She joined an illegal community of True Orthodox Christians in the village of Kuiman. On July 1, 1941 she was arrested for being “an active participant in an anti-Soviet counter-revolutionary organization of churchmen”, and on September 21 was sentenced to death. On November 25 she was shot.

Nadezhda Dmitrievna Prigarina was born in 1882 in Kuiman into a peasant family. A free peasant, her son was condemned for counter-revolutionary activity. In 1940 she was arrested for non-fulfilment of state quotas. On December 18 she was sentenced to two years in the camps. From February 9 she was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being “a participant in a counter-revolutionary grouping of churchmen”, and on September 21-22, at a closed session, was sentenced to ten years in the camps with disenfranchisement for five years. She was sent to Aktiubinlag. Nothing more is known about her.

Anastasia Borisovna Razomazova was born in 1913 in Kuiman. In July, 1940 she was arrested for being “a participant in an anti-Soviet organization of the True Orthodox Christians”, and sentenced to ten years in the camps. Nothing more is known about her.

Eudocia Mikhailovna Tryetyakova was born in 1915 in Kuiman into a peasant family. A free peasant, in 1941 she declined from work on the labour front. From 1944 she headed a community in Kuiman, living illegally. On March 23, 1945 she was arrested for being “a participant in an anti-Soviet organization of True Orthodox Christians”, and on August 28 was sentenced to eight years in the camps. Nothing more is known about her.

Alexandra Filaretovna Ushakova was born in 1906 in Kuiman. In July, 1940 she was arrested for being “a participant in an anti-Soviet organization of True Orthodox Christians”, and was sent to ITK-1, where she refused to work. In 1941 she was arrested for being “a participant in a counter-revolutionary grouping of churchmen”, and on September 21-22, at a closed session, was sentenced to ten years in the camps with disenfranchisement for five years. Nothing more is known about her.

Claudia Filippovna Rassolova was born in 1927 in Moscow into a peasant family, and went to five classes of secondary school. She lived in Kuiman as a

free peasant. In 1944 her **father, mother, sisters and brothers** were exiled. She passed into an illegal position, declining from work on the labour front. On March 23, 1945 she was arrested for being “a participant in an anti-Soviet organization of the True Orthodox Christians”, and on August 28 was sentenced to four years in the camps. Nothing more is known about her.

Tatyana Mikhailovna Neveikina was born in 1883 in the village of Pavlovskoye, Lebedyan uyezd, Ryazan province, where she lived. A free peasant, she joined the community of True Orthodox Christians in Kuiman. On July 1, 1941 she was arrested for being “an active participant in a counter-revolutionary organization of churchmen”, and on September 21 was sentenced to death. On November 25 she was shot.

Darya Ivanovna Kozhina was born in 1916 in the village of Poroy, Trubetchino uyezd, Ryazan province into a peasant family, and lived in Kuiman. A free peasant and an active churchwoman, she was dekulakized. Her father, **Ivan Pavlovich Kozhin**, was condemned. In 1939 she was twice brought before the courts. In 1941 she was arrested for non-fulfilment of state quotas. In August, 1941 she was sentenced to two years in the camps. From September 21, 1940 (?) she was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being “a participant in a counter-revolutionary grouping of churchmen”, and on September 21-22, at a closed session, she was sentenced to five years in the camps with disenfranchisement for three years. Nothing more is known about her.

Anastasia Vladimirovna Ilyina was born in 1930 in the village of Poroy, Trubetchino uyezd, Ryazan province into a peasant family, and lived in Kuiman as a free peasant. Her **father and mother** were condemned for counter-revolutionary activity. In 1940 she was arrested for non-fulfilment of state quotas. On December 18, 1940 she was sentenced to two years in the camps. From December 15, 1940 (?) she was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being “a participant in a counter-revolutionary grouping of churchmen”, and on September 21-22, at a closed session, she was sentenced to five years in the camps with disenfranchisement for five years with disenfranchisement for three years. Nothing more is known about her.

Eugenia Ivanovna Pechenkina was born in 1917 in the village of Mokry Poroy (or Mokroye), Trubetchino uyezd, Ryazan province into a peasant family, and she lived in Kuiman as a free peasant. She was an active churchwoman. In 1940 she was arrested for non-fulfilment of state quotas. On December 18 she was sentenced to two years in the camps. From September 20 she was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being “a participant in a counter-revolutionary grouping of churchmen”, and on September 21-22, at a closed session, she was sentenced in accordance with article 58-10 part 2 to five (or ten) years in

the camps and disenfranchised for three years. Nothing more is known about her.

Maria Ivanovna Pechenkina. She was born in 1920 in the village of Mokroye and sentenced in accordance with article 58-10 part 2 to ten years' imprisonment. Nothing more is known about her.

Barbara Ivanovna Kopytina was born in 1899 in the village of Poroy, Lebedyan uyezd, Ryazan province, where she lived as a free peasant. She joined an illegal community of the True Orthodox Christians in Kuiman. On July 1, 1941 she was arrested for being "an active participant in a counter-revolutionary organization of churchmen", and on September 21 was sentenced to death. On November 25 she was shot.

Tatyana Antonovna Khromina. She was born in 1918 in the village of Poroy, Lebedyan region, Lipetsk province, and went to live in Kuiman in the same region. She was sentenced in accordance with articles 58-10 and 58-11 part 2 to three years' imprisonment. Nothing more is known about her.

Maria Yegorovna Tarlavina was born in 1895 in the village of Trebunki, Trubetchino, Ryazan province into a peasant family, and lived in Kuiman as a free peasant. In 1940 she was sentenced to two years in the camps. From February 25, 1941 she was in colony no. 3 in Ranenburg, Lipetsk province. On August 19, 1941 she was arrested for being "a participant in a counter-revolutionary grouping of churchmen", and on September 21-22, at a closed session, was sentenced to ten years in the camps with disenfranchisement for five years. Nothing more is known about her.

Nina Andreyevna Pyashinina was born in 1915 in the village of Nizhne-Bruslanovka, Lebedyan uyezd, Ryazan province, where she lived as a free peasant. She joined an illegal community of True Orthodox Christians in Kuiman. On July 1, 1941 she was arrested for being "an active participant in a counter-revolutionary organization of churchmen", and on September 21 was sentenced to death. On November 25 she was shot.

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Another of Bishop Varus' parishioners was **Sergius Stepanovich Denisov**. Alevtina Vladimirovna Belgorodskaya writes: "Sergius Stepanovich was in prison for belonging to the true Tikhonite Church. They gave him ten years. After some time a 'godfather' summoned him for a conversation.

"Sergius Stepanovich, we know that you are a church person, you know the services and the typicon. Now (this took place after the war) there has been a decision to open some churches, but there are not enough priests. If you agree to serve, we will release you."

"Citizen boss, tell me first, is the Church in which I will be serving united with the authorities?"

"What do you mean, "united"?"

"Then are the authorities united with Christ?"

"He laughed and said: 'No.'

"Well then we can't be united with you, you're God-fighters.'

"Everything's clear with you. Go, sit out your term.'

"He sat it out, emerged with his four sons and lived to be 90, without once being united with the authorities or crossing the threshold of the sergianist church. He lived a special, different life, even refusing to have a Soviet passport. Although he said: 'We don't go against the authorities, but against the rulers of this age. We are for God.'

"During another interrogation the investigator said to Sergius Stepanovich:

"Sergius Stepanovich, you are a Soviet person, and you must help us.'

"No, citizen boss, I am not a Soviet person. If I were Soviet, I would not be in your prison here.'

"Well, alright, but still, you're a citizen of our country?"

"No, I'm not a citizen of your country, I am a citizen of heaven.'

"Get out of here!" shouted the boss.

"Dyedushka Sergius (Sergius Stepanovich) told me something else. The incident took place in prison again. He was sitting in a cell. The day before he had received a parcel from believers. The parcels were distributed by an escort who had the fear of God and therefore sympathised with those in prison for their faith and helped them. He quietly whispered to Denisov that a parcel had arrived. For if he had declared it at the morning roll-call, the young children or the slightly older criminals would have caught the lucky man. In short, there was little chance that even half of the parcel would arrive at its destination. Seryozha climbed up to his place and began to look carefully through the contents. Finally he found it: in the middle of a little bag with some buckwheat he carefully pulled out a silk sachet. The Reserved Gifts! In the last letter he had been told that they would be in the parcel. His confession was on its way to batyushka, also by letter. Having received the Gifts, Sergius

Stepanovich stood in the corner with his face to the wall, prayed for a while and... consumed them! Suddenly an orderly who used to clean the barracks came up to him and asked:

"Sergius Stepanovich, is this a dream or did I see it with my own eyes? When you were praying, some kind of fire suddenly rained down on you, just like tongues. I was really astonished - some kind of fire...!"

"Sergius Stepanovich then guessed that it was the Gifts that he had received. I was told this incident by Sergius Stepanovich himself.

"Sergius Stepanovich was born in 1894 in Lipetsk district. He fought in the First World War and was wounded. When his youngest, fourth son George was two years old, his wife died. The old woman who sometimes came and helped with the housework said to him:

"'You should marry.'"

"'I don't want to hear those words again,' said Dyadya Seryozha. And he himself raised his children. He cleaned, prepared the food, taught them piety and the Christian life, accustomed them to service.

"Sergius Stepanovich, like other Catacomb Christians, only went to Orthodox churches, and did not go to churches subject to the renovationists, among whom was Metropolitan Sergius (Stragorodsky). As much as possible, Sergius Stepanovich went to the local church, but then they closed and destroyed the church and took the crosses from the roof. Having forcibly gathered the whole of the local population, they took one cross on Palm Sunday, and the second - at Pascha. They broke up the bell; for half a day they beat it, first it rang, then it tinkled, as if it were dying. The communists kept chicken dung in the church for fertilizer, they collected it from all the neighbouring villages.

"Later, when they destroyed the church, in 1937, one party member called Victor went onto the ambon and mockingly said:

"'Blessed is the kingdom...'"

"Then he drowned.

"Sergius Stepanovich began to go to the Lipetsk monastery, where Vladyka Varus served. Gradually all the non-renovationist priests were rounded up. Sensing that his arrest was imminent, Vladyka Varus blessed Sergius Stepanovich, Andrew and Alexander to take up the word of confession, saying:

"You must take our place, brothers, because simple people are less noticeable, while priests are immediately arrested.'

A year later, Vladyka Varus was arrested, and they began their missionary work, explaining to the believers what path they should follow in that evil time. Gradually a community was formed around Sergius Stepanovich in the village of Don-Izbishchi. He was like the warden, he kept the addresses of many Catacomb Christians, and he would say who must help whom. He was not a priest, but on feasts, in spite of the difficulties of the journey, many people came to him to pray and receive advice and be strengthened in spirit. Up to 200 people would gather and pray at night."

Sergius Stepanovich's son **Gregory** describes their life: "There was already no church to go to because the priests were renovationists. We began to gather in our homes and pray. We didn't go to the elections - that was a sin, and they didn't let us go to school because they taught atheism instead of the Law of God. We didn't go into the army because there was no point defending the atheists. We went to prison. We were arrested. Many preachers who had been blessed by Vladyka Varus were shot. And so we were without constant links with Orthodox bishops and priests until 1954, when we met Fr. Michael Rozhdestvensky in camp.

"In 1936 our relative and neighbour came to us and said:

"Sergius Stepanovich, get away, they've come from Ryazan to arrest you.'

"My father went to another village. They came in the evening. They arrested one brother from the fields, while he was pasturing the cattle, and the second in the evening, after work. They condemned them for struggling against Soviet power and said to them:

"Patriarch Tikhon was an antisoviet, and John of Kronstadt was also against communism, and you are with them.'

"They were condemned to be shot.... But my father was in hiding from the authorities from 1936 until his arrest in 1944. There was a hole under the stove and he hid in it if any stranger arrived.

"In 1942 they came again to make a search. They knocked, we were all sleeping. Father hid under the stove. They began the search. The children of the executed brothers were living in our house with their mothers. The NKVD man came up to my little brother as he was sleeping, shook him and said:

"Get up, behold, the Bridegroom cometh at midnight, Christ has arrived.'

"Then he began to throw down the icons. He kept on throwing them down, and broke the lampadas. The brothers' wives, **Tatiana and Euphrosyne**, were arrested and later shot, while their little children remained, crying. In the morning they came to take the icons, but we managed to hide a good icon of St. Nicholas on the roof so that they didn't find it. And so we prayed with this single icon. We would take it out, pray and again hide it. That same night they took my father's sister, she had two girls. They got up, and their mother was gone. When the NKVD agents left us, father said:

"'We must go to my sister.'

"The girls were there, locked up in the house, crying. We took them, too, to our house, which became like a children's home.

"The young people in the village were stirred up against us, they came and broke our windows. We were even forced to fill up the windows with bricks. It was the same in other villages. If you had to find a believer, then you looked for windows blocked up with bricks - that meant they were believers. Once the young people came to our house and began to throw everything out and break it, but then they calmed down and left. They dug trenches round our house. They said:

"'This is collective Soviet land, and you don't have the right to go here.'

"Well, we laid down planks and walked on the planks. Then they began to stop giving us anything in the shop. Then, one Saturday night just before the war, my brother shouted. Papa asked:

"'What's the matter?'

"He said: 'Just now it was as if I was standing in a church, and Nicholas the Man of God threw a sword among the people and the sword fell and began to thunder.'

"Father wondered: what could this mean? Probably, there would be war. And he was right...

"Well, the war came, and we had some alleviation. They gave us ration cards for flour. When the Germans began to smash the communists, their wives began to ask for crosses. More people came to the faith during the war. They sent us a letter from Metropolitan Sergius (Stragorodsky), he wrote that we had to defend our homeland. Well, this was dictated to him.

"Then they came at Christmas and began to make a search. They found the 'burial place' under the stove where father had been hiding. He was not there that time, he was in another place. They said to my brother Peter:

"Get ready.'

"They wanted to torture him to find out where his father was hiding. They took him and went into a village where some bootleggers were having a drink. They gave my brother to an old man to guard, but he fell asleep, and my brother immediately crossed the River Don to another village where our believers were. Then the colonel gave his men a rocket.

"Well, then came my turn. They took me. If some sorrow is about to happen, my heart always beats, and I cry. And now some kind of melancholy took hold of me, and sure enough, we woke up in the morning, read the prayers and were beginning to read an akathist when there was suddenly a knock at the door. We opened up, and three people came in: the president of the village soviet and two commissioners.

"Well,' they said, 'How are you? Who's offending you?'

"And they themselves began to make a note of the icons. Then they called me to arrest me, but my brothers pushed me, saying: 'Run'. So I rushed off down the hill, and they fired at me. I ran about five kilometres, sailed across the river in a boat, and ran to the house of my female relative. But they took my brothers off to a children's home. I went to live with my father, who was hiding with some people. In 1944, at the end of the war, they exiled all the believers from Lipetsk and Ryazan regions, and gathered them at Lebedyanka station. They took the people out of their houses at five in the morning, they gathered up to 5000. They were praying and reading akathists on the station. As for us, it was just before my father was rounded up. We were hiding in the 'burial place'. We sat and watched as the next day was dawning. Suddenly a friend of mine from the village of Beredikhino, **Sergius Malkhov**, who later became a Catacomb **priest** and has recently died, climbed down into our 'burial place', which he knew about, and said:

"Come out, they've already taken them all away.'

"We climbed out. Then we went to live in another place, with the Pryadikhins in Orel region. At first we lived in a garret, but in the winter we moved to a pigsty. There was one piglet there and seven people. The president of the collective farm found us there and arrested us. The people gathered and bawled at us as if we were wild animals. We were taken away to prison in Orel. There were ten people in the cell, including priests. They began to interrogate me, then they released me because I was an adolescent. But the others were put on trial. The investigator said:

"Well, say goodbye to your father.'

"Papa began to weep, and said:

"'Pray to God, son.'

"They gave all of them ten years, according to article 58-10. They were sent off to cut timber. I went to a relative, there they had also begun to pray in secret. A nun and an elderly priest came, and they prayed with us.

"In 1947 I was arrested. The investigator said:

"'Look, you're a pilgrim, a sectarian, you don't go to church, we're going to condemn you.'

"When they condemned me for the first and second time, they showed me a journal of the Moscow Patriarchate. Look, they said, Metropolitan Sergius recognises Soviet power. They condemned me and fifteen other people from our community. We were accused of religious agitation and of being against Soviet power. The defence counsel asked grandfather Basil:

"'Look, you, Basil Mikhailovich, have named John of Kronstadt, and you spoke about some kind of beasts which came out of the sea?'

"He said: 'I will not bow down to beasts like Karl Marx, Lenin and Stalin.'

"After a consultation the procurator said that **Basil Mikhailovich** should be shot, but they gave him 25 years, and me - 8 years. They also gave many years to the others, but one of them said:

"'I'm not with them.'

"They asked him: 'Are you for Christ?'

"But he said: 'No. I ask for forgiveness.'

"Well, they still gave him 8 years, for God is not mocked.

"We were sent off in convoy. But my father had already been taken to Abez. When Papa was being taken in the convoy he prayed and crossed himself. And **Priest Michael Rozhdestvensky**, on seeing him, said:

"'I am a priest.'

"The Lord counted him worthy to be with him in the camp, and then we were looked after by him in freedom. Fr. Michael also said:

"It is wrong to go to the Soviet church because they have signed the declaration.'

"Fr. John from St. Petersburg was also in prison with us, then a True Orthodox priest from Ufa. He was **Hieromonk Mark**, he is already dead.

"Later, in freedom, we also had **Hieromonk Elias** (Kuznetsov), we went to him. In the city of Bogulma. Then the Tatars beat him up badly, and Fr. Michael went to give him Holy Unction. When I was in camp in Vorkuta, **Hieromonk Eugene** (Ushakov) was there. He was given five days in the punishment cell for confessing the Trinity there in the camp, and I was given five days in the punishment cell for not going to work on feast days... **Nicholas Agathonych** had his beard forcibly shorn off by soldiers; in accordance with Orthodox custom, he had refused to shave it. When Stalin died, the mine boss began to weep, but the prisoners shouted: 'Hurrah! Hurrah!' My father was released in 1954, and I - after that. I found my father in Unta (Komi), he was in exile there. We went to live with relatives. Very quietly, links between the surviving Catacomb batyushkas began to be established. We were looked after by **Fr. Ignatius** in Voronezh; some of his nuns live there now. **Fr. Nicetas** was in Tambov. There was another **Fr. Nicetas** in Kharkov. We sent our confessions to Fr. Michael. A nun went to him, and he sent back the Gifts. Fr. Nicetas of Kharkov sent the Gifts into the camp. He said:

"Commune on such-and-such a feast, and I will read the prayers of absolution here.'

"Fr. Michael Rozhdestvensky said to us:

"'While I am alive, stay with me, but then, if the Lord prolongs the time, He will send you an Orthodox priest.'

Fr. Michael said about our life before we met him:

"'Your podvig was very good, like a monk's. There was love. Only you didn't have enough priests.'

"He also said:

"'There, in the Soviet church, you will perish, but here you will be saved, because he who goes to the Soviet church from ignorance may perhaps receive grace, but he who knowingly receives communion will receive it to his condemnation. But not all those there will perish, and not all those here will be saved. At the judgement our works and our love will be examined.'

"In the 60s a commissioner came and offered me to become a deacon in the Soviet church. But of course I did not go."

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Other Catacomb Christians of Lipetsk province who suffered for the faith, being accused of "participation in the anti-Soviet church group, 'The True Orthodox Christians'", included:

Nun Claudia (Alexandrovna Zhidkova). She was born in 1885 in Lebedyan, Tambov province, and served in the Troyekurovo Dimitrievsky Ilarionovsky women's monastery in the village of Troyekurovo, Ryazan (now Lipetsk) province. In 1932 she was arrested in Lebedyan, and on August 7 was sentenced in accordance with articles 58-10 part 2 and 58-11, she was to three years' exile in the north. Hers was part of "The Case of the Nuns of the Troyekurovo Dimitrievsky Ilarionovsky monastery, Lipetsk province, 1932". Nothing more is known about her.

Nun Catherine (Ignatyevna Kulikova). She was born in 1887 in Pushkaro-Zadonskaya sloboda, Lebedyan uyezd, Tambov province. She was arrested in her native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Tikhon Vasilyevich Sukhinin. He was born in 1894 in the village of Dubovoye, Kolybelsky region, Ryazan province. He was arrested in his native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' imprisonment. Nothing more is known about him.

Semyon Alexeyevich Lopukhov and Demetrius Semyonovich Lopukhov, who were perhaps father and son. Semyon Alexeyevich was born in 1890 in the village of Sergievka, Zadonsk uyezd, Voronezh province, and Demetrius Semyonovich in 1923 in the same village. They were sentenced in accordance with article 58-10 to twenty-five years' imprisonment. Nothing more is known about them.

Maria Petrovna Nosova. She was born in 1901 in the village of Romanovo, Lebedyan uyezd, Lipetsk province, and was sentenced in accordance with article 58-10 to eight years in prison. Nothing more is known about her.

Matrona Ivanovna Pronina. She was born in 1902 in the village of Telezhenka, Trubetchino region, Ryazan province. She was arrested in Telezhenka, and in accordance with articles 58-10 part 2 and 58-11, was sentenced to ten years' imprisonment. Nothing more is known about her.

Anna Akimovna Pronina. She was born in 1923 in the village of Telezhenka, Trubetchino region, Ryazan province. She was arrested in Telezhenka, and on October 7, 1944, in accordance with articles 58-10 part 2 and 58-11, was sentenced to three years' imprisonment. She was arrested again in 1947, and on January 9, in accordance with the same articles, was sentenced to ten years in prison. Nothing more is known about her.

Maria Konstantinovna Ignatkina was born in 1927 in the village of Telezhenka into a peasant family. She lived there as a free peasant. She passed into an illegal position, declining from work on the labour front. In April, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to three years in the camps. Nothing more is known about her.

Maria Grigoryevna Kobelkova. She was born in 1908 in the village of Karpovka, Lev Tolstoy region, Lipetsk province. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' imprisonment. Nothing more is known about her.

Darya Ilyinichna Inshakova. She was born in 1977 in the village of Bruslanovo, Lebedyan uyezd, Tambov province. She was arrested in Lebedyan and was sentenced in accordance with articles 58-10 part 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Eudocia Grigoryevna Kobelkova. She was born in 1932 in the village of Bigildino, Dankovsky uyezd, Lipetsk province. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment. Nothing more is known about her.

Valentina Ivanovna Medvedeva. She was born in 1922 in the village of Zamatynye, Lebedyan region, Lipetsk province, and went to live in the village of Privolye in the same region. She was sentenced in accordance with articles 58-10 part 2 and 58-11 to exile in Krasnoyarsk region. Nothing more is known about her.

Maria Andreyevna Isayeva was born in 1896 in the village of Pavlovskoye, Lebedyan uyezd, Ryazan province. She was arrested in her native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment. Nothing more is known about her.

Olga Semyonovna Isayeva was born in 1926 in the village of Pavlovskoye, Lebedyan uyezd, Lipetsk province. She was arrested in her native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to seven years' imprisonment. Nothing more is known about her.

Theodosia Borisovna Zhikhareva. She was born in 1886 in the village of Poroy, Dobrovsky region, Lipetsk province, and was a single peasant. She was arrested in her native village for refusing to go out to work at Pascha, and was sentenced in accordance with article 58-10 part 2 to eight years' imprisonment. She was sent to the camps, where she was arrested again in 1943 and shot.

Maria Gavrilovna Ilyina was born in 1905 in the village of Paroy, Trubetchino uyezd, Ryazan province into a peasant family. She was a collective farmer. There were three children in the family. In 1941 she left the collective farm, refused to submit to the laws and did not allow her children to go to school. In 1944 she was sentenced to six months in the camps for not going out to work. Secret prayer meetings were arranged in her house. On March 24, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years in the camps. Nothing more is known about her.

Olga Nikolayevna Ilyina was born in 1924 in Paroy into a peasant family. She went into an illegal position, declining from work on the labour front. On March 19, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years' exile. Nothing more is known about her.

Lyubov Sergeevna Panova. She was born in 1926 in the village of Nikolskoye, Dankovsky uyezd, Ryazan province. She was sentenced in accordance with articles 58-10 and 58-11 to ten years' imprisonment. Nothing more is known about her.

Eudocia Ivanovna Pechenkina. She was born in 1917 in the village of Mokroye, Trubetchino region, Ryazan province and sentenced in accordance with article 58-10 part 2 to ten years' imprisonment. Nothing more is known about her.

Maria Ivanovna Pechenkina. She was born in 1920 in the village of Mokroye and sentenced in accordance with article 58-10 part 2 to ten years' imprisonment. Nothing more is known about her.

Maria Kuzminichna Mironova. She was born in 1924 in the village of Lubna, Trubetchino region, Ryazan province. She was arrested in Lubna and sentenced in accordance with articles 58-10 part 2 and 58-11 to ten years in prison. Nothing more is known about her.

Anna Petrovna Knutova. She was born in 1908 in the village of Romanovo, Lebedyan uyezd. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment. Nothing more is known about her.

Martha Nikitova Pobezhimova. She was born in 1882 in the village of Troitskoye, Borinsky region, Central Black Earth province. She was arrested in her native village and was sentenced to three years in exile in the north. Nothing more is known about her.

Eudocia Ilinichna Klevtsova. She was born in 1913 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to ten years in prison. Nothing more is known about her.

Catherine Gavrilovna Klevtsova. She was born in 1927 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to six years in prison. Nothing more is known about her.

Maria Gavrilovna Klevtsova. She was born in 1925 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to ten years in prison. Nothing more is known about her.

Nadezhda Gavrilovna Klevtsova. She was born in 1922 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to eight years in prison. Nothing more is known about her.

Pelagia Fominichna Yefanova. She was born in 1911 in the village of Znamenka, Izmailovsky region, Lipetsk province, was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to ten years in prison. Nothing more is known about her.

Maura Arkhipovna Novikova was born in the village of Troitskoye, Borinsky region, Lipetsk province. At an unknown date she was condemned, and in accordance with article 58-10 was exiled for three years to the north. Nothing more is known about her.

(Sources: Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 75; Metropolitan Manuel (Lemeshevsky), Die Russischen Orthodoxen Bischöfe von 1893-1965, Erlangen, 1989, vol. VI, p. 324; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 994; V.D. Goncharov, 1995; I.F. Bugayem, "Varvarskaya aktsiya", krayevedcheskiy zhurnal Otechestvo, N 3, 1992, pp. 53-73; Igor Blinushov, "My byli obrecheny na stradaniye...", Karta, N 2, 1993; A.V. Belgorodskaya, "Potayonnaya Rossiya", Pravoslavnyaya Zhizn', N 1 (565), January, 1997, pp. 2-8; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997; "Episkopat Istinno-

Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 11; I.I. Osipova, Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, p. 282; M.V. Shkarovsky, Russkaya Pravoslavnaya Tserkov' pri Staline i Khruscheve, Moscow, 2005, p. 238; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans/; <http://www.histor-ipt-kt.org/KNIGA/lipetsk.html>)

31. HIEROMARTYR GABRIEL, BISHOP OF KLIN

Bishop Gabriel, in the world Vsevolod Vitalyevich Krasnovsky, was born on September 29, 1885 in Moscow, the son of a Moscow Protopriest. In 1899 he finished his studies at the Zaikonospasskoye theological school in Moscow, and in 1905 – at the Moscow theological seminary. In 1911 he graduated from the juridical faculty of Moscow Imperial University, and in 1916 – from the Alexandrovsky military school. From March, 1916 he served as a corporal (according to another source, as an officer) in the Tsarist army on the Romanian front. In February, 1917, after being wounded and concussed, he returned to Moscow, where from April, 1918 to March, 1919 he worked in the Moscow section of Goscontrol while studying at the Moscow theological seminary. In October, 1919 he joined the school of senior instructors of the Red Army, and in 1920 became chief clerk in the Main Administration of military-academic institutions in Moscow. In May, 1921 he was demobilized from the Red Army in the rank of senior instructor. In 1923 he was tonsured, and in August - ordained to the priesthood.

On September 13 (3), 1923 he was consecrated Bishop of Klin, a vicariate of the Moscow diocese, by Patriarch Tikhon. He was arrested on December 11, 1924 and cast into Butyrki prison. He was accused that “during services in churches he conducted anti-Soviet agitation among the believing masses, spreading false rumours about persecutions against the Church on the part of Soviet power, by which he aroused in them distrust towards the latter”. On March 14, 1925 he was convicted in accordance with article 73 but released after signing that he would not leave the city, while the investigation continued. This was “The Case of Archbishop Peter (Rudnev) and others, Moscow, 1925”. The case was stopped on May 16, 1925 for lack of evidence of a crime. On December 6, 1925, Metropolitan Peter, the patriarchal locum tenens issued a decree whereby "the temporary administration of the Moscow diocese is entrusted to a Council of Vicar Bishops", which was composed of Bishops Gabriel, Seraphim (Zvezdinsky) and Arsenius (Zhadanovsky). At the end of 1925 Bishop Gabriel was again arrested and exiled to near Theodisiya in the Crimea, but in 1927 was allowed to return to Moscow, where he temporarily administered the Moscow diocese. In April, 1927 he was again arrested and exiled for five years to Bakhchisarai in the Crimea.

Bishop Gabriel rejected the declaration of Metropolitan Sergius, being a member of the "Danilovite" (according to another source, the “Josephite”) group.

In 1928, according to one (dubious) source, he expressed, through Monk Benedict, his agreement with the decisions of the so-called “Nomadic Council” of the Catacomb Church, but refused to sign them.

According to one source, Bishop Gabriel was briefly imprisoned in Yaroslavl isolator in October, 1931.

On April 25, 1932 he was arrested in Bakhchisarai in connection with the Moscow branch of the True Orthodox Church and transferred to Moscow. On July 7 he was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and was sentenced in accordance with article 58-11 to three years in the camps. He was sent to Kazakhstan. This was part of the group case, "The Case of [Bishop Seraphim] Zvezdinsky and others, Moscow, 1932". In 1935 he was released from camp and exiled to Stary Krym, and then (from November, 1936) to Genichevsk (Zaporozhye) in the Crimea. He served in secret. On April 10, 1941 he was arrested, and on July 18 was sentenced to be shot. The sentence was carried out in Zaporozhye on August 18, 1941.

(Sources: Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 26; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 968; Bishop I., personal communication; Fr. Constantine Rovinsky, Besedy Starogo Svyashchennika, Moscow: Palomnik, 1995, p. 217; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 64; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Soboer 1928 g.", Russkoye Pravoslaviye, N 3 (7), p. 7; "Episkopat Istinno-Pravoslavnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 12-13; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 295; "Za Khrista Postradavshiye", TD-Peterburg, N 23, p. 10; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 264-265; M.V. Shkarovsky, Iosifyanstvo, St. Petersburg, 1999, p. 281; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

32. HIEROCONFESSOR BASIL, BISHOP OF KINESHMA **and those with him**

Bishop Basil, in the world Benjamin Sergeyevich Preobrazhensky, was born in 1876 in Kineshma, Kostroma province into the family of Protopriest Sergius and Matushka Paula.

In those years many of the clergy did not distance themselves from the worldly environment, and borrowed worldly tendencies and a worldly cast of mind from it. But Fr. Sergius Preobrazhensky and his wife Paula were not like those. There was nothing worldly in their home, and no objects of secular culture. After all, how could anything secular compare with the Sacred Scriptures!

Fr. Sergius did not accept in his home guests whose aim was vain talk. The whole sense and aim of earthly life for the couple was the cleansing of the mind and heart by prayer and the sacraments. And a purified heart was better able to detect the insidious traps of this world and the craftiness and evil thoughts coming from the devil. And for that reason the parents tried in every way possible to protect their children from the influence of the world, knowing how difficult it is to uproot the thorns of sin and passion once they have already grown.

Benjamin Sergeyevich was brought up from infancy in an atmosphere of prayer and spiritual exploits. Only prayer, only church services, only spiritual exploits, only true joy filled his life from early childhood. The whole structure of the life that surrounded him was similar to the monastic. Neither news, nor gossip, nor vain conversations - nothing of all this penetrated the high fence of their house, which the children were forbidden to leave. And it was a joy for the child when their house was visited by poor brothers and wanderers. On the very day of his baptism, when Benjamin was brought home from the church, an old wanderer woman arrived in their house, looked at the boy and said:

"He will be a great man."

And there were other prefigurings of his exceptional future.

His parents did not even consider the study of letters to be important, and did not make haste about it. And this absence of worldly vanity taught the boy mental concentration, so that when the time came to study, he finished Kostroma theological seminary with distinction. (One of his fellow-pupils was the future hieromartyr, **Archbishop Theodore (Pozdeyevsky)**.)

Then he entered the Kiev Theological Academy. When he was studying in the academy, Benjamin Sergeyevich began to preach in the town churches. His sermons soon became so well-known and popular that he was also invited to the villages on the patronal feasts of the village churches. In 1901 he graduated with the degree of candidate of theology.

On June 28, 1901 he was appointed a teacher of polemical theology, history and polemics against the Old Ritualist schism and local sects in the Voronezh theological seminary. Having been interested since youth in the ascetic side of the Christian struggle, he wrote a dissertation "On the Skete Paterikon", for which he was awarded the degree of master of theology.

In 1910, having acquired a good knowledge of both the ancient and the modern European languages, he went to London in order to continue his education and become more closely acquainted with European culture. He got to know the English scout movement, and listened to lectures by Bader-Powell, the founder of the scout movement.

In 1911 he was appointed teacher of foreign languages and general history in the Mirgorod men's gymnasium in Poltava province, and in 1914 – teacher of Latin language in the Petrovskaya gymnasium in Moscow.

In the same year he went on a special trip to England and spent some time at a summer scout camp. On his return, he published a book on the boy scouts, and in 1917 – a second book on the subject together with V.A. Popov. In his book, "The Russian Scout Movement", Yu.V. Kudryshov considers these two books the best of their kind. Benjamin took part in the Second All-Russian Congress of Instructors and those interested in Scouting from December 28, 1916 to 1 January, 1917.

In 1917 he graduated from a pedagogical institute.

At that point Benjamin Sergeyevich had decided to devote himself to pedagogy. However, a critical incident made him change his mind. On returning home in the summer he arranged with some friends to go on a restful trip in a boat. But for some unknown reason the boat capsized, and all those who had been sitting in it began to drown. And then Benjamin turned in prayer to the Lord, beseeching him to preserve his life and vowing to abandon secular education and devote himself to the service of the Church. He had hardly had time to utter this prayer in his mind when he saw a long, thick plank. Taking hold of it, he swam to safety. All the others who had been sailing with him drowned.

Also, towards the end of October, 1917, Benjamin was a witness of the battle for the Moscow Kremlin between the junkers and the Bolsheviks.

Shaken by these events, Benjamin Sergeyevich decided to leave Moscow and devote his life to God. He became a reader in the Ascension church in Kineshma, helping his elderly father. He founded Orthodox circles for the study of the Holy Scriptures attached to the churches of the Kineshma diocese. In 1918, the authorities issued a decree forbidding the preaching of the Law of God in schools; so the light of Christ was forcibly removed from the hearts of the children. However, Benjamin Sergeyevich began to gather the children in the Ascension church and preach the Law of God to them there. And then he became a missionary-preacher in his native land of Kineshma, going round the parishes on foot and founding circles of zealots of piety wherever he could, drawing them in by the reading and interpretation of the Word of God.

He carefully examined the parishioners of the churches in which he had to preach during church services, and chose from amongst them a strongly believing woman who had a good knowledge of the Word of God, round whom he began to collect a church circle. In this circle the Gospel was read and then interpreted. Benjamin Sergeyevich himself did some of the interpreting. Besides this, the appointed church services were read, and church chants and spiritual verses beloved by the people were sung.

It was difficult to organize these circles, but once created they gave fruit a hundredfold, educating many souls in such faithfulness and love for Christ that none of the misfortunes that came after could shake them. During the renovationist heresy these circles became unshakeable fortresses of Orthodoxy.

From September 30 to October 1, 1919, Benjamin Sergeyevich took part in the Congress of Scoutmasters of the South of Russia in Novorossiysk.

Being strict with himself and a strict fulfiller of the canons and regulations of the Church, Benjamin's father did not consider him ready for ordination to the priesthood and monasticism before he was forty. So only on July 16, 1920 was Benjamin ordained to the priesthood as a celibate; he was then 45. The ordination took place in the town of Kostroma and was performed by Archbishop Seraphim (Mescheryakov) of Kostroma. Soon after this, his father died, and Benjamin received the tonsure with the name of Basil, in honour of St. Basil the Great.

In 1921 he was arrested by the Ivanovo Cheka as having been "politically unreliable as a hostage in the days of the Kronstadt uprising".

On September 19, 1921 Fr. Basil was consecrated as Bishop of Kineshma, a vicariate of the diocese of Kostroma. Archbishop Seraphim of Kostroma and Bishops Hierotheus (Pomerantsev) and Sebastian (Vesti) carried out the consecration. After his consecration, he redoubled his ascetic efforts. Having renounced all personal property, he settled on the edge of the town in a small

bath-house which was in the kitchen-garden of a soldier's widow, Anna Alexandrovna Rodina. The hierarch had no possessions or furniture, and he slept on the bare floor, putting a log under his head and covering himself up with some clothes. He hid his exploit from outsiders, receiving no-one in this place. Those who came met him in the chancellery, which was attached to the Ascension church.

The bath-house was a long way from the church, one had to go through the whole town, but the hierarch did not want to find a nearer place for himself, although at that time he served daily. Every morning while it was not yet light he would walk across the whole town to the church, returning home late at night. Not once was he apprehended by robbers on the street, but he meekly and lovingly gave them everything he had, and soon they began to recognize him from a distance and did not come up to him anymore.

Besides the daily church services, in which he always preached without fail, the hierarch confessed his numerous spiritual children, going round the homes of all who needed his help and word of consolation, visiting monasteries and the circles he had founded scattered throughout the uyezd.

On major feast-days the hierarch served in the cathedral, and from Thursday to Friday there were all-night vigils in the church of the Ascension. The people loved these all-night vigils which were dedicated to the memorial of the Lord's Passion, and were present at them in great numbers. They were especially beloved of the workers, many of whom lived not in the very centre of the town, but in the environs, two hours' walk from the church. They stood through the all-night vigil and it was only late at night that they got home - in the morning they were again at work. But such was the grace of these services that people did not feel tired. During the Divine service the hierarch himself read the akathist to the Passion and there was such quietness in the church at that time, as if there were not a single person there, and every word was heard in the furthest corner.

The grace-filled words of Bishop Basil's sermon pierced the hearts and drew more and more people into the churches. After his sermons many completely changed their lives. Some, following the example of the hierarch, gave their property to the poor, dedicating their lives to the service of the Lord and their neighbours.

The light of faith and grace began to reach even the unbelievers, and Jews began to come to the church so as to hear the hierarch's words about Christ the Saviour.

Whatever people might think of the Christian faith and the Orthodox Church, almost everyone felt that the hierarch's words responded to the inner demands of the soul, clearly returning life to the soul and a feeling of meaning

to life. And the authorities began to be more and more disturbed. But they found no excuse for arresting the hierarch, while his popularity amidst the people was so great that the authorities could not bring themselves to arrest him. And then they began to infiltrate people into the church whose task was to tempt the hierarch with questions during the sermon so as to confuse him.

Vladyka Basil knew that there were such people in the church, and he replied to many of their questions beforehand. Convicted in their conscience, and understanding the pointlessness of their situation, the atheists left the church without asking any questions.

Soon after his consecration Basil of Kineshma got to know his future cell-attendant, who would share with him the difficulties of exile and imprisonment. Later, in exile, Metropolitan Cyril (Smirnov) of Kazan used to say of him:

"I have seen many cell-attendants, but not one like Alexander Pavlovich. Vladyka Basil has been lucky."

Alexander Pavlovich Chumakov was born at the end of the 19th century in the village of Polka in Kostroma province in a peasant family. He had a deeply religious mother who from childhood tried to instil a love for God and the Church into the boy. When Alexander came of age, she insisted that he went to the elders in Optina desert and received their blessing for his future life. And while he was going to Optina, past the villages he knew, all the girls poured out onto the road so as to laugh at him - look at the monk, they said. And he himself went with a heavy heart and was embarrassed by these gibes.

But when Alexander came to Optina and was present at the services and heard the Optina chanting, then his heaviness disappeared in a flash. And he felt as if he were standing in the heavens.

Alexander was for two years in Optina; when the Russo-German war began he was drafted to the front.

Soon he found himself in captivity, twice he ran away and twice they caught him and imprisoned him, cruelly beating and mocking him.

In captivity, while he was carrying out forced labour, he was seen by a rich German woman who was enflamed with such a passion for him that she immediately proposed marriage to him. Alexander refused, she tried to persuade him, but her persuasion had no effect, and she began to compel him to live with her by force and threats. But the courageous warrior of Christ withstood this pressure, too. However, seeing that his life was in danger, he again fled, and this time succeeded in reaching his homeland. By this time the

war had begun to change to civil conflicts, and Alexander Pavlovich became a psalm-reader in the church of the village of Polka.

Alexander Pavlovich went to a hierarchical service in Reshensky monastery specially in order to look at an unusual hierarch. He walked beside Vladyka Basil, chanted together with him and Vladyka liked him.

"Alexander Pavlovich," he said, "come and serve as psalm-reader in the church of the Ascension."

"Alright, holy Vladyka, but first I must go to **Elder Anatolius of Optina** and receive his blessing."

"I myself used to go to Elder Anatolius," replied the hierarch, "but he's dead now."

"Then bless me, Vladyka, to be your psalm-reader," replied Alexander Pavlovich, bowing to the hierarch.

In 1922 famine broke out in the Lower Volga. Thousands died every day. In some cases the authorities took orphaned children and sent them to children's homes in other towns. Not long before Pascha they brought some of these children to Kineshma.

After the service Vladyka gave a sermon to the people, calling on them to help the starving children.

"Soon the festive days of Pascha will be with us. When you come from the feast and sit at table, remember the starving children..." said the hierarch.

After this sermon many took children into their homes. The bishop himself rented a home for the children and put five girls in it together with a nurse, a pious believer by the name of Olga Vasilyevna. He often visited them, and sometimes had to stay the night there. But on those occasions he did not change his rule, but lay on the floor in the kitchen with a log under his head.

In the summer of 1922 the heretical church movement of renovationism arose. Throughout the country the renovationists captured churches and drove out Orthodox priests and bishops whom the authorities gave over to imprisonment and death. In those parishes whose church had been seized by the renovationists Vladyka blessed the priests not to leave their flocks, but to celebrate the Liturgy in the squares of the villages. He himself gave an example of this, and after every service he delivered a sermon which hundreds and thousands of people came to listen to.

The hierarch Basil served the Liturgy with the greatest reverence; often during the proskomedia his fellow-servers saw tears flowing abundantly down his cheeks. He told one of those close to him that during the Liturgy of the Presanctified, when the choir sings: "Now the heavenly powers are with us...", he had seen with his own eyes the heavenly powers standing in front of the altar in the form of white doves.

The hierarch was both a refined ascetic and overflowing with simplicity and love in his relations with people. When he visited, the news of his arrival spread quickly, and people hurried to come and meet him, fitting themselves in where they could. Vladyka often sat on the floor, singing spiritual songs and accompanying himself on the cithara. And his sermons, discussions of the Gospel and singing were so full of simplicity and love that it seemed as if he were a spiritual pipe in the hands of God. He wished for and sought no other lot. Neither gold, nor silver, nor a place in the world - none of this did he wish for; nothing except to be a true servant of God.

None of those present wanted these discussions to end. For many their meeting with him became the guiding star leading them for the rest of their life.

Soon the Lord began to reveal to those around that He not only gave His servant grace in his sermons, but also heard and carried out his prayers and petitions.

Thus there was a girl who fell into difficult circumstances and under the instigation of the devil became more and more despondent; and things came to such a pass that she finally decided to commit suicide. Kind people brought her to the hierarch, in whom she confided her whole story. He heard her confession in silence, and in parting blessed her and kissed her on the head. At that moment her heaviness and the tormenting thoughts that had oppressed her for so long fell away.

Once a couple came to the bishop and began to complain that they had no children. They asked him to pray for them. He prayed. Soon after that a daughter was born to them.

A widow with four small children fell seriously ill with dysentery. Her condition deteriorated rapidly and finally became critical. Realizing that she was dying, the widow called the hierarch to give her the last rites. Vladyka Basil came to the house of the sick woman. The four little defenceless children surrounded their mother's deathbed. The hierarch's heart was seized with profound compassion and pity, and he began to pray fervently to the God of widows and orphans to give the woman life. After praying, he confessed her and gave her communion. And from that moment she began to get rapidly better and soon recovered completely, and she died only in deep old age.

Sometimes children came to petition for their hopelessly ill parents. Once a girl knocked at the hierarch's cell. He opened the door and recognized her. She was one of those who came to the church to learn the Law of God from him.

The whole way there she had been weeping bitterly, and when she saw him - he was her last hope - she began to weep still more. And no wonder, when her deeply beloved father was dying.

The hierarch immediately got ready and set off with her for the dying man, whom he found already in his death throes.

And the hierarch began to pray. He prayed long and fervently. Then he gave the dying man the Holy Mysteries and, leaving the rest to the will of God, departed. Immediately the illness reached crisis-point, the sick man began to improve quite rapidly and soon recovered.

In the village of Belizanets, the whole family of the churchwarden Basil P., a spiritual son of the hierarch, fell ill with typhus.

The illness dragged on, sometimes there was an improvement, sometimes a deterioration, but no final recovery. The hierarch, who was at that time in Vichuga, was informed of this.

It was a nasty autumn day, rain was falling, and night was approaching when the hierarch left the town. His journey through the rain, in the dark, along the muddy road was long and difficult. Only late at night did the bishop reach the house of the warden. He confessed the adults, gave Communion to everyone, and went on. A few days after his departure the family had recovered.

Like many true God-pleasers, the hierarch had the gift of clairvoyance.

Once he was asked to ordain a man to the priesthood.

"Let's wait a little," replied Vladyka.

The man turned out to be ill and soon went mad.

Another time a woman came to him and asked him to bless her to go on a journey.

"No," replied the hierarch, "you must now receive Holy Unction and receive Communion."

During Holy Unction she began to lose the use of her tongue, and soon died.

One woman asked Vladyka to bless her to eat once a day during Great Lent.

"No, I don't bless you to do this, eat twice a day, otherwise you won't make it to Pascha."

It turned out that at the beginning of Great Lent both her daughters-in-law fell ill. Their recoveries were short-lived - and she had to look after not only the sick women, but also their children and their livestock. She hardly had the strength to manage.

The hierarch did not serve long in his see, one year and eight months in all, and on May 10, 1923 he was arrested in Kineshma and exiled for two years to Ust-Kol in Zyryansk region, Komi SSR, where there were four bishops and two metropolitans at that time. One of them, **Metropolitan Cyril of Kazan**, gave Bishop Basil his hierarchical vestments. He carefully looked after them, and before his death gave the blessing for them to be cut up and distributed to his spiritual children as sacred objects.

Six hierarchs assembled with some exiled priests who had come for the service in a small hut in the taiga. After the service a hierarch gave a sermon. By common consent, the hierarch Basil of Kineshma was inferior only to Metropolitan Cyril of Kazan in the grace-filled strength and depth of his sermons.

Soon Vladyka Basil's cell-attendant came voluntarily to share with him the bitterness of exile.

On May 19, 1925, his term of exile came to end and he returned to Kineshma. His spiritual children began to come to him, gathering together in small groups in the Ascension church. Here he confessed them after the evening service. The confessions lasted well into the night - many unresolved questions had accumulated, and everyone wanted to confess all his sins, down to the smallest. The hierarch did not want to hurry them, wishing to give place to the action of God and His grace.

The hierarch did not change his routines, whether in regard to services, or to preaching, or to anything else. And the Church began to grow stronger.

Like a true pastor, Bishop Basil protected his flock from every kind of evil and error. If he learned that one of his spiritual children was thinking incorrectly, then without wasting any time he hastened to visit this person.

Not far from the town of Vichuga there lived a sick eldress by the name of Martha Lavrentyevna Smirnova. She was a great ascetic. From childhood she had led a God-pleasing life, and the last 22 years she had passed in immobility, ceaselessly giving thanks to God. For this the Lord gave her the gift of discernment, which many of those who came to her for advice profited from.

In exile Bishop Basil learned that the eldress had begun to receive people who were in heresy and were going round everywhere glorifying her as a saint.

On returning from exile, Vladyka did not change his rule and set off on foot for Vichuga, visiting the homes of his spiritual children on the way.

He arrived at the cell of the eldress in the evening. It was full of people and the hierarch asked everyone to leave so that he could remain alone with Martha Lavrentyevna and her cell-attendant.

"I want to test you," said the hierarch, "to see whether you are in spiritual deception or not. I have learned that you are visited by some people from Ivanovo who have even given you their photographs and glorify you throughout the town as a saint. And yet they are not Orthodox. If you continue to mix with them, I will exclude you from my circle."

Without hesitation the eldress agreed to stop seeing the heretics.

In the home of one of the hierarch's spiritual children, Eudocia, the oil-lamp in front of the icon began to light of itself at midnight.

"It seems that the Lord is calling me to get up and pray," she thought, not sure whether to accept this phenomenon as from God or a deception. But she had already felt the spirit of deception in her heart - you pray so much, she said to herself, that the Lord Himself lights the oil-lamp.

In order to test this phenomenon, she invited an acquaintance of hers to stay the following night. But the oil-lamp lit up in her presence, too. Then she invited another witness to stay the night with her. The same thing happened with her. At midnight the oil-lamp lit up of itself.

This finally persuaded Eudocia to accept this phenomenon as from God.

When he had heard her out, the hierarch said to her severely:

"No, this phenomenon is not from God, but from the enemy, and because you have accepted it as coming from God I am laying a penance on you - you

are not to have Communion for a year. And the oil-lamp will not light up again."

And truly, from that day the oil-lamp did not light up.

On Christmas Day, January 7, 1926, the authorities, worried by the revival of Church life under Bishop Basil, demanded that he leave the town. Alexander Pavlovich suggested that they go to his homeland, the village of Anapol, Kostroma province, and there wait till the difficult times were over. Vladyka agreed. Before leaving for the village he went to Vetluga and visited his sister there.

During the two weeks of the hierarch's stay with his sister, Alexander Pavlovich built a small house like the one he had lived in Kineshma. When the bishop arrived, an altar was constructed and daily services were then celebrated in it according to the typicon. He lived there as an exile, devoting the whole of his time to prayer. He served together with Alexander Pavlovich, no outsider being present since there was no Orthodox church in the vicinity.

Here Vladyka Basil lived in almost complete isolation for about half a year. Then he went to Sarov - to pray for the last time at the relics of St. Seraphim. From Sarov he returned by the beginning of the Apostles' Fast to Kineshma and immediately began to serve in the Ascension church.

He had served several months in all in his see when, in 1926, he was transferred to the see of Vyazniki, a vicariate of the Vladimir diocese, as temporary administrator. He served for half a year in Vyazniki, until June, 1927, when he was expelled to Kostroma.

According to one (dubious) source it was in this period that he signed the decisions of the so-called "Nomadic Council" of the Catacomb Church, which took place between March and August, 1928.

After staying in Kostroma for some months, he returned to Kineshma in August, 1928. However, after only a month, in September, 1928, he was arrested in connection with the Kineshma branch of the True Orthodox Church. If until that time it had been difficult to find a "lawful" way of sentencing the hierarch to prison, now the publication of the declaration of Metropolitan Sergius (Stragorodsky) gave the authorities ample excuse for persecuting the Orthodox. Bishops, priests and laymen were now arrested in their thousands and sent to prison, where hunger, cold, forced labour and death awaited them. Bishop Basil rejected the declaration, and on November 19, 1928 (or February or March, 1929) was sentenced to three years in exile. Together with him they arrested the priest of the Ascension church, **Fr. Nicholas Panov**, and **Catherine Alexandrovna Knishek**.

The bishop was sent to prison in Ivanovo-Voznesenk, and in February or March, 1929 was taken under convoy to the small taiga hamlet of Malorechka, twenty-five kilometres from the district town of Taborovo, Sverdlovsk province.

Here, too, Alexander Pavlovich shared all the difficulties of exile with the hierarch. The two of them set up an altar in the little house, the hierarch consecrated it, and they celebrated Divine services there every day.

Prayer, Divine services and heavy work in the woods - all this was like the strictest form of skete life. Life was poor, and Alexander Pavlovich earned some extra by making wooden wash-tubs and catching fish.

They conversed little with each other. Sometimes they had a kind of break for an hour, and they sat amidst the woods in the fading twilight. Fish splashed in the dark waters of a little river. A bonfire burned, lighting up the concentrated face of the hierarch, whose soul was totally immersed in prayer. The gloom of the woods wrapped them round every more closely, and it was then that Alexander Pavlovich wanted to strike up a conversation with the hierarch, to ask him something, but on looking at Vladyka, he decided not to trouble him.

According to Nicholas Balashov, in 1931 Bishop Basil was again given the choice: accept the declaration or go to prison. He refused, and was subjected to tortures.

In 1931, in a brochure called Ryasniki and published by the local section of the militant atheists in Ivanovo, the following was written about Bishop Basil's followers: "Among the Old Tikhonites of our region there is a branch of the so-called Basilites. They received this name after the name of the founder of this group, Bishop Basil (Preobrazhensky). We already know that this ryasnik was in the group of Ryashentsev. The Basilite programme differs in no way from the programme of the Old Tikhonites, but this group is distinguished by its activism. In those places where the priests belong to the sergianists, the Basilites leave the membership of the religious communities, cease to go to the church and organize house prayer-centres, giving as the reason for their departure the fact that the priests have changed their stripes and forgotten the true God. 'Once I went into the church,' says the profiteer Mazina, leader of the group, 'and I felt a pang in my heart, my head went dim and a voice told me to leave and pray at home' (village of Semenovskoye, Kineshma district)."

Three years passed in isolation, prayer and work, and the fourth was already coming to an end. The hierarch's thoughts began to incline towards the idea of staying forever there, where they had acquired a desert.

But it turned out that it was impossible to choose exile voluntarily. He only decided to ask the local authorities for permission to stay when they themselves had begun to demand his departure.

"Give us permission to stay," he asked.

"No, you can't stay here. Leave. You can go to any town except the forbidden ones."

"I must think about it," said the hierarch and went out into the street where his cell-attendant was waiting for him:

"Well, Alexander Pavlovich, where shall we go?"

"I'm not the one who gives the orders, holy Vladyka, you choose."

The hierarch pondered. But where, where were they to go? What place of exile should he choose? Desolate Sarov... Diveyevo... Optina desert. Alexander Pavlovich often used to tell the hierarch about his stay in Optina, and he loved listening to stories about the monastery so beloved by the Russian people. He loved to hear about the obediences Alexander Pavlovich had to labour in.

"Tell me, where was the baker Photius from - the one you helped in Optina?"

"From Orel."

"Well that's fine then - let's go to Photius' homeland."

They lived for in Orel from September, 1932 to March 31, 1933, when they were summoned by the NKVD. During interrogation, Vladyka said that Soviet power was a temporary power, while he did not believe in the idea of the construction of socialism-communism. The struggle against religion was allowed by God in order to test the moral-religious life of the people. In this period of trial there would undoubtedly be a schism between the believers and the unbelievers. Moreover, the believers might turn out to be in the minority. However, in spite of everything the Church would conquer and the gates of hell would not prevail against her.

The Bolsheviki demanded that they leave the town.

"Where shall we go?" asked the hierarch.

"Go to Kineshma."

For the last time the hierarch entered his native diocese, where he had sown so many good seeds. Although physically separated from his flock, he had never been separated from it spiritually, and by prior agreement they even prayed at the same time.

It was the last time that Vladyka Basil beheld his native town, because immediately after his arrival he and his cell-attendant were thrown into prison and brought to trial in connection with the Kineshma branch of the True Orthodox Church.

This time it was the atheists' intention to kill them. But the Lord judged otherwise. The schoolchildren who had been called to the trial to witness against Vladyka Basil and his cell-mate refused to give evidence, saying that they did not know the men in the dock and were seeing them for the first time. After the failure of the prosecution, the judge sentenced Bishop Basil and his cell-attendant to five years in a hard labour camp for "creating a net of counter-revolutionary circles whose aim was the anti-Soviet education of the religious masses and the overthrow of the existing order".

This was in July, 1933. He served his term not far from the town of Rybinsk, in a camp whose inmates worked on the construction of a canal. Alexander Pavlovich was exiled to the vicinity of Murmansk.

Some priests who were summoned for interrogation after him were told by the torturers: "That Preobrazhensky is not like you, he's straight, he's not for turning, while you are for us to our face and against us behind our backs."

In January, 1938, Vladyka Basil settled in Rybinsk, and then, after a short period, he moved to the village of Kotovo, near Uglich, where he had the intention of ending his days. At the invitation of the choir director of the church in Kotovo, he went to live with her, serving in a church secretly constructed in a bath-house in a kitchen-garden. Soon a circle was formed in the village.

In 1943 the metropolitan of Yaroslavl offered him a see.

"I don't recognize Sergius as Orthodox," wrote Basil to him in reply. "And I ask you not to offer me any other sees, because I am old and too worn out by exiles."

The metropolitan promised.

But the very thought that a hierarch who was faithful to God and His Holy Church was still at liberty terrified the torturers, and on November 5, 1943, three months after this correspondence, Vladyka Basil was again arrested, in Kotovo.

From November 7, 1943 to January, 1944 Bishop Basil was in the inner prison of the NKVD in Yaroslavl. Although he had heart problems and the doctor said he should go to hospital, he was subjected to constant interrogations and tortures. On January 26 he was taken, scarcely alive, to the inner prison of the NKVD in Moscow. On July 13, 1944 he was transferred to the Butyrki prison.

In the same month he was sentenced to five years' exile in Krasnoyarsk district, and was sent under convoy, first to prison in Krasnoyarsk, and from there to the remote village of Birilyussi. The little Siberian village was in a remote area surrounded by boundless woods and a network of rivers. The young people had already been deeply corrupted by atheism and made cruel by the war. Even young children became savage in the surrounding cruelty. For a long time the bishop was not able to find a suitable flat for himself, and finally he settled in the house of a widow who had three young children. When he was praying, they used to gather little balls of horse manure and throw them at him, saying:

"There you are, granddad, eat."

Soon the Lord gave him some alleviation from his sufferings: some believing women found another flat for him. The landlady was single, and an exiled nun was living with her at the time.

In Birilyussi Vladyka suffered a partial paralysis, and it was now difficult for him to walk and he needed nursing.

The war was coming to an end, and the authorities were establishing a concordat with the Church whereby from the Church was demanded everything while the authorities promised in exchange not to kill bishops and priests or subject them to imprisonment, and to open a certain number of churches and seminaries. Once again the authorities tried to compel Vladyka Basil to recognize Sergius' Synod.

"You know why you're in exile. Recognize the Synod and we will immediately free you and take you by air to Moscow, where you will be treated and will be able to live."

The hierarch refused.

"Then stay where you are, we have no right to let you go."

Seeing that the bishop was seriously ill, the believing women asked the local bishop to send a priest with the Holy Gifts. This was done. But Vladyka refused to receive communion from the sergianist priest.

At Pascha, 1945, he wrote to one of his spiritual daughters, congratulating her on the feast and saying: "My child! Once more I congratulate you on the feast. Christ is risen indeed!... I met Pascha very well. The Lord has blessed me with all good things - all your wishes were fulfilled. Glory to the Creator for His mercies and kindnesses.

"... My child! Do not be upset, everything is in the will of God, I have already reached the term of human life, 70 years, and from now on life has little of interest to offer me. Of one thing I am certain, that I will not last five years in Birilyussi. I am not frightened of death. I would like to die surrounded by children and relatives, so that I can talk with and bless them all. Or at least have one person who is close to me by my side, someone to whom I can entrust my will and instructions with regard to my burial.

"Alas! There is not one such person. Complete isolation is a heavy burden. I am being treated, I am taking iodine, but I received the most precious medicine on Great Thursday. I thank the Maker for all these joys and consolation. I am choking with a cough, it's difficult to breathe, I lie down most of the time. But I shouldn't lie down too much. Still, complete immobility helps my breathing, I can inhale with my whole chest.

"... Farewell, my child! Don't be downcast that I'm too tired to go on writing. Be healthy. Entrust yourself entirely to the will of God. Bow your head and say: Thy will be done. Pray. I believe in the prayers of children, they often help me. You will find consolation in prayer. I wish you good health and a long and happy life.

"Bishop Basil of Kineshma, who sincerely loves you.

"Send my greetings and best wishes to the children. I ask forgiveness of all and bow to the earth."

At the same time, in spring, 1945, he wrote to Alexander Pavlovich, inviting him to come. Alexander Pavlovich replied that he would come when the haymaking was over.

But the hierarch knew that he would not live to the autumn.

However, Alexander Pavlovich did not hasten to come, and when he did arrive the hierarch was already dead.

Shortly before his death, Bishop Basil asked the nun who was living with his landlady to read the canon for the departing of the soul. Having read the canon, she began to read the final prayer. The hierarch listened attentively, and when the prayer was over said "Amen" in a firm voice and quietly passed

away. He died on July 31 / August 13, 1945 (according to another source, August 18, 1947).

When the news of his death came to his spiritual children, by common agreement of those close to him the funeral service was performed in another place by the hierarch's spiritual son, **Hieromonk Benedict** of Lukhsky monastery, who was living in hiding at that time near Kineshma.

Some sermons have been preserved from Basil of Kineshma's writings, as well as most of his "Conversations on the Gospel according to Mark", in which one can clearly hear the voice of the great preacher converting the hearts of thousands of people to Christ.

In July, 1993 the holy relics of St. Basil of Kineshma were translated to the women's monastery of the Entrance of the Mother of God into the Temple in Ivanovo. In August the hierarchy of the Moscow Patriarchate glorified the bishop who had rejected them all his life. A part of his relics are now to be found in the cathedral in Kineshma.

*

Among Bishop Basil's spiritual children who suffered for the faith were:

Hieromonk Damascene (Zhabinsky). In 1923 he was living in the Zyryansk region (in Iskar, a suburb of Ust-Sysolsk) as the cell-attendant of Bishop Athanasius (Sakharov), having decided voluntarily to share his fate. Until 1935 he lived in the city of Vladimir, and from 1935 to 1943 in Rybinsk. He served in secret together with Bishop Basil in Kotovo until his arrest on November 5, 1943 on the charge of "belonging to 'the True Orthodox Church', anti-Soviet activity, and the organization of a house church". In the 1950s he lived in Ust-Sysolsk. On April 18, 1955 he died suddenly in Rybinsk.

Priest Nicholas Sergeyevich Zhitnikov. He was born in Pereyaslavl-Zalessky, Vladimir province in 1884, and in 1912 was ordained to the priesthood. From 1912 to 1919 he served in the church of the village of Polpygino, Seredsky uyezd, Ivanovo province. Fr. Nicholas was friendly with Patriarch Tikhon, Bishop Basil, Eldress Maria Lavrentyevna and especially with Blessed Maximus Ivanovich, of whose righteous death he was a witness. From 1922 he was serving in the church of the Meeting of the Lord in Kineshma, and was the dean of the city churches. When Bishop Basil was exiled from Kineshma, he blessed his spiritual children to go only to the church of Fr. Nicholas. However, in 1929 Fr. Nicholas was arrested in connection with the case of Bishop Basil. In 1937 he was again arrested and shot in the city of Ivanovo.

Priest Nicholas Ivanovich Panov. He was born in 1884 in the village of Khemilovo, Shishkinskaya volost, Kostroma province, and was serving in the Resurrection church in Kineshma. In July, 1928 he was summoned to the GPU and offered the position of an informer. He categorically refused, saying that this would be to betray the Orthodox Faith, for the sake of which he was ready to suffer any torments. Soon after this, on October 12, Fr. Nicholas was arrested together with Bishop Basil and sentenced to three years in exile. During the interrogations he behaved courageously and did not recognize his guilt. His exile in Siberia began in March, 1929. In 1933 he returned to Kineshma and worked as a street warden, carrying out needs in private homes. Within a year he was arrested again and sentenced to five years in the camps, in the Rybinsk colony in Rybinsk. In 1927 he died from hunger and over-work.

Priest Sergius Nikolayevich Yaroslavsky. He was born in 1899 in the village of Ilyinskoye, Uglich uyezd, Yaroslavl province, and served in the village of Arkhangelskoye, Uglich region. On November 29, 1929 he was arrested in Ilyinskoye, and on January 3, 1930 was sentenced in accordance with article 58-10 to imprisonment in Dmitlag, Rybinsk, where they were building a canal. In the camp he met Bishop Basil. After his release he returned to Uglich, serving in the churches there. He was visited often by Bishop Basil. Nothing more is known about him.

Nun Vitalia, in the world Thecla Ivanovna Kuznetsova. She lived in the Dormition monastery in Kineshma. In September, 1932 when Bishop Basil arrived in Orel after his exile, she brought him letters from his spiritual children and took back the replies. In 1933 she was arrested in connection with Bishop Basil's case and cast into prison in Kineshma. In July was convicted of being "an active follower of Bishop Preobrazhensky. She educated the members of circles in an anti-Soviet spirit, and was an illegal link between the circles and exile. She collected means to help [those] in exile." She was sentenced to five years in the camps. Nothing more is known about her.

Ivan Matveyevich Nazarov. He was born in 1872 in the village of Romanovo, Tula province into a worker's family. He studied in a church-parish school. He worked as an inspector of goods, and later was in charge of the parcels section in Kineshma. From 1921 he was a church treasurer in Kineshma. He was married to **Lyubov Grigoryevna Nazarova**. His eldest son Nicholas died when he was a student. By 1928 there were nine children in the family, of whom five were studying in school. On October 12, 1928 he was arrested in Kineshma, and on February 15, 1929 he was convicted of "keeping anti-Soviet literature" and "being in the circle of Bishop Basil (Preobrazhensky)". In accordance with article 58-10, he was exiled to Siberia for three years. He served the sentence in the village of Kuznetsovo-Vikhrevo, Tulunsky region, Irkutsk province. On July 24, 1929 Lyubov Grigoryevna

appealed for help to E.P. Peshkova and the Political Red Cross, and on August 22 appealed again. By this time a tenth child had been born to her, although only one of her ten children worked (he was an apprentice in a metal-working workshop). Nothing more is known about the family.

Catherine Alexandrovna Knishek. She was born in St. Petersburg on December 15, 1885, and finished the higher women's courses at the historico-philological faculty. From 1920 she was living in Kineshma and was drawn to the Church by the sermons of Bishop Basil. Soon she became his spiritual daughter, and, with his blessing, church warden and president of the parish council of the church of the Ascension in Kineshma. On October 12, 1928 she was arrested and imprisoned in Ivanovo. She was there for six months, and was then sentenced to three years in exile. In 1933, after returning from exile, she returned to Petrograd, where she was arrested again on April 10, 1935. Nothing more is known about her.

Maria Andreyevna Dmitreva. She was born in 1899 in the village of Ilyino, Kostroma province. In her youth she went blind and lived with her sister Elizabeth. In 1933 she was arrested in connection with the case of Bishop Basil and was cast into prison in Kineshma. In July, 1933 she was convicted of being "the deputy of Bishop Preobrazhensky in the leadership of a counter-revolutionary branch", and was sentenced to three years in the camps. During her interrogation Maria Andreyevna behaved very firmly, named nobody and signed nothing. The investigation accused her that, "being the deputy of Bishop Preobrazhensky in the leadership of the branch, she concentrated in her hands the whole anti-Soviet activity of the circles, and concentrated in her flat all the illegal correspondence and monetary help to exiles. She informed Preobrazhensky about the religio-political mood of the population, and directed all the illegal links between the circles by summoning the leaders of the circles, and was the ideological leader of the circles." On returning from the camps, she returned to Kineshma and died at the end of the 1980s, having outlived all her tormentors.

Maria Marova. She was born in 1905 in Kineshma. She was a chanter in church, and worked as a typist in the uyezd executive committee in Kineshma. In 1921, at the age of sixteen, she was arrested for refusing to work on church feasts. She was taken to court, but was acquitted. In 1933 she was arrested again for being a follower of Bishop Basil. To the questions of the investigator she replied: "I first got to know Bishop Basil in 1920, I chanted in his choir and was in a religious circle of his. I refuse to give any explanations concerning the followers of Bishop Basil. And in general I refuse to sign anything at the investigation and do not wish to explain why." Nothing more is known about her.

Victor Alexandrovich Rayevsky. He was born on February 20, 1902. In 1905 his parents moved to St. Petersburg; Victor's father, Alexander

Dmitrievich, was a painter and earned his living giving lessons in painting. Between the father and the mother, Xenia Andreyevna, a quarrel took place, and she went to Kineshma taking her daughter with her, while the son remained with his father. The father was a deeply religious man, and the son was brought up in a religious spirit.

The First World War began, and Alexander Rayevsky was called up into the army. At that time Victor was studying in a modern school in Gatchina. In 1918 news from his father stopped coming. Victor moved to his mother in Kineshma and continued his education in the sixth class of the modern school. In 1918 the authorities everywhere removed the study of the Law of God in educational institutions, and as a sign of protest the youth left school and went to work in a mill. When there arose disturbances among the workers he made a speech in front of them. For this he was arrested and sentenced to three months in prison.

At this time the future hieroconfessor, Bishop Basil of Kineshma was shining like a star from the heights of his cathedra. Victor listened to him with trembling, feeling the fire of the love of Christ burning ever more brightly in his heart. And it became ever more clear to the youth that the career that his relatives proposed to him - that of a secular painter - would be chains and captivity for his soul.

Victor went to Bishop Basil and asked his blessing to become a fool for Christ. Vladyka blessed him to begin with the feat of silence. And so, abandoning all, Victor settled in the St. Macarius women's monastery in the village of Reshma, which was on the banks of the Volga about thirty kilometres from Kineshma. Here, muzzling his feelings and his rebellious tongue, he silently worked as a groom for two years.

But no ascetic feat undertaken for Christ's sake is left without attacks from the enemy of mankind. And the devil chose to attack him through the person closest to him, his mother. On learning that her son had gone to a monastery and had taken upon himself the feat of silence and foolishness for Christ, she was very angry. She accused Bishop Basil, and demanded that he force Victor to return home.

Bishop Basil tried for a long time to dissuade her, but when she wouldn't listen he finally said to her firmly:

"He himself has chosen this path, and this is the will of God for him."

Furious, the mother went to the St. Macarius monastery. On getting out of her carriage, she did not want to enter - the very sight of the monastery and monastic clothing disturbed her so much. And when Blessed Victor came out to see her she was still more angry. She tried to persuade him to stop playing

the fool, return home and take up the career of a painter. Victor loved his mother, but he loved God more, so he said:

“If I follow this path to the end, then not only you, but the whole of our family will be in paradise. There things are eternal, here - fleeting.”

Xenia Andreyevna again tried to persuade her son to return home, but he was silent. Angrily she parted from him and left. Victor remained to finish his course. He lived in a tiny room that he shared with the sheep, sleeping on the floor. There was no door onto the street, and to prevent the sheep from wandering he blocked the passage in with logs. The entrance was so low that the priests who came to see Victor would say:

“The way to you is cramped.”

“To the Kingdom of the Heavens the entrance is still more cramped,” the blessed one would reply.

If people came to him trying to look attractive and well dressed out of vainglory, he would go round thickly covering his face and hands with soot. And in both summer and winter he went barefoot. Once during the all-night vigil on Saturday night one of the monastery novices summoned her village friends to come and have a look at the blessed one. They came, and saw Victor cutting wood. They stopped not far away and looked, instead of going to the church to pray. The blessed one did not like this. He picked up a hatchet and rushed at the girls. They rushed away from him into the church...

Soon the gift of clairvoyance began to manifest itself in the blessed one. Once Alexandra Karacheva brought him some milk and eggs, without saying from whom she had received them - she said she had been told to give them to him. The blessed one gave the name of the man who had given them to her, adding that he was a great blasphemer.

On great feasts, when the clergy went round the blessed one's cell in a cross procession, the blessed one would walk with them and publicly denounced the impure life of several inattentive nuns. And sometimes, without saying anything, he would take some soot and smear the bed of some nun and cover her cell with it. It was as if to say: there is dirt in your cell or your conscience is impure.

Sometimes when the nuns were in church he would go round their cells and if he found a feather pillow or a feather-bed, he would immediately tear it up and plunge the feathers in a barrel of water that stood next to every cell. Sometimes he would leave a note: be like me.

If he noticed that one of the nuns had put on a ring or ear-rings, he would take them away and give them to the poor. Thus once a poor peasant came to the monastery. He was intending to give his daughter away in marriage, but he had no rings or anything else to give her as a dowry. Someone advised him to go to Blessed Victor.

“Well, which ones do you like?” asked the blessed one, laying out various adornments in front of him.

The peasant chose what he needed, and Blessed Victor began to wrap it up. Then the peasant asked:

“How much will that cost?”

“Five ‘Save, O Lord’s’, three big ones and two small ones,” replied the blessed one.

Not long before the closure of the monastery he began swearing, using the most vulgar words. He went around the monastery swearing. Or one of the nuns would ask him about something, and he would swear instead of replying. They began to be upset by this, and complained to Bishop Basil. He arrived at the monastery to investigate the matter. For a long time he talked alone with the blessed one, who told him in detail about the future fate of the monastery. But he asked him not to reveal this to the nuns. The hierarch could only marvel at the blessed one’s purity of heart and the lack of understanding of some of the nuns.

The nuns’ request to bring the blessed one to reason brought its own reply - the monastery was soon closed. That happened in 1927. Now people embittered by atheism wandered round the monastery and its lands with curses and swear-words on their lips.

In October, 1928 Blessed Victor was arrested. Bishop Basil was arrested at the same time. And the Lord gave the blessed one the spiritual joy of being in the same cell with his spiritual father and hierarch. The bishop fell seriously ill in prison, and the blessed one looked after him, trying to relieve his pain. During interrogations the blessed one behaved courageously, and often rebuked the persecutors. When they asked him where he lived he replied:

“In Yurevtsa, in Kineshma, in Reshma. I don’t want to say where else I was or whom I knew because if I said it I would be betraying my near ones.”

When they asked him about Bishop Basil, Blessed Victor replied:

“Since I got to know Bishop Basil I have become deeper and stronger in faith. As regards my being called to account, I will say only one thing - Soviet

power persecutes religion, and you have seized me because of this, just as you seized, for example, Bishop Basil. Your only work is to choose spies and follow after me. You have become very clever. What have you turned Holy Russia into? Into a kind of mob. Everything is coming to an end. Here your authority rules, but at the Terrible Judgement you will answer for everything before God. With you only a small group ruling the people lives well, while all the people starve. Everything that Soviet power preaches is absurd. Lenin was half-mad. That's how I look at Soviet power, but although that's how I look at it, I have not and do not conduct any activity aimed at the overthrow of the authorities..."

The blessed one refused to sign the protocols, saying that he was not a co-worker of Soviet power, and all its activity was aimed against religion.

He was sentenced to three years exile in Siberia. After his return from exile, he settled in Kineshma, whence he often went to Reshma. The monastery had been destroyed, the nuns ejected, Abbess Dosithea and several nuns had settled in a village not far from Kineshma, where they lived a life of quiet prayer, doing work with their hands. There the abbess died and was buried in the cemetery of the village of Mavrino.

In Reshma the blessed one stayed in the house of the pious widow, **Maria Vasilyevna Kruglovaya** (born April 7, 1877 in Reshma). At the same time and in the same village there lived the girl **Anna Konstantinovna Korygina** (born 9 December, 1905 in Reshma). Since childhood she had wanted to go to a monastery, but the monasteries began to close in the 1920s, and so she, having given away her property, settled on the edge of a ravine in a tiny hut. Maria quarrelled with Anna, but the blessed one persuaded her to be reconciled, saying:

"You bake some biscuits, go to Anna and be reconciled. Don't rise up against her. You will soon have to walk along the same road with her, sharing the same bread."

On October 2, 1927 Anna and Maria were arrested for preaching Christianity. They were imprisoned in one room in Ivanovo, and on October 8 were sentenced and shot.

In 1937 Blessed Victor was arrested and died in prison.

(Sources: Samizdat MS; Russkie Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 22; Nicholas Balashov, "Yeshcho raz o 'deklaratsii' i o 'solidarnosti' Solovchan", Vestnik Russkogo Khristianskogo Dvizheniya, 157, 1989-III, p. 201; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 968; Lev Regelson, Tragediya Russkoj

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33. SCHEMA-BISHOP MICHAEL OF KRASNOKHOLM

Schema-Bishop Michael, in the world Ivan Platonovich Kudryavtsev, was born in 1892 (1891) in the village of Chunaki, Danilov uyezd, Penza province into a peasant family. He finished four classes in a church-parish school. In 1906 he finished one class of a theological school in Penza, and became a novice in a monastery. Three years later he was tonsured with the name Sergius. In 1909 he returned to his native village and worked on the fields. In 1919 he finished theological courses attached to the Voskresensky monastery in Penza, where he was ordained to the priesthood. He then served in Shishkeyevo, near Saransk, but soon returned to Chunaki.

In 1922 (1923) he was consecrated secretly as bishop of Krasnokholm, a vicariate of the Tver diocese, by bishops attached to the Danilov monastery in Moscow. From 1923 he was serving in the village of Nikolskoye-Tuguzka, and from 1934 - in the village of Zasechnaya Sloboda, Penza province. In 1927 he returned again to his native village.

According to one (dubious) source, he may have taken part in the so-called "Nomadic Council" of the Catacomb Church in 1928.

At the end of 1929 he was arrested "for anti-Soviet agitation against the collective farms". He ran away from under arrest, and secretly arrived in Frunze. In March, 1930 he was arrested for "anti-Soviet activity" and taken for interrogation to Atkarsk, Saratov province. On August 9, 1930 he was sentenced to ten years in the camps, and was sent to a transfer point at Petrovsk, Saratov province, where he went into hiding. He lived in Saratov province with friends in an illegal situation. In 1932 he was living in Shumerla on someone else's passport.

In 1937 he secretly consecrated two bishops. He was arrested in 1938 and sent to the Mordovian camps. In the autumn of 1945 he went to Khvalynsk, but after four months moved to Kremenchug. In 1948 he moved to Novozybkovo, and then to Klinty, Bryansk province. In the 1950s he took the schema with the name Michael. On December 19, 1952 he was arrested for being "the superior of an underground monastery". On April 13, 1953 he was sentenced to twenty-five years in the camps with confiscation of his property. On July 29 he arrived in Dubravlag. On August 26, 1955 (?) his sentence was reduced to ten years.

According to a sergianist source, he "repented" and returned to the Moscow Patriarchate before his death. However, True Orthodox sources reject this. He died from a heart illness on Great Saturday, April 16, 1955 (?) in Potma, where he was buried.

Archimandrite Anthony, in the world Ignatius Kireyevich Pervov, was born in 1907 in the village of Boldovo, Ruzayev uyezd, Mordovia in the family of an official. In 1920 he finished four classes at elementary school. Until 1924 he was living as a peasant in his native village. Then until 1928 he worked as a navvy. From 1928 he was working in a factory in Moscow. In 1930 he returned home and worked on the land. He refused to join the collective farm, for which he was arrested in 1932 and sentenced to two years in exile. He was sent to Totma, Vologda province. After his release from exile he returned to his native village, but in 1936 moved to Shumerlya, where he worked as a carpenter in a factory. In 1941 he was tonsured with the name Anthony by Bishop Sergius (Kudryavtsev). In the spring of 1945 he went to Balachna, and in 1946 - to Kremenchug, where he lived on forged documents. There he was ordained to the diaconate. From 1949 he was living in Novozybkovo, and in 1950 was raised to the rank of hieromonk. From the end of 1950 he was living in Klinttsy, where, on August 6, 1952, he was raised to the rank of archimandrite. He returned to Novozybkovo because of illness, and there was arrested on December 19, 1952 "for living on forged documents". He was accused of being "an assistant to the leader of an anti-Soviet group of followers of the True Orthodox Church", and on April 9-13, 1953 was sentenced to twenty-five years in the camps and was sent to Dubravlag. On August 26, 1955 his term was reduced to ten years. Nothing more is known about him.

Hierodeacon Theodore (Kireyevich Pervov) was born in 1916 in the village of Boldovo, Ruzayev uyezd, Mordovia in the family of an official. He went to four classes of elementary school. He lived in Novozybkovo, Bryansk province as a baker. In 1930 he was arrested and sentenced to three years' exile, and was sent to Vologda province. After his release from exile he returned to his native village. In 1934 he went to work in Yegoryevsk, Moscow province, and in 1935 was working as a stoker of stream-trains at Ruzayevka station. In the autumn of 1936 he went to Moscow, working as a stoker at Sortirovochnaya station. In January, 1938 he went to Beloretsk, Bashkiria, where he worked in a bread factory. In the summer he went to Alexandrov in Ivanovo province, where he worked in a factory, then as an assistant baker. At the end of 1939 he went to his brother in Shumerlya, where he became a member of an underground monastery. From 1945 he was living in Balakhna, and from 1946 - in Kremenchug, where he lived on forged documents. In 1948 he was in Novozybkovo, where he met Bishop Sergius (Kudryavtsev), who tonsured him with the name Theodore. From 1950 he was living in Klinttsy, periodically travelling to Novozybkovo. In February, 1952 he was ordained to the diaconate, and helped Bishop Sergius in secret services in the underground monastery. On December 19 he was arrested, and accused of being "an assistant to the leader of an anti-Soviet group of followers of the True Orthodox Church". On April 9-13, 1953 he was

sentenced to twenty-five years in the camps. On October 1, 1955 he was released from camp on amnesty. Nothing more is known about him.

Abbess Maria, in the world Anna Ivanovna Rodina, was born in 1884 in Khvalinsk, Saratov province in a merchant's family, where she worked as a seamstress in an artel. In 1905 she married, but in 1937 her husband was arrested and sentenced to ten years in the camps. In 1943 he was released and exiled, where he died. In the spring of 1949, after the death of her husband, she decided to enter a monastery, sold her house and gave the money to an underground monastery. In May she was tonsured with the name Maria, and joined a monastery in Khvalynsk, then, in Novozybkovo. In October, 1948 she bought a house in Klinty, Bryansk province, where she continued to live on forged documents. At the end of 1950 she was made abbess of an underground women's monastery. On December 19, 1952 she was arrested and accused of being "a participant in an antisoviet group of followers of the True Orthodox Church". On April 9-13, 1953 she was sentenced to ten years in the camps and was sent to Dubrovlag. On August 26, 1955 she should have been released on amnesty. On September 10 she was released. Nothing more is known about her.

Monk Prochorus, in the world Ivan Sergeyevich Sandin, was born in 1906 in the village of Stariye Verkhissy, Insar uyezd, Mordovia into a peasant family. He worked in the fields, and from 1929 - as a carpenter. In 1933 he was arrested for "anti-Soviet agitation", and in 1934 was sentenced to three years in the camps and was sent to a camp. In 1936 he was released and returned to his homeland, working as a stoker at Kadoshkino station. In 1937 he went to Shumerlya, where he worked as a carpenter. In 1938 he was tonsured by Bishop Sergius (Kudryavtsev). In 1942 he was called up into the army, and within four months suffered concussion on the Kalinin front. After recovery, while on his way to his unit, he jumped from the train taking him to the front. He returned to Shumerlya, where on the basis of a false doctor's certificate he received a new passport. He worked as a carpenter in private houses. He joined an illegal monastery and took part in secret services. In 1945 he went into hiding, and from 1947 was living in Kremenchug, from 1949 - in Klinty, and from 1952 - in Novozybkovo, where he headed an illegal monastery. On December 19, 1952 he was arrested and accused of being "a participant in an anti-Soviet group of followers of the True Orthodox Church", and on April 9-13, 1953 was sentenced to twenty-five years in the camps. On October 1, 1955 he was released on amnesty. Nothing more is known about him.

Nun Anastasia, in the world Helena Ivanovna Miroshkina, was born in 1896 in the village of Adashevo, Insar uyezd, Mordovia into a peasant family. From 1937 she was living in Shumerlya, in an underground monastery, and took part in secret services. In the spring of 1945 she went to Balakhna in Nizhni-Novgorod province, where on January 22, 1946 she was arrested for

being “a participant in an illegal anti-Soviet community of the One Apostolic Church”. On June 26-28, 1946 she was sentenced to six years in the camps with disenfranchisement for three years, and was sent to a camp. In 1952 she was released and was exiled to the Kadosha region in Mordovia. In the spring, with the help of Xenia Kildishina, she escaped from exile to Klinttsy, where she lived in an illegal monastery. In 1953 she was arrested and accused of being “a participant in an anti-Soviet group of followers of the True Orthodox Church”. On April 9-13, 1953 she was sentenced to ten years in the camps, and was sent to Dubrovlag. On September 10, 1955 she was released on amnesty. Nothing more is known about her.

Nun Eulampia, in the world Darya Ivanovna Safonova, was born in 1920 in the village of Polchaninovka, Lopatin uyezd, Penza province. She lived in Lyubotin, and worked as a cleaner in a school. She took part in secret services in an underground monastery in Klinttsy, and was tonsured. As a messenger for Bishop Sergius, she was constantly travelling to Baku, bringing money for an illegal monastery. On February 27, 1953 she was arrested for being “a participant in an anti-Soviet group of followers of the True Orthodox Church”, and on April 9-13 was sentenced to twenty-five years in the camps. She was sent to Angarlag. On September 30, 1955 she was released. Nothing more is known about her.

Nun Eutychia, in the world Maria Grigorievna Rossoshanskaya, was born in 1912 in the village of Makashevka, Baichurovo uyezd, Voronezh province. Her family move to Turkestan in Central Asia. In 1928 she finished seven classes at intermediate school, and in 1931 she graduated from a medical technicum in Uralsk. From 1935 she was living in Voronezh, where she finished medical school. In 1939 she was working as a doctor in Guriev province, and from 1940 – in Voronezh. From August, 1942 she was living in Kremenchug, working as a dentist in a polyclinic. In the autumn of 1948 she got to know Bishop Sergius (Kudryavtsev) and began to go to secret services in an underground monastery. She joined an underground monastery in Novozybkovo. In February, 1951 she was tonsured. She organized links with condemned members of the community and their flight from their places of incarceration. On December 23, 1952 she was arrested and accused of being “a participant in an anti-Soviet group of followers of the True Orthodox Church”. On April 9-13, 1953 she was sentenced to twenty-five years in the camps. On October 5, 1955 she was released on amnesty. Nothing more is known about her.

Yegor Mikhailovich Surkov was born in 188 in the village of Polchaninovka, Lopatino uyezd, Penza province into a peasant family. He lived in Vichugi, Ivanovo province, but in 1942 moved to Shumerlya. He joined an underground monastery and took part in secret services. In February, 1945 he was arrested in Shumerly for being “a participant in an illegal anti-Soviet community of the One Apostolic Church”. On February 13-

18, 1946 he was sentenced to three years in the camps with disenfranchisement for two years and confiscation of property. He was later released on amnesty. Nothing more is known about him.

Alexis Pavlovich Savelkin was born in 1906 in the village of Staraya Muravyevka, Ruzaevo uyezd, Mordovia into a peasant family. In 1939 (?) he was arrested and sentenced to five years in the camps. In 1935 (?) he was released from camp and went to Moscow, working as a bodyguard in a dacha at Malakhovka station. There were secret prayer meetings in his house. In 1941 he moved to Shumerlya and joined an illegal monastery, taking part in secret services. On June 1, 1945 he was arrested in Shumerlya for being "a participant in an illegal anti-Soviet community of the One Apostolic Church". On February 13-18, 1946 he was sentenced to eight years in the camps with disenfranchisement for three years and confiscation of property. Nothing more is known about him.

Basil Andreyevich Scheglov (Baranov) was born in 1894 in the village of Medyany, Tsivilsky uyezd, Nizhegorod province into a peasant family. In 1939 he joined an underground monastery and took part in secret services. In February, 1945 he was arrested in Shumerlya for being "a participant in an illegal anti-Soviet community of the One Apostolic Church". On February 13-18, 1946 he was sentenced to three years in the camps with disenfranchisement for two years and confiscation of property. Later he was released under amnesty. Nothing more is known about him.

Anna Petrovna Anokhina was born in 1915 in the village of Yulovo, Gorodische uyezd, Penza province. From 1947 she lived in Khvalynsk, Saratov province, where she joined an illegal monastery. In 1950 she moved to Klintys and worked as a cleaner, taking an active part in secret services. On February 27, 1953 she was arrested for being "a participant in an anti-Soviet group of followers of the True Orthodox Church", and on April 9-13 was sentenced to ten years in the camps and sent to Karlag. On November 3, 1955 she was released on amnesty. Nothing more is known about her.

Anna Petrovna Barysheva was born in 1918 in the village of Dubrovka, Petrovo uyezd, Saratov province into a peasant family. She was the niece of Bishop Sergius (Kudryavtsev). In 1933, after the death of her father, she moved to Penza, then to Saratov, and in the spring of 1942 - to Shumerlya, where she took part in secret services in an underground monastery. In 1945, after the death of her mother, she went to Balakhna, Nizhni-Novgorod province, and then to Saratov. From 1947 she was living with Bishop Sergius in Khvalynsk, Kremenchug, Lyubotina, Novozybkovo and then in Klintysy. She worked as a cleaner in a school, and took an active part in the life of an underground monastery as a messenger. On February 27, 1953 she was arrested and accused of being "a participant in an anti-Soviet group of followers of the True Orthodox Church", and on April 9-13 was sentenced to

twenty-five years in the camps and sent to Angarlag. On September 30, 1955 she was released on amnesty. Nothing more is known about her.

Praskovya Petrovna Pervova was born in 1909 in the village of Boldovo, Ruzaevo uyezd, Mordovia into a peasant family. She lived in Novozybkovo as a free peasant. In 1926 she married. In 1936 she moved to Shumerlya, working in a forestry state farm. She joined the True Orthodox Church. On June 1, 1945 she was arrested in Shumerlya during a service. On February 13-18, 1946 she was sentenced to six years in the camps with disenfranchisement for three years and confiscation of property, and was sent to Usollag. In April, 1950 she was released and exiled to the village of Petrovo, Novosibirsk region, where she worked in a collective farm. From there she ran away in August, 1950, and lived secretly in Novozybkovo on a false passport without working. On December 19, 1952 she was arrested and accused of being "a participant in an anti-Soviet group of followers of the True Orthodox Church". On April 8-13, 1953 she was sentenced to twenty-five years in the camps and sent to Dubravlag. On September 10, 1955 she was released on amnesty. Nothing more is known about her.

Eudocia Ignatyevna Pervova was born in 1927 in the village of Boldovo, Ruzaevo uyezd, Mordovia in a peasant family. She finished four classes at school. In 1934 she moved to Novozybkovo and worked as a cutter. From 1938 she was living in Shumerlya and joined an underground monastery. In the spring of 1945 she went to Balakhna in Nizhni-Novgorod province, where on January 22, 1946 she was arrested for being "a participant in an illegal anti-Soviet community of the One Apostolic Church". On June 26-28, 1946 she was sentenced to eight years in the camps with disenfranchisement for five years. In the spring of 1950 she escaped from exile in Kazakhstan and lived secretly in Novozybkovo on a false passport without working. On January 13, 1953 she was arrested and accused of being "a participant in an anti-Soviet group of followers of the True Orthodox Church. On April 9-13, 1953 she was sentenced to twenty-five years in the camps and was sent to Dubravlag. On September 10, 1955 she was released on amnesty. Nothing more is known about her.

Anna Ilyinichna Ryabova was born in 1889 in the village of Zasechnaya Sloboda, Insar uyezd, Mordovia into a peasant family. From 1938 she was living in Shumerlya and taking part in secret services in an underground monastery. In the spring of 1945 she went to Balakhna, Nizhni-Novgorod province, where on January 22, 1946 she was arrested for being "a participant in an illegal anti-Soviet community of the One Apostolic Church". On June 26-28, 1946 she was sentenced to four years in the camps with disenfranchisement for two years. Nothing more is known about her.

Anna Nikolayevna Ryabova was born in 1909 in the village of Zasechnaya Sloboda, Insar uyezd, Mordovia into a peasant family. She lived in Shumerlya

and took part in secret services in an underground monastery. An active messenger, on June 1, 1945 she was arrested in Shumerlya for being "a participant in an illegal anti-Soviet community of the One Apostolic Church". On February 13-18, 1946 she was sentenced to five years in the camps with disenfranchisement for three years and confiscation of property. Nothing more is known about her.

Matrona Andreyevna Safonova was born in 1920 in the village of Polchaninovka, Lopatino uyezd, Penza province into a peasant family. She lived in Ivanovo province, but in November, 1941 moved to Shumerlya, where she worked on a tractor road. She took part in secret services in an underground monastery. In February, 1945 she was arrested in Shumerlya for being "a participant in an illegal anti-Soviet community of the One Apostolic Church", and on February 13-18, 1946 was sentenced to three years in the camps with disenfranchisement for two years and confiscation of property. Later she was released under amnesty. Nothing more is known about her.

Elizabeth Alexeyevna Smirnova was born in 1903 in the village of Pelshivtsevo, Ivanovo province into a peasant family. She lived in Moscow and took part in secret services at Malakhovka station. In 1941 she moved to Shumerlya, and worked in a factory. She took part in secret services in an underground monastery. On June 6, 1945 she was arrested for being "a participant in an illegal anti-Soviet community of the One Apostolic Church", and on February 13-18, 1946 was sentenced to five years in the camps with disenfranchisement for three years and confiscation of property. She was sent to Karlag. Nothing more is known about her.

Anna Stepanovna Torpova was born in 1905 in the village of Vysokoye, Kadoshkino uyezd, Mordovia into a peasant family. At the beginning of the 1930s she married Ignat Pervov. From 1937 she was living in Chkalov. She travelled to Shumerlya and took part in secret services. On September 1, 1945 she was arrested in Shumerlya for being "a participant in an illegal anti-Soviet community of the One Apostolic Church", and on February 13-18, 1946 was sentenced to six years in the camps with disenfranchisement for three years and confiscation of property. Nothing more is known about her.

Alexandra Ivanovna Khrustaleva was born in 1903 in the village of Nikolskoye, Danilov uyezd, Saratov province. From 1937 she was living in Shumerlya and working at a wood preparation point. She went to secret services in an underground monastery, and gave her pay to it. In 1945 she went to Saratov, and in 1951 - to Klinty, where she worked as a cleaner in a technicum. She joined an illegal monastery and was preparing for tonsure. On February 27, 1953 she was arrested and accused of being "a participant in an anti-Soviet group of followers of the True Orthodox Church". On April 9-13, 1953 she was sentenced to ten years in the camps. On October 5, 1955 she was released on amnesty. Nothing more is known about her.

Helena Matveyevna Sharkova was born in 1911 in the village of Vysokoye, Kadoshkino uyezd, Mordovia, and worked as a peasant. She went to services in an underground monastery in Klinty, and then moved to Chkalov. In 1950 she moved to Klintys, where she worked as a cleaner in a sewing artel, giving her pay to the monastery. On February 27, 1953 she was arrested for being “a participant in an anti-Soviet group of followers of the True Orthodox Church”, and on April 9-13 was sentenced to ten years in the camps and sent to Dubravlag. On September 10, 1955 she was released on amnesty. Nothing more is known about her.

Anna Mikhailovna Shkunova was born in 1912 in the village of Ruzladka, Lopatino uyezd, Penza province into a peasant family. From 1939 she was living in Shumerlya and working in a factory while going to secret services in an underground monastery. In February, 1945 she was arrested in Shumerlya and accused of being “a participant in an illegal anti-Soviet community of the One Apostolic Church”. On February 13-18, 1946 she was sentenced to three years in the camps with disenfranchisement for two years and confiscation of property. Later she was released on amnesty. Nothing more is known about her.

(Sources: Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 608; Metropolitan John (Snychev), Mitropolit Manuil Lemeshevsky, St. Petersburg, 1993, pp. 228, 245; M.E. Gubonin, Akty Svayteishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 991; Bishop Ambrose (von Sievers) “Episkopat Istinno-Pravoslavnoj Tserkvi 1922-1997gg.”, Russkoye Pravoslaviye, N 4 (8), 1997, pp. 12-13; M.V. Shkarovsky, Iosiflaynstvo, St. Petersburg, 1999, p. 297; <http://www.katakomb.ru/2/canon.html>; <http://www.histor-ipt-kt.org/KNIGA/bryansk.html>)

34. HIEROMARTYR JOHN VOSTORGOV OF MOSCOW **and those with him**

Archpriest John Ivanovich Vostorgov was born on January 20, 1864, to the family of Fr. John Vostorgov, the priest of the church of the Archangel Michael in the village of Kiprilskoye in the diocese of Stavropol. He lost his father at an early age, but remembered him with great affection as an exceptionally mild and good man. His widowed mother was persuaded by the parishioners to stay in the parish as a baker of prosphoras, and they helped her to raise her three children. Both her sons graduated from seminary.

In 1887, on completing his studies at the Stavropol seminary, John Ivanovich was anxious to continue his education, but life made its own demands on him. His aged mother urged him to accept ordination to the priesthood and appointment to a parish as quickly as possible, so as to be able to support her and his younger brother and sister. But in this he encountered an obstacle - the bishop hesitated to bestow the priestly rank upon a nineteen-year-old youth, and offered him instead the post of reader until such time as he came to "fully mature manhood". But the salary of a reader was not sufficient for the Vostorgov family, and young John accepted the post of instructor of Russian and Church Slavonic in the lower classes of Stavropol's women's high school. His sister managed to obtain a public scholarship at the institute at which she was studying, and his brother took the position of reader in their native village and moved in with his mother. This accorded John the possibility of realizing his cherished dream, and he prepared himself for the examination which would qualify him to teach Russian on the district level. But he was not destined to teach. His younger brother, the reader, died unexpectedly, and his mother was forced to insist that he leave his teaching position and appeal for ordination. The parishioners of the village of Kiprilskoye petitioned that he be assigned to his father's old parish, and, his mother's wishes being thus fulfilled, he was ordained to the diaconate on August 1, 1889, and to the priesthood on August 6. According to another source he was made a priest on July 20, 1887, the feast of the Prophet Elijah.

But the young priest did not long remain in the village, being soon recommended by the diocesan authorities for the position of teacher of religion at Stavropol men's high school, which he took up on September 18, 1890. On October 28, 1894 he was appointed teacher of religion in the Elisavetpol high school in Azerbaijan. On July 17, 1897, he was appointed teacher of religion in the First Tiflis women's high school, and on August 20, 1898 - teacher of religion in the First Tiflis men's classical high school.

On December 22, 1900 Fr. John was appointed diocesan supervisor of the church parish schools in the Exarchate of Georgia. Within three years the number of schools in the Exarchate had doubled.

On January 6, 1901 he was raised to the rank of protopriest by Archbishop Flavian, exarch of Georgia. On February 13, he was appointed editor of the journal, Dukhovnij Vestnik Gruzinskoj Ekzarkhata.

Fr. John began to study the language of Persia's Syro-Chaldeans, who were adherents of the Nestorian heresy, and on August 21, 1901 was sent to Urmia in Persia to oversee the work of the Russian Orthodox Mission and began to labour for the conversion of the Syro-Chaldeans to Orthodoxy. For several years he waged a determined battle, the result of which was that three bishops - Mar Elijah, Mar John and Mar Marian - expressed their desire to be united to the Church. Thus was initiated the Syro-Chaldean Mission of the Russian Orthodox Church.

The future Hieromartyr, Metropolitan Vladimir, Exarch of Georgia, on being transferred to the see of Moscow, invited Fr. John to serve there as diocesan missionary. On June 6, 1906 the Holy Synod appointed him missionary preacher for Moscow diocese, in which position he remained until his martyrdom. On the same day he became a member of the Preconciliar Consistory attached to the Holy Synod. He was also a member of the Brotherhood of St. Peter the Metropolitan.

Archpriest John shone forth with particular brilliance during the abortive 1905 revolution. With the complete approval of Metropolitan Vladimir, he took as active a part as possible in monarchist gatherings, and was therefore hated and slandered in leftist circles. Fr. John's sermons, which were designed to expose sectarians and the teachings of the socialists, left a tremendous impression upon those who heard them. He also published the newspapers Tserkovnost' and Russkaya Zemlya, and the journals Poteshnij and Vernost'. As a result of his appeals to the teaching of Christ and to common sense, Fr. John acquired for himself countless enemies among all the sectarians, dissenters and socialists of all persuasions and classes. "Member of the Black Hundreds" and "obscurantist" were but two of the epithets laid at the door of this eminent man who was possessed of a vast intelligence and an exceptional talent as a preacher, writer and seer. But such nonsense did not daunt a fearless and idealistic man such as Fr. John. He kept unwaveringly to the straight path, and his discourse succeeded in arousing many a soul to a patriotic consciousness.

On Great Friday, March 31, 1906 he said the following in the cathedral of Christ the Saviour: "Our homeland has entered upon a new path of life, before and ahead of us is - a new Russia.

"Forgive us, forgive us, old, thousand-year-old Russia! Before our eyes they have judged you, condemned you and sentenced you to death... Threatening and merciless judges have spat in your face and have found nothing good in

you. The judgement was strict, implacable and merciless. Everything has merged into cry: 'Take her, crucify her!'

"We also know that nothing human was alien to you; we know that you had many faults. But we also know and see that you made Russia holy, and her people - a God-bearing people, if not in actuality, at any rate in the eternal, undying ideal of the people's soul; you gave birth to and raised a mighty people, preserving it in its bitter fate, in the crucible of its historical trials through a whole series of centuries; you gave birth to and raised an array of saints and righteous ones; you did not perish under the blows, the heavy blows of destiny, but became stronger under them, strong in faith; with this faith, this great power of spirit, you endured all the burdens, and yet you created, and entrusted to us and left behind a great kingdom. For all this we bow down to the earth in gratitude..."

Fr. John travelled constantly throughout the villages and cities of the immense Russian land, delivering sermons, making appeals, holding discourses everywhere. In August, 1907 he took part in the missionary conference in Nizhni-Novgorod, and on October 29 of the same year was made Synodal missionary-preacher. In 1908 he took part in the Fourth All-Russian missionary conference in Kiev. On January 4, 1909 he became the president of the Brotherhood of the Resurrection of Christ in Moscow.

On August 12, 1909 he was placed in charge of pastoral courses in Moscow. On September 9, 1909 he was appointed rector of the Prince Vladimir church attached to the Moscow diocesan house. On October 6, 1909 he was elected an honorary member of the Kazan Theological Academy. In 1910 he took part in the missionary conference in Irkutsk, and later that year organized the Brotherhood of the Resurrection of Christ in the St. Nicholas Cathedral in Harbin, Manchuria, entrusting its members with the task of tending the graves of the Russian soldier who had fallen in battle in Manchuria during the Russo-Japanese War. On October 5, 1910 he was placed in charge of the Higher Theological Course for Women in Moscow.

In January, 1911, following a number of attempts by the Palestine Society over the years, he succeeded in purchasing a plot of land in Bari, Italy, where the relics of St. Nicholas of Myra rest, and established there a hostel for Russian pilgrims. On his return, on May 12, 1911, he was put in charge of the courses preparing readers for service in Siberia and the Far East, and on August 25 he became a cleric in the church of the Seven Ecumenical Councils in Moscow. In September he took part in the festivities surrounding the opening of the relics of St. Joasaph of Belgorod.

The State set the Church the difficult task of serving the spiritual needs of those migrating to Siberia and the establishment of Church life in the new settlements. There were not enough priests, and it was necessary to train in a

year's time as many as were needed. At the behest of the Synod, this labour was undertaken by Archpriest John Vostorgov on February 1, 1912. He dealt efficiently with this task, selecting able readers and village teachers to be priests and preparing them in special seminary courses. About 500 priests and 100 readers were prepared by him for the churches of Siberia. Especially striking were the results of his instruction in homiletics. Within a year, his students had completely mastered the art of ecclesiastical oratory by employing his methods. In fact, his sermons were reworked by his students, printed and distributed in church after they had been delivered.

From May 31, 1913 he became rector of St. Basil's cathedral in Red Square, and in the same year began to edit the newspaper Tserkovnost' in Moscow. From 1917 to 1918 he was secretary of the Missionary Council attached to the Holy Synod.

At that time the relics of the holy youth Gabriel, who had been murdered by the Jews, were in the cathedral. The frequent molebens Fr. John performed before his relics served as a reason for his later arrest and execution.

Fr. John made St. Basil's cathedral the focus of healthy ecclesiastical and political forces. All of Moscow knew that, on visiting that church, one would find spiritual courage in listening to Fr. John's inspiring discourse.

The Bolsheviks' seizure of power did not bring with it any abatement in his anti-revolutionary activity. At all his services he delivered denunciatory sermons, knowing full well that there were chekists in the crowd that filled his church to overflowing. On Sundays at four o'clock he served a moleben in Red Square, and again thundered against the chekists, who, walking along the Kremlin wall, could always hear him. He was well aware that martyrdom awaited him.

On February 25, 1918, he delivered the following sermon "On Meatfare Sunday and the anniversary of the revolution": "The Russian monarchy, fanned by faith and the mystical Divine anointing, like ancient Israel, had great tasks and the greatest calling from God, the greatest religious destiny, which compelled many to serve it in a religious spirit. It is impossible to serve any other power in this way. A certain mystical and providential atmosphere surrounded it, as it did the ancient God-chosen Israel, the ancient theocracy and God-anointed theocratic kingdom. But let us admit the bitter truth - in its bearers it often departed from its destiny, and often, too often repeated the words of the ancient Israel which so embittered the Prophet Samuel and God Himself: 'Give me a king, *such as the pagan peoples have*'. It began to take its content and spirit from unchristian sources; it changed its nature. The people often turned to it only as a weapon for the exercise of power, for the sake of earthly and personal ends; one estate often unrighteously suppressed the others; 'it chained the Church of God to the footstool of vain earthly power';

the spiritual enlightenment of the people was forgotten; it often tried to ingratiate itself with the enemies of Christ, it went along its historical path in accordance with their command, and, when it was necessary, under the influence of indistinct murmurings from below, to make compromises, it always hastened to compromise something of the Church's breadth of action... And the judgement of God was accomplished! It placed its hope on the nobles, and gave them most privileges in life, but the nobles betrayed it and sold it and formed, together with the intelligentsia, who were mainly from their own estate, a political party which for a hundred years corrupted the people, struggled for power and yearned hungrily for power, sparing no expense, until it prepared a rising of the people, although it itself collapsed, in accordance with the judgement of God, under the ruins of the great fall of the old order. The monarchy leaned on the officials, but the officials turned out to be hirelings, changing stripes with the greatest ease and adopting any colour so long as they preserved their own position. It leaned on the bourgeoisie and the wealthy classes, supporting their prosperity and capital in every way possible, but the bourgeoisie used the money it had gained under the protection of the monarchy to nourish only its enemies. It placed its hope on the terrible strength of the army, but the army leaders betrayed it, while the officers, a year ago, rushed around and celebrated before our eyes in automobiles draped by soldiers, students and girl-students, to the shouts of everyone in the street, with red flags of rebellion... on the eve of their own, most terrible destruction. It placed its hope on the representatives of the Church, but they, instead of taking a back seat in view of the judgement of God and the sin of man, and at any rate keeping quiet, got frightened and sent telegrams from here, from royal Moscow, welcoming the coup, and drove out their own hierarchs and in a humiliating fashion called upon and enthroned over themselves a new power foreign to the Church. And so - it is accomplished! The judgement of God has thundered out. And just as Saul was chosen by God and then rejected, so has it happened with our monarchy. It is fallen before our eyes incomprehensibly easily, and now we, after all that has happened, in view of the common collapse of life, understand the words of the ancient prophet: 'O Israel, who will help you in your destruction? Where is this king of yours? Let him save you in all your cities. Let him judge you, of whom you said, "Give me a king and a prince." *Thus I gave you a king in My anger, and took him back in My wrath*' (Hosea 13.9-11).'

"... The former authority has voluntarily abdicated from power and, one must say, has departed in silence, behaving up to now with the greatest moral dignity. All the cries of hatred against it have gradually died down, and in this year all the *personal* accusations against it have collapsed one after the other.

"Those who seized power after the overthrow of the monarch have carried out their own will. They are responsible for it before history, before the people, before God. But God has allowed them to carry out their reward both on us

and on themselves. Just like the ancient peoples who had been instruments of the punishment of Israel, they have split up endlessly in front of our eyes, overthrowing each other, and in the course of a year they have covered the distance which in antiquity would have required five hundred years.

"Immediately declaring themselves outside God and every religion, they have constructed a tower of Babylon and a Babylonian babble and have arrived at mutual incomprehension and complete division. Monomakh's cap has turned out to be heavy. It was easy to scramble onto the throne of power, but it has turned out to be very difficult to remain sitting on it, as it is in general difficult to sit on the point of a sword or bayonet... And God, O God! How terrible has your righteousness judgement been in this year. Everybody has received his due reward and chained himself with his own hands.

"The parties of the intelligentsia-noblemen - where are they? Beaten, driven out, persecuted! How they yearned for power, how they sought to be the members of the first provisional 'right-believing' - with the atheists Kerensky, Guchkov and Shingarev - government! How they revelled and triumphed in the intoxication of power, how they drowned in greetings, how they rejoiced in the supposedly bloodless revolution, how they buried Russia and the people with their addresses, appeals and calls! Where are they, those first rulers? Show me just one who is still in power! They are killed, in prisons, in exile, in trembling, in obscurity!...

"And everything of which they justly accused the old power they new rulers have repeated, only a thousand times worse. And in this what a Divine sentence is revealed, what shame before human history and what complete lack of any kind of justification! That is what happened to the first power, which constantly changed its members before it was destroyed by our present rulers, who came out of its ranks and were fed by it.

"... Before us appear avengers sent by God from outside - Wilhelm [the German Kaiser], and from within - the Bolsheviki. We repeat: they, too, are doing their own will, they are responsible for all their actions, all their cruelties, all the blood they have shed, all the violence they have committed, but God allows them to do their own evil will for the revelation of His own judgement. There is something terrible in all this, and something providential. They are weapons of the wrath of God, and Wilhelm has often said that. Like ancient Rome, iron-clad and bloody, pitiless and merciless, they have been enthroned over our ruined life. It is not delight in evil that speaks through my lips. You know, the prophet did not sympathize with Rome, of course, he did not rejoice in his coming - he only foretold Rome's coming with sorrow, and foretold the end of the people's history as if from a flood... But God judged and judges still, and before our consciousness there arises this thought: God exists, and His impartial judgement exists!

"And on the anniversary of the revolution I open the third chapter of the mysterious book. It has the inscription: 'And at the end of the time an end shall be put to the desolation' (Daniel 9.27).

"If Wilhelm and our present rulers do not understand the signs of the times, the terrible judgement of God will strike them here, while they are still on the earth. They themselves will be divided and will perish in civil war. 'And the word will be fulfilled': 'Let the sword enter into their own hearts, and let their bows be broken' (Psalms 36.15).

"... Just as Bolshevism was the logical consequence of socialism in its search for freedom, so the logical consequence and end of freedom will be anarchy, and it will come to us - black, terrible, mysterious and awful. It will sweep away the present rulers, it will once more reveal the terrible pages of the judgement of God. And this judgement of God will reveal to us openly that there is not and cannot be complete and absolute freedom for man, that it is limited and must be directed by the Law of God: like steam or a steam-engine in the absence of a good driver, it lead to the destruction of life; like a river which flows beyond its bed and over its banks, it turns life into a bog and a source of illnesses. And when the 'end from the flood' will appear before us, then will begin - if we repent, of course, and are worthy of life, and not of death, - the recreation of life. And this not only in Russia, but in the whole of humanity..."

On May 30, 1918, Fr. John was arrested (according to one source, "for antisemitic propaganda") and imprisoned in the inner prison of the Cheka before being transferred to the Butyrki prison. At that time, however, the Bolsheviks were afraid to murder a man with such an influence over the people for the mere fact of his preaching, and thus they sought other "counter-revolutionary" activities of which to accuse him. A Soviet agent provocateur managed to obtain Fr. John's consent to the sale of Moscow's diocesan residence, which had already been nationalized. His parishioners, who loved him fervently, collected in vain twenty thousand roubles to hire a lawyer; and Fr. John, also in vain, transmitted from prison in written depositions exhaustive proofs of political provocation.

In prison, he was continuously supplied with foodstuffs by his parishioners, even though they themselves were in great need at the time. He was, however, permitted to serve in the prison church, and many went there to pray.

Before his execution he was transferred back to the Lubyanka, the chekists' principal headquarters. He was fully aware that death was drawing near. He heard the confessions of those imprisoned with him and accompanied them to the place of execution.

Here is an account of the execution of Fr. John and some high political officials who were shot with him:

"Six months ago, I happened to meet a certain person who had been incarcerated throughout 1918 in Moscow's Butyrki prison. One of the most difficult responsibilities of the prisoners was the burial of those who had been shot and the digging of deep trenches for the burials of victims of the next execution. This work proceeded day in and day out. Prisoners were transported by truck under armed guard to Khodynka field, or, sometimes, to the Vagansky cemetery. There the supervisor would measure out a trench as wide as a man is high, the length of which was determined by the number of victims to be executed. We usually dug graves for twenty to thirty individuals, but at times prepared the trenches for many more. The forced labourers never saw the bodies of the executed, for they were lightly covered with earth by the executioners before they arrived at the site. The prisoners had only to fill in the pit with dirt and make a mound along the trench which had swallowed up the victims of the Cheka.

"A friend of mine had served in this cemetery detail for several months. The prisoners managed to grow so accustomed to their guards that the latter shared with them their impressions of the operations being conducted. One day, after the prisoners had completed the excavation of the usual long, trench-like grave, the guards mentioned that the following morning (August 23 / September 5, 1918) an important execution of priests and former politicians would take place. The next day the matter was explained. It appears that the victims were: Bishop Ephraim (Kuznetsov) of Selenginsk; Archpriest John Vostorgov; the Roman Catholic priest Liutostanski and his brother; N.A. Maklakov, former Minister of the Interior; I.G. Shchegolev, former president of the State Council; A.N. Khvostov, former Minister of the Interior; and Senator S.P. Byeletsky. As soon as they arrived the victims were positioned along the trench, facing it... At the request of Fr. John Vostorgov the executioners permitted all the condemned to pray and ask forgiveness of each other. They knelt, and there poured forth from the unfortunates fervent supplication, after which all approached His Grace, Bishop Ephraim, and Fr. John for a last blessing. Then they bade each other farewell. First of all, Archpriest Vostorgov manfully approached the grave and said a few words to the others, urging all to offer the ultimate redeeming sacrifice with faith in God's lovingkindness and the speedy rebirth of their homeland. 'I am ready,' said he, turning to the firing squad. All stood in the places indicated to them. An executioner walked up behind Fr. John, grasped his left arm, brought it back behind his waist and, placing his revolver to the back of his neck, shot him, simultaneously pushing him into the grave. The other executioners approached the remaining victims. Byeletsky broke free and managed to dash quickly some twenty or thirty paces towards some underbrush, but, hit by two bullets, he fell and was dragged back to the trench, where he was finished off and cast in.

"From the words of the guards as related to us by my friend, it was clear that the executioners, in exchanging comments while covering the unfortunate victims with earth, had expressed considerable astonishment at Fr. John Vostorgov and Nicholas Alexeyevich Maklakov, who had apparently impressed them with their composure in the face of the dreadful fate which awaited them. John Grigorievich Shchegolevich, in the words of the narrator, had moved with difficulty, but had not shown the least fear..."

(Sources: Polnoye Sobraniye Sochinenij Protoiereya Ioanna Vostorga, vol. 2, Moscow, 1914; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 853; "The New Martyr Archpriest John Vostorgov", Orthodox Life, vol. 30, no. 5, September-October, 1980, pp. 21-30; Sergius Fomin, Rossiia pered Vtorym Prishestviem, Sergiev Posad: Holy Trinity - St. Sergius Monastery, 1993, pp. 226-228; Pravoslavnaya Rus', N 3 (1576), February 1/14, 1997, pp. 9-10, 15; I.I. Osipova, "Skvoz' Ogn' Slyoz i Muchenij", Moscow: Serebryanniye Niti, 1998, p. 67; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, part I, pp. 285-286; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

35. HIEROMARTYRS ELIJAH AND PETER OF MOSCOW

The future hieromartyr Elijah Nikolayevich Chetverukhin was a brilliant student at the university, and his parents had high hopes of him. Once he met Eugenia, a very pious girl who had thought of becoming a nun but at the advice of Elder Barnabas of Gethsemane skete had begun to look for a pious bridegroom. They began to read spiritual books together, and soon he left university and the prospect of a good career, and entered the seminary at St. Sergius Holy Trinity Lavra.

The family of Eugenia lived in obedience to holy elders. Her mother knew many elders and frequently went to see them. Seeing this, Elijah Nikolayevich also wished to have an elder who would guide them. Eugenia advised him to go to the Gethsemane skete to Elder Barnabas. The next day (it was in the year 1905), the young seminarian went to the elder. The elder met him, sat him down, brought a samovar from somewhere and began to give him tea to drink. The whole time he stroked his head and said:

"You are my martyr. You are my confessor."

Then he gave him several instructions for guidance and let him go.

The happy seminarian returned to the guest house. Finally he had a spiritual guide to whom he could entrust his whole life. In the evening he went to church and with astonishment heard that they were commemorating the newly-reposed Hieromonk Barnabas! What indeed was his astonishment and grief when he found out that only a few hours after he had left him, Elder Barnabas had died. Upset, he returned home.

But the Lord did not leave unfulfilled the sincere desire of his believing soul. After some time his fellow students offered to take him to the Zosima Hermitage, which was not far from the Trinity Lavra, to see Elder Alexis the hermit (who was later to draw the lot to elect Patriarch Tikhon). Elijah willingly agreed. The elder received them warmly and soon became the spiritual director of Elijah and his fiancée.

When he first saw them together, he cried out:

"What a tall one he is, what a small one she is!"

And indeed, Elijah was very tall and strong, a regular knight, while Eugenia was a small and fragile girl. With the blessing of Elder Alexis they met each other twice a month in the house of Eugenia, and twice a month he would write her a letter, which Eugenia's mother would always read in advance.

Several years passed in this way. Elijah finished the seminary successfully and began to study in the Theological Academy.

At this time Eugenia was 25 years old, which at that time was considered not young. There was a new law at that time that the students of the Academy could become married. A certain Moscow elder, in obedience to whom Eugenia's family was living, tried to hurry up their wedding. Elijah obeyed the elder and went to Eugenia's parents. But here there was an unexpected hindrance: Eugenia's father absolutely refused to give her to him in marriage since he had no means to support her. Elijah became angry and left, slamming the door after him. Eugenia's mother, however, persuaded him to ask her father again. And he had to repeat the whole time that they would be able to live on their own means, although in fact all their money consisted in a small sum which Eugenia had earned giving music lessons, which with the blessing of her mother she was putting away for her dowry. Finally the father agreed. They celebrated their wedding quietly and modestly and right away set off on their honeymoon journey to the Zosima Hermitage to prepare with their beloved elder for the reception of Holy Communion.

Eugenia's whole family had great reverence for Elder Alexis. One of her relatives, who later became a monk, often went to the Zosima Hermitage and over and over saw the same dream. It seemed to be some kind of feast day. The founder of the monastery, the ascetic Zosima, stood in the midst of the royal doors and was anointing everyone that came up. After the anointing they went straight through the royal doors in their shining white garments. Since this dream was repeated so often and the women also were entering the altar, the young man was disturbed. Finally, when he had seen the dream for the sixth time, he went to Elder Alexis. The elder did not explain the meaning of the dream, but only asked whether there were many people.

"There were many, Batyushka, a whole crowd."

"Well, glory to God, glory to God," the elder repeated joyfully.

The young married pair spent almost a month in the monastery. They then returned to Moscow and rented an apartment in Sergiev Posad, near the Trinity Lavra. They lived in extreme poverty, but just as they had promised to Eugenia's father, they lived on their own money. Matushka always noted that in their whole life she had never owed a penny to anyone, and they lived so poorly that Eugenia could afford to put only six pieces of firewood a day into the stove to warm up the apartment, which was therefore never very warm.

When their first child was born they immediately sent a telegram to Eugenia's sister. When she came she declared that she had known of the birth of the child before the telegram had arrived.

"But how?" they asked.

"St. Seraphim appeared to me in a dream and said: 'Go and congratulate them. A son has been born to them and his name is Sergius.'"

And indeed, they called their first son Sergius, and the second son Seraphim.

Fr. Elijah graduated from the Academy before the revolution broke out. After being ordained, he served for a short time in a poorhouse church and then was transferred to the church of St. Nicholas in the Tolmachev district of Moscow, where he served until his arrest in 1932.

Fr. Elijah was a fervent priest. He never shortened the services. He read out loud the verses which were to be sung, and often read the canons. Matushka went to church every day and directed the choir. In that sad time after the revolution broke out, the church of St. Nicholas in the Tolmachev district was a source of spiritual light for many believers. And Fr. Elijah was very popular (Elder Barnabas had warned him: "You will stand high, only don't be proud"), and he was arrested twice in the 1920s for "too much popularity among the parishioners". One woman parishioner remembered: "Oh, our church in Tolmachev, shining with purity! But it was so cold that your feet froze to the floor!" Still, in every circumstance Matushka did not lose hope in God.

Thus once on St. Nicholas' day Matushka returned from church and, putting her hand in her pocket, discovered that it was empty; and on this day they usually gathered the parishioners at their house for a modest meal. Matushka quickly returned to the church and asked Batyushka if he had some money. With a guilty look he gave her only a few copper coins. There was nothing to be done about it, and Matushka went home; on the way she reflected how good it would be if she had only two roubles. She would buy some peas, a little oil, and something else, and there would be plenty. With such thoughts she went home.

It was a warm spring day, and in front of their porch there were immense puddles. Since it was impossible to buy shoes in those days, she had only some cloths wound round her feet; and with this footwear she began to jump through the puddles. Suddenly she caught sight of some carefully folded rouble notes, which were like two little boats floating on the water. She fished them out and began to ask the passers-by whether they had lost two roubles; but they all said no. Then, thanking God and repeating once again, 'Seek ye first the Kingdom of God and everything else will be given you,' she set about preparing a frugal meal.

Another time the couple were setting out for the Zosima Hermitage. At that time the monastery was no longer able to feed those who came, since there was barely enough to feed the monks. But it was just on this day that they had not a penny for themselves. Still, Matushka did not change her decision to go, but she went to an old psalm-reader to ask whether he might look after the children in their absence. On the way she repeated, 'Place your sorrow on the Lord, and He will sustain you.' Coming home, she unexpectedly came across a large object wrapped in a linen sack. Matushka, fearing that it was a corpse, began to run away. But then she saw that the object was too small and she forced herself to return. Deciding that it was probably a child who had been abandoned, she looked into the sack and froze on the spot: it was full of all kinds of food - meat and oil, bread, and, in a word, everything they needed for the journey. Probably someone from the country had come to sell them in the city, but fearing the militia, had thrown the sack by the side of the road.

Fr. Elijah led an ascetic life. Only two weeks in the year would he spend with his family in the country, where their six children (one of them, Vanya, died young from meningitis) would rest while the church was being repaired and cleaned. In general he served every day without omitting or shortening anything in the services. In the evenings after the Divine services, there were spiritual conversations.

Matushka saw to it every day that her batyushka would manage to eat before midnight. He came home every day after eleven o'clock. In the morning he would still be sleeping when some spiritual daughter of his (the parish was composed mainly of young people) would run up to see whether he was up yet. Matushka would never murmur at these vexations, but would only say:

"A certain slave of God came by; she is not very happy."

And then later this slave of God would be called to the kliros for a talk.

Later Bishop John said to matushka (she went to his church after Fr. Elijah's death):

"Your batyushka was my ideal, and you were his faithful helper in everything."

The church of St. Nicholas was closed and destroyed in 1929. Everywhere there were searches, arrests and exiles. Several parishioners of the church were arrested, together with many of their relatives. Batyushka was called to the NKVD, and they promised that if he were to give up the priesthood he would not be touched. Some friends of his were trying to get him a good position as an art expert in the Tretyakov gallery. Not knowing what to do,

batyushka came home, and matushka strengthened him for his struggle of confession.

The year was 1930. It was Fr. Elijah' namesday, and some guests came. Batyushka came to life and was very happy and joked. Only late in the evening did the guests depart. A few minutes later one parishioner returned and whispered to matushka that the police were watching her very carefully. Matushka thanked the girl and went outside. A group of three men came up to her and asked where Chetverukhins lived. Matushka pointed to the house and gave the number of an apartment, while she herself quickly ran home.

"Batyushka, they have come for you!" she said as she entered the room.

Batyushka put on the epitrachelion of Elder Alexis and read the prayer before any good work. He had not managed to finish the last words when there was a crude knocking at the door. Matushka met them with a low bow:

"Come in."

They were in a hurry and asked in some confusion:

"Aren't you the one who showed us the way?"

"Yes."

"Well, get ready."

In general they were very kind and allowed them to say farewell to each other. While matushka was quickly putting together what was necessary, they made a superficial search. On the way out one of them said:

"Well, matushka, you can sleep peacefully. We won't bother you any more."

"How can I sleep peacefully now?" replied matushka.

The whole night she spent in prayer and tears, but towards morning she dozed off. And she saw an extraordinarily magnificent Lady who told her:

"Do not fear. They will not do anything to your batyushka in prison. I will intercede for him."

"Do you really have authority in the prison?" asked matushka in astonishment.

"I have authority everywhere. Do not fear: they will not do anything to him in prison. But you pray to Adrian and Natalia."

And with these words the splendid Lady vanished.

Matushka awoke wondering why the Mother of God (she understood that it was precisely the Most Pure Virgin who had come) had commanded her to pray to Adrian and Natalia. However, when she read their life (August 26) and found out that Adrian was a martyr and that Natalia his wife had suffered out of compassion for him and strengthened him, it became clear to her why the Most Holy Theotokos had told her to pray to these saints.

Fr. Elijah was arrested for "counter-revolutionary agitation and preparing an uprising." After his arrest new misfortunes came to matushka. They were thrown out of their apartment, and for some time they wandered about, until they were taken in by a certain family. The children were thrown out of school, and their immense library was stolen. But the greatest loss was the death of their only daughter. Mashenka was the last child in the family.

When matushka had been expecting her, she had gone to Elder Alexis, who still alive at that time (he died in 1928). He met her with the question:

"Who is there?"

"Sinful Eugenia," she replied.

"Are you alone?"

"No, batyushka, there are two of us."

She went up to get his blessing and asked:

"Batyushka, what will I have?"

"A daughter. Only you will have to sew her a wedding garment."

Matushka was surprised: "Of course, if it's a girl one has to sew a wedding garment."

And only after Mashenka's death did she understand the words of the elder - that her daughter had become the bride of Christ. For she died of a simple children's disease; her weak organism (she was only five years old) was unable to fight against the hunger and the cold and the disease all at once. In such circumstances (at that time Eugenia's mother had also died), she was strengthened, as she herself said, only by one thing: the prayer of St. John Chrysostom, which she repeated unceasingly: "Glory to God for all things!"

Because of all these misfortunes, it was only after two years that she was able to go to her husband, who was then in exile in Krasnaya Vishera River district. It was difficult to get to this isolated northern village during the muddy season of spring, but finally she reached her destination. She brought a Gospel and a little bottle of holy water for Fr. Elijah. The Gospel was taken away from him immediately, but they were interested in the bottle.

"What is this?"

"For you it is simply water, but for me it is holy. It is my medicine," matushka replied.

And she was allowed to give it to Fr. Elijah.

Batyushka, as Matushka Eugenia immediately noticed, had changed frightfully. He did not bless her, but on the contrary said:

"Here I no longer function as a priest."

He looked as if he had been tortured, as if he were broken. This meeting lasted a long time, and batyushka was able to tell her everything.

In the prison where they had brought him after his arrest, he was placed in a special cell. The small room was absolutely full, and at first glance there seemed to be no free space at all. Batyushka did not know what to do, but someone called out to him:

"Crawl under the bunks!"

This was not so easy for batyushka, who was so tall; but finally he managed to get under the bunks and lay down on the dirty floor, which was full of spit.

It was impossible to fall asleep in such circumstances, and the cries and cursing in the room would not have permitted it in any case. Batyushka remembered his spiritual children and how they had respected him, and he burst into tears. He also related how he had been driven to Krasnaya Vishera over the barely frozen snow. The thin layer of ice had immediately broken under his feet, and the prisoners with every step fell up their waists in deep snow. One man who was walking next to batyushka said:

"I used to love the forest, but now I hate it,"

and he shook his fist at the forest.

Soaked to the bone, having had nothing to eat or drink all day, they were forced to spend the night in a hut. The exhausted men immediately dropped to the floor and fell asleep. But sleep did not come to Fr. Elijah. In the deep night a groan burst out from his very heart:

"O Lord, why hast Thou forsaken me? I served Thee faithfully; I gave my whole life for Thee. How many akathists and canons I read" How fervently I served in church! Why hast Thou forsaken me to suffer so? O Mother of God, O holy Hierarch Nicholas, O holy Father Seraphim, all you saints of God! After all my prayers to you, why am I so tormented?"

The whole night he cried out thus to the Lord. Then suddenly a divine visitation, like fire, touched the soul of the sufferer with unearthly consolation, and the light of Fatih mystically illumined his heart and began to burn with an unutterable, all-consuming love for Christ. When the morning came he was a new man, born again, as if he had been "baptized with fire". And after that night he could no longer live as before. He said to matushka:

"Do not think that even if I get out I will ever serve as I did before. The old world is gone forever, and there is no return... You know, now I have come to understand that there is ultimately nothing better, nothing more wonderful than Him. I would die for Him!"

They said farewell, and again matushka set out on the long and difficult journey home. When she arrived a telegram was waiting for her. There had been a fire at the camp club, and Fr. Elijah had burned together with eleven other men. According to another account, two hundred people, mostly priests, had perished. How fitting - the name Elijah means "aflame"!

After batyushka's death, matushka was sick for a long time. But then she undertook the writing of her memoirs. At this time she had a dream: There appeared to her, as if alive, **Fr. Peter Lagov** (a priest who had been shot several years before this). He told her:

"Dear matushka, you should pray to St. Sergius, St. Seraphim and the Priest-Martyr Pamphilus. Let us pray together: Holy Father Sergius, pray to God for us! Holy Father Seraphim, pray to God for us! Holy Hieromartyr Pamphilus, pray to God for us!"

Awakening, matushka reflected that their family had always revered St. Sergius and St. Seraphim and had named their two sons after these saints. But she had never heard of Hieromartyr Pamphilus. Coming to church and opening the Menaion, she discovered that that very day was the commemoration of Hieromartyr Pamphilus (February 16). After reading the life of this saint, she found out that St. Pamphilus was a highly educated

priest who had an immense library and had died together with eleven other martyrs, some of whom had been burnt to death in a fire.

(Sources: I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood, 1982, chapter 27; "The Elder Barnabas of Gethsemane Skete", Orthodox Life, vol. 44, № 2, March-April, 1994, pp. 21-35; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

36. HIEROMARTYRS VLADIMIR AND VLADIMIR OF MOSCOW

and those with them

Vladimir Ambartsumovich Ambartsumov was born on September 20, 1892 in the town of Shemakh, Baku province (according to another source, in Saratov) into the family of a Lutheran teacher. His father, Ambartsum Yegorovich, an Armenian, was, together with Theodore Andreyevich Rau, one of the founders of the teaching of deaf-mutes in Russia. His mother, Caroline Andreyevna Knoblokh, was a Volga German. She was a Lutheran, and there were missionaries in her family. She married Ambartsum Yegorovich out of compassion for him and his three orphaned children. From Ambartsum Yegorovich's second marriage he had three children, the youngest of whom was Vladimir.

Vladimir began his education in the Moscow Petropavlovsk secondary school. He liked physics, and constructed various electrical appliances. On leaving secondary school, he entered the physics and mathematics faculty of Berlin University, where he got to know the Christian Student movement. In the middle of July, 1914, on waking up in the morning, he felt that he had to return to Russia. Having arranged his affairs in one day, he got on the train. It later transpired that this had been one of the last trains to leave Germany for Russia before the beginning of the First World War.

On returning to Moscow, Vladimir Ambartsumovich finished his education in Moscow University. In Moscow he became a member of the Christian Student circle and converted from Lutheranism to the Baptist faith.

In 1916 he married a member of the circle, Valentina Georgievna Alexeyeva. The meaning of the young couple's life consisted in preaching the Gospel among the young students. From 1917 to 1919 he was a teacher in Moscow.

In 1919, because of the famine in Moscow, Vladimir Ambartsumovich and his family and several close friends moved to Samara, where he worked in a museum. He again organized Christian Student circles, of which there were about 10 in Samara, with about 10 to 15 people in each. They gathered in private flats with the permission of the owners. Half of Vladimir Ambartsumovich's flat was also reserved for the circles. At this time he was occupied only with the circles and lived on contributions from its members. According to one source, however, he also worked in a museum.

In 1921 he was arrested and taken to Moscow, where he was released after five months on condition that he did not leave the city. So Valentina Georgievna also returned to Moscow with their son. There Vladimir

Ambartsumovich re-established his links with the student circles. He also worked as a physicist in an institute.

He found a dilapidated house in Krechetniki and with the help of the students put it into order. Meetings of the circle were held there, and some of the activists, including Vladimir Ambartsumovich and his family, lived there. Members of the circle lived in this house until its destruction in the 1960s.

Then Vladimir Ambartsumovich organized a Central Committee of Christian Student Circles, which united all the circles in Russia. He himself became head of it. The central committee organized yearly congresses which representatives of circles from various cities of Russia attended.

In 1923 Vladimir Ambartsumovich's wife died, leaving him two children: Eugene and Lydia. He suffered greatly from this loss, but remained outwardly calm. An unbeliever happened to witness the burial of Valentina Georgievna, and was so struck by her husband's speech at the graveside that he became a believer, joining the Orthodox Church.

Not long before her death, Valentina Georgievna was speaking with Maria Ivanovna Herter about prayers for the dead. Being Baptists, they both rejected the practice. However, on the fortieth day after her death Valentina Georgievna appeared in a dream to Maria Ivanovna. She spoke about Vladimir and the children, and then said:

"That's not right, you're not praying for me? Pray, pray, it's necessary."

After Valentina Georgievna's death, the care of her children was undertaken by Maria Alexeyevna Zhukov. She had always been Orthodox, and in 1925, when Vladimir Ambartsumovich began to come closer to Orthodoxy, she became the godmother of his children. Meanwhile, he continued to devote himself to work for the circle, receiving financial help from the World Student Christian movement in America.

In 1924, however, the activity of the circle was banned. Most of the activists obeyed the authorities, but Vladimir Ambartsumovich continued to preach, miraculously escaping arrest. He had no fixed residence, staying with friends, and had to shave off his beard. His children and Maria Alexeyevna also had no home and lived near Moscow. They used to pray for their father:

"Lord, grant papa to have his beard back again."

In the middle of the 1920s Vladimir Ambartsumovich made the acquaintance of Fr. Valentine Sventitsky, and at the beginning of 1926 joined the Orthodox Church. He took an active part in the life of Fr. Valentine's parish of the church of St. Nicholas "the Big Cross" on Ilyinka, serving and

reading in the services. In the summer of 1926 he took active part in the organization of a large pilgrimage of parishioners to Sarov. From 1925 to 1927 he gave private lessons in German and other subjects.

In 1927, on Fr. Valentine's recommendation, Vladimir Ambartsumovich went to Bishop Victor of Glazov, who on December 4 ordained him deacon and on December 11 priest in the Transfiguration cathedral. Shortly after, Fr. Vladimir was appointed priest of the church of St. Vladimir "on the hill" near the former Ivanov monastery in the diocese of Moscow. There, until 1930, he served together with Fr. Sergius Bardelius (later **Hieromonk Theodore**, who died in prison in the 1930s). At this time he became the spiritual son of Archimandrite George Lavrov, an elder of the Danilov monastery, and was also close to Fr. Paul Troitsky and Fr. Sergius Mechiev.

In 1930, in accordance with the behest of his friend **Fr. Basil Nadezhdin**, he was made rector of the church of St. Nicholas at Solomennaya Storozhki, in the area of the Timiryazevsky academy.

Priest Basil Fyodorovich Nadezhdin was born in 1895 in Moscow province. He was the son of a college assessor. He graduated from the Moscow Theological Academy in 1918. He was the rector of the church of St. Nicholas at Solomennaya Storozhka. Professors and teachers at the Timiryazevskaya Academy chanted in his choir. Fr. Basil was a very kind, joyful man. Thin and lively, he spoke slowly, warmly and quietly; his thoughts were always clear, simple and precise. His vivid sermons attracted many people. Being the director of a young people's choir that he had founded, Fr. Basil taught them not only church services, but also went with them to concerts of classical music. And he read and discussed serious literary works with them. He taught the children of some parishioners elementary subjects and the Law of God in the house of I.O. Klushantsev. Of course, the authorities did not like this. They drove him and his large family out of his house, so that he had to rent a store-room. In October, 1929 he was arrested in the flat of his spiritual daughter, A.N. Soboleva, where he had been living for the last several months. His wife and their four children remained; a fifth son was born after the death of Fr. Basil. He was sentenced to three years in the camps. In Butyrki prison he met Fr. Sergius Mechiev. Their conversation lasted for several hours and was very significant for both of them. He was sentenced to go to Solovki, but since navigation was already closed, he was left until spring in Kem. In December, 1929 a man was taken, sick with typhus, to the camp hospital, and Fr. Basil took his place in the barracks. Soon he also fell ill with typhus. They gave him an injection with an infected needle, and he developed gangrene. Matushka Elena Sergeyevna was allowed to visit her sick husband. From Kem she wrote to her relatives: "I am so happy that I am alive here and can help at any rate to some extent." Before his death on February 19, 1931 Fr. Basil was counted worthy of receiving the Holy Mysteries. His last words were: "Lord, save the pious and hearken unto us"

(from the Divine Liturgy). The camp boss allowed Elena Sergeyevna to pray during the night beside her dead husband and give his body over to burial. In Moscow Fr. Vladimir Ambartusumov celebrated the funeral service. In his last farewell letter to his spiritual children Fr. Basil had asked Fr. Vladimir to take over his parish.

Fr. Vladimir's services and sermons attracted large crowds that filled the church. There were always many young people, there was a young people's choir, and he had many spiritual children. In 1931 the district dean asked the local clergy to define their relationship to Metropolitan Sergius, accept his 1927 declaration and commemorate him as locum tenens. If they disagreed, it was proposed that they retire, so as not to fall under ban. Fr. Vladimir rejected the declaration, and so decided to retire. From May, 1931 he was serving secretly in flats.

From his earliest year Fr. Vladimir loved nature, walking in the woods and listening to the singing of the birds. He could imitate their singing and tell which bird was singing. He dreamed of having a whole window of birds.

On April 5, 1932 he was arrested for being "a participant of the Moscow branch of the counter-revolutionary monarchist church organization, 'The True Orthodox Church'", and was cast into the Butyrki prison in Moscow. On July 7 he was sentenced to three years' exile in Western Siberia. More than a hundred clergy and laity were arrested for similar reasons at this time, including a large group of former parishioners of the church of Solomennaya Storozhka. Fr. Vladimir was conditionally sentenced to three years' exile in Western Siberia, but at the intercession of the Academy of Sciences, where he was working at that time, his sentence was made conditional. He was freed and went to live in the village of Nikolsko-Arkhangelskoye, Moscow district.

Fr. Vladimir worked as a research worker in a series of scientific research organizations, constructing various appliances. After being released from prison he went to work in the Obukhov institute. However, he continued his spiritual work, especially among the young. He continued to guide his spiritual children and to serve in houses. He searched out the families of repressed priests and organized constant material assistance for them. At that time he was paid quite well, and gave a significant part of his earnings to the needy. He gave only a minimum to his own family, not allowing any extravagance.

Fr. Vladimir very much loved his children, but until the winter of 1934-35 he was not able to live with them. They lived with their godmother near Moscow, renting first one and then another flat, while Fr. Vladimir continued to go from one to another of his Moscow friends. When his children became older, he tried to come regularly, if only once a week, to look after their education. He read the Word of God with them. His elder son was not able to

go to school, so he taught him physics and mathematics, which came in useful for him later.

Fr. Vladimir had a good ear and a fine voice. He loved to sing spiritual chants, especially the hymn "An unconquerable banner has been given to us", accompanying himself on the harmonium. In his youth he also played the violin. He shared this talent with his children, teaching his daughter to sing and learning with her the chants of the Octoechos.

On September 9, 1937, Fr. Vladimir was arrested for the third and last time. After his arrest his relatives were told that he had been sentenced to 10 years without rights of correspondence. On November 3, he was sentenced to death, and on November 9 (according to other sources November 3 or 5) he was shot in the town of Balashikha, Moscow region. He was buried in Butovo, Leninsky region, Moscow.

During his interrogations, Fr. Vladimir steadfastly refused to name those who thought like him. When asked about his relationship to Soviet power, he said: "In accordance with my convictions, I declare that Soviet power is a temporary phenomenon, like every power."

Also sentenced and shot with him for the reason were **Vladimir Alexeyevich Komarovsky**, an artist-iconographer, and **Sergius Mikhailovich Ilyin**.

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Princess Natalya Vladimirovna Urusova, a member of the Catacomb Church, writes:

From my childhood I had a friend who was two years older than I. She was married two years before me. In the first year of their marriage a son was born to them, and he was baptized with the name of Vladimir. From his very birth the child struck everyone by his large and beautiful dark brown eyes which had, as it were, a sorrowful expression. The child was extraordinarily quiet. In the second year of their marriage a second boy was born to them who was called Boris. This child was the complete opposite of his older brother. From the first day of his appearance in the world he struck everyone by his extraordinarily noisy and lively character. I loved both of these boys and often would come to baby-sit and spend time with them.

Vladimir grew up and remained exactly the same as when he was born. He never wanted to play with other children. He would sit down and remain alone quietly in a corner. This disturbed his parents.

"What is this little head thinking about all the time?" the parents asked me.

The father and mother were very religious and raised their children in this spirit. Little Volodya was eager to go to church and often went with his nurse when his parents for some reason could not go to the Divine service. The second boy, Boris, on the contrary was lazy about going to church.

When the time came for Vladimir to go to school, his mother said to me:

"I do not know how Vovochka will be able to study. It seems that he is not only incapable, but there's also some kind of abnormality about him. He is not interested in anything except church; he is always quiet and deep in thought about something not in accordance with his age."

The parents were mistaken; they did not understand their child. he went through all the classes to finish as first in his class, astonishing his teachers by his mind and talents. And when after finishing high school he declared that he desired to enter the theological academy for further education, his parents here also did not understand the path which he had chosen and which was clearly indicated to him by God Himself. They insisted that first he should complete the four-year course of the university in whatever department he himself would choose; and if after this his intention should remain unchanging, then they would give their blessing for him to enter the academy.

"You are still very young," they said to him; "obey your parents."

And he submissively obeyed them.

He finished the four-year course of the law department in three years, as was allowed at that time, and then he entered the academy. He did not wish to become married, but since according to the Church's rules he did not have the right to remain unmarried as a priest - then behold what a great sign of God saved him and was fulfilled in him.

His family was friendly with another very pious family. They had one young daughter who was dying of advanced tuberculosis. The physicians indicated that she would live no longer than a month. She knew of Vladimir's invincible desire to become a priest, and of his sorrow in connection with the necessity of entering into marriage. And so she offered herself as a holy sacrifice, knowing that she was dying. She agreed to enter into marriage with Vladimir, even though she could hardly stand on her feet, so that he, being left a widower, would have the right to be a priest. The parents did not hinder this holy deed which she undertook before her death. After the wedding they led her home from church. She no longer got up from bed, and in two weeks she peacefully died.

After finishing the academy he was very quickly ordained deacon, and in 1916 he was ordained priest.

Fr. Vladimir, marked from his birth by God, went on his chosen path. In 1924 he and his parents were sent from Moscow to the city of Tver in so-called "voluntary exile". Despite his youth, Fr. Vladimir was given great veneration and love by the parishioners of the church where he celebrated Divine services. Neither he nor his parents had the right to leave the city, and they were considered as being under the observation of the GPU.

The sermons of Fr. Vladimir were distinguished by their complete fearlessness. He called on everyone to submit to no kind of interference in the Church by the Bolsheviki. He would not listen to any kind of warnings to be careful. After one extraordinary sermon he went to bid farewell to his parents, having been secretly warned by someone that he would be arrested at night. Insistently, before his final farewell on earth, he begged his father and mother under no conditions, even at the moment of death, to call a priest who had entered into contact with the Soviet regime [i.e. had remained under Metropolitan Sergius after his 'Declaration' of 1927], even though one would have to die without confession and communion of the Holy Mysteries. In the same night he was led away and executed in the Lubyanka prison in Moscow.

After this, until 1932, since I was not living in Moscow, I did not know anything about this family with which we had been such friends. In 1935 I went to visit my mother, who was quite old and lived in Moscow. Walking along the street alone, I saw Boris coming to meet me. We immediately recognized each other, even though we had not seen each other for a long time. With burning eyes he began to tell me about himself.

We came to the first boulevard and sat down on a bench. And this is what he told me about the evident miracle of God's mercy which had been performed upon him:

"When the unsettled times before the revolution began, I immediately gave into the propaganda. I joined the Young Communists immediately after it was organized, and soon, to the great sorrow and terror of my parents, I became also a member of the Atheist League. My brother Vladimir tried to return me to God, entreating me to come to my senses, and probably both during his life and after his murder he prayed much for the salvation of my soul. But this did not cause me to waver. On the contrary, after he was shot I soon became the head of the Atheist League in one remote city where I went voluntarily, after marrying a girl who was also in the Young Communists and who ridiculed faith in God. Her parents, just like mine, were very religious. Both hers and mine declared to us that if we did not go through the Church rite of matrimony they would renounce us. Despite the extreme difference in our views, I very much loved my father and mother. Seeing their

inexpressible sorrow, I persuaded my bride to fulfil the demands of our parents and, while in our souls we mocked the sacrament of marriage, nonetheless we were secretly married - secretly, because otherwise we both would have been shot. Before the wedding the mother of my wife blessed her with a large icon of the Saviour Not-made-with-hands and said:

"Give me your word that you will not throw it out; even if you do not need it now, still do not destroy it."

"Truly, we did not need this icon, and it lay in a trunk in our shed together with useless things.

"A year later a son was born to us. We both wished to have a child and were very happy at his birth, but the child was born sick and weak, with a tubercular spine. We had managed to preserve something from the previous pre-revolutionary wealth, and my own salary was sufficient so that without sparing money we could ask the best physicians to come. They all said that in the best possible case, if the boy would be always lying down on his back in a plaster cast, he could live to be six years old, but no more. And so we went away to a remote place, trusting in a better climate. There I became the head of the Atheist League, and in every possible way persecuted the Church.

"The child was five years old and his health was getting worse all the time. Then we were not living in the city itself but in a healthful place in the country. The rumour came to us that a famous professor of children's diseases had been sent to this city for resettlement. One had to go 20 miles from our village to the nearest station, and the train went only once a day. The boy was very sick, and I decided to go and bring the professor to us. When I came to the station, the train left before my very eyes. What should I do? Should I wait a whole day while my wife was at home and the child might die suddenly without me? I thought and thought - but what could be done? I turned back. I came home and found the following: The mother, weeping, was on her knees, embracing the child's legs, which were already growing cold. The local medic had just gone out and said that the child's last minutes had come. I sat down at the table by the window, opposite the shed, took my head in my hands, and gave myself over to despair. Suddenly I saw quite clearly that the doors of the shed were opening, and out of the shed my deceased brother Vladimir came, in priest's vestments. In his arms, facing towards me, was the icon of the Saviour Not-made-with-hands. I was stunned! I clearly saw how he walked, how his long dark hair was blowing in the wind. I heard his steps approaching. I grew cold and was petrified. He entered the room, came up to me, and in silence gave the icon into my hands and then vanished.

"I cannot communicate in words," Boris said to me with tears streaming down his cheeks, "what I experienced. I experienced God! I rushed to the shed, searched out the icon in the trunk and laid it on the child. In the morning of

the following day our boy was completely well. The physicians who were treating him shrugged their shoulders. They took off the cast. There was no trace of tuberculosis! Here I understood everything! I understood that there is a God Who is merciful to sinners, and that by the prayers of Fr. Vladimir he had performed the marvellous wonder of the healing of the child and also the healing of my wife and myself, the salvation of our souls. Without hesitating, I resigned not only as the head of the Atheist League, but also from the Communist Party, of which I was already a member. My wife did likewise. I spoke openly and did not hide the miracle that had occurred to us. From that hour I told everyone everywhere about the miracle that had happened, and I called them to faith in God. By His holy will I was not arrested right away and, without putting it off another day, we came to my parents near Moscow, where they had settled after the end of the exile. We baptized the child, giving him the name of George."

I parted with Boris, of course, under the inexpressible impression of the miracle which had been performed upon him by the prayers of the righteous Fr. Vladimir, and I never saw him again. When in 1937 I came back to Moscow from the far south, I found out from his parents that a month after the baptism of the child they had gone to the Caucasus. Boris continued to tell everyone of his former spiritual error. And behold, while he was in perfect health, and was of course being secretly watched and followed, suddenly, in a single instant, he died, but not from a heart attack. It was not allowed for physicians to determine the cause of death. He had, of course, been killed by the Bolsheviks.

(Sources: "Kratkoye Zhizneopisanie otsa Vladimira Ambartsumova", Vestnik Russkogo Khristianskogo Dvizheniya, 160, III-1990, pp. 261-273; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 69-70; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>; The Orthodox Word, vol. 9, no. 4 (51), July-August, 1973, pp. 132-136)

37. HIEROMARTYR SERGIUS MECHEV OF MOSCOW

and those with him

Fr. Sergius Mechev was born on September 17, 1892 to the famous Moscow elder, Fr. Alexis Mechev, and his matushka, Anna Petrovna. He was the fourth child and arrived in a household that was already cramped for space and in trouble financially. The frequent shortage of food was the cause of the boy's weak constitution, but he had a strong-willed character inherited from his mother. Her death in 1902 was hard on him, but he had a close bond with his father. In 1902 he entered the third Moscow gymnasium, finishing his studies there in 1910 with a gold (according to another source, silver) medal. He used to serve in the altar, helping his father, and also sang on the kliros. His father greatly loved his son, and wanted him to take his place as the parish priest. However, he did not put pressure on him, and gave him the opportunity to receive a good education. In 1910 Sergius Alexeyevich entered the historico-philological faculty of Moscow University after a short period in the medical faculty. He was one of five pupils of Professor G.I. Chelpanov who later became priests. Among the subjects Sergius Alexeyevich studied at university, he was especially interested in ancient Russian literature. He also studied the history of the Russian Church and listened to the lectures of Professor S.I. Smirnov, for whom he had a great respect. In 1913, Sergius Alexeyevich visited the cities of Switzerland and Italy during his summer holidays. After studying the works of the famous painters of the Renaissance, he came to the conclusion that the ancient Russian icon greatly exceeded western art in its spirituality.

In 1914 he joined the army as a volunteer medical orderly, serving in a hospital at the Western front. In June, 1916 he returned from the front and resumed his studies at the university. In 1917, after graduation, he was recruited into the army and served in Moscow. At the same time he took part in the work of a student theological circle in the name of St. John Chrysostom, organized by Bishop Arsenius (Zhadanovsky), where the works of the Holy Fathers were studied and lectures on theological subjects were read and discussed. In 1918 he was demobilized because of his health. In a field hospital he got to know **Euphrosyne Nikolayevna Shiforostova** (born 1890), a student in the Higher Women's courses, who came from a pious merchant's family. Soon after the wedding, Fr. Alexis told the bride that he had very much wanted this marriage and hoped that Sergius would become a priest.

In 1917 the Local Council of the Russian Church meeting in Moscow formed a commission to negotiate relations with the new government. Sergius Alexeyevich became a member of this commission, as a result of which he came into frequent contact with Patriarch Tikhon, who became very fond of him and urged him to become a priest. This decision was finally taken in the autumn of 1918 in Optina Desert during a conversation with Elder Anatolius

(Potapov). His father had been in close touch with these elders, who would send Muscovites who came to them to him. And now he received the blessing of Elders Anatolius and Nectarius to become a priest.

In 1918 he was serving in Moscow as the director of a kindergarten. Then he became a pedagogue-instructor for pre-school education. Besides this, until 1922 he was the secretary of a medical journal.

On April 12, 1919 Sergius Alexeyevich was ordained to the diaconate in Moscow, and on April 17, Holy Thursday - to the priesthood, by Bishop Theodore (Pozdeyevsky) in the Danilov monastery. Fr. Sergius began to serve with his father in the church of St. Nicholas on Maroseika street in Klenniki. In 1921 he became director of a district kindergarten and instructor in pre-school education. In 1922 he became the secretary of a medical journal.

Fr. Alexis died on June 9, 1923, and his funeral was celebrated by **Hieromartyr Theodore**, Archbishop of Volokolamsk, thirty priests and six deacons. The body was met at the graveside by Patriarch Tikhon, who had just been released from prison. And while he was blessing the people, which took several hours, Fr. Sergius served the first full pannikhida to his father.

Elder Nectarius once said: "You knew Fr. Alexis? The whole of Moscow knew him, while Fr. Sergius is known so far only by half of Moscow. But he will be greater than his father."

Shortly after the death of his father, Fr. Sergius was arrested for his opposition to the renovationists (together with Archbishop Theodore he was one of the few clergy who did not submit to them), and cast into Butyrki prison. This concentrated his mind on prayer and expectation of the manifestation of the will of God. On the night of the fortieth day after his father's death, Fr. Sergius distinctly felt his presence and was filled with a radiant joy the whole day. He was released on September 15, and immediately went to the Lazarevskoye cemetery where his father was buried. Fr. Sergius' soul was strengthened with the resolve to take on his father's heritage and devote the rest of his life to this.

And so he succeeded his father in the church on Maroseika street. And the parish began to grow, receiving people from all over Moscow. His parish loved him. He filled all with a special joy at his meetings. In hard times he would be able to gather food and provisions. In times of disharmony he would make the warring parties be reconciled and forgive one another. He would give everyone courage by his prayers. During the winter of 1924-25, Fr. Sergius gathered discussion groups before the morning Liturgy. He would lecture on Christian ethics: relations with one another and with the pastor, and the life of an Orthodox Christian in the world in general.

Fr. Sergius' family had two houses in the country: one in Vereya and one in Dubky. For the summer Fr. Sergius would send families with children there for spiritual retreats, which were very profitable.

When Patriarch Tikhon was deceived into accepting the new calendar, Fr. Sergius was upset and came to him:

"Your Holiness Vladyka!" he said. "Don't consider me a rebel, but my church conscience does not allow me to accept the new style!"

"What kind of a rebel are you, Seryozha," replied his Holiness in a fatherly way. "I know you. But they are demanding that I introduce the new style."

The people of the Church did not accept the new style and soon the Julian calendar was restored. Some, however, considered that if the new style was adopted, believers would have greater opportunities to go to festal services, since at that time the Nativity and Baptism of Christ according to the new style were still holidays.

"I assure you," said Fr. Sergius, "soon they will not keep the feast by any calendar."

And soon the five-day-week became the six-day-week, then the seven-day-week or six days with a variable day of rest.

After the death of Patriarch Tikhon in 1925, Fr. Sergius commemorated only Metropolitan Peter, the patriarchal locum tenens. When Metropolitan Peter was imprisoned, and his deputy, Metropolitan Sergius, demanded that his name be commemorated alongside Metropolitan Peter's, Fr. Sergius considered this demand uncanonical and broke communion with him. And he said that if he were banned from serving by Sergius' Synod, he would not accept it. Fr. Sergius also refused to pray for unbelievers, and especially militant atheists, at the Divine Liturgy. He said that the conversion of the soul to God is a free choice, and it is wrong to pray for those who do not want it, and especially at the Liturgy, which is a service for believers only.

Protopresbyter Michael Polsky wrote: "In essence, a huge majority of the Moscow churches belonged to the secret adherents of Fr. Sergius Mechiev. Among them,... the proclamations of the Soviet government were not followed."

In April, 1928 Fr. Sergius travelled to the village of Kholmischi to see Elder Nectarius of Optina, who expressed the desire that Fr. Sergius be next to him at the hour of his death and bury him. "I am not worried about you," he said to him. Many priests and laymen came to the burial, which was led by Fr. Sergius.

On October 29, 1929, Fr. Sergius was arrested and cast into the Butyrki prison. Together with him, two priests, **Fr. Constantine Rovinsky and Hieromonk Sabbas** (a monk of St. Sabbas' Storozhevsky monastery near Zvenigorod, who had been on the staff of the church on Maroseika while Elder Alexis was still alive), and nine people from the Maroseika church were arrested.

On November 20 Fr. Sergius was sentenced to three years' exile in the north. On November 24 the train with the arrested people set off for Arkhangelsk. There Fr. Sergius managed to stay in the flat of his spiritual daughter, K.T.

After a time, in 1930, he was sent to the town of Kadnikov in Vologda province, where he obtained refuge in the flat of a church warden, A.K. Shomina. Every day, at the time when services were being celebrated in the church on Maroseika, Fr. Sergius would serve Vespers, and then in the morning Mattins and the Liturgy. When it was possible, his relatives would visit him: his elder children and someone with them. Matushka came only when she was not working. Sometimes his spiritual children would come (during the evening, so as not to attract attention).

Fr. Sergius would write letters to his spiritual children in which he poured out his love for them and his desire to strengthen and console them. "You are my way to Christ," he wrote to them in 1930. "How can I be without you?" And from his place of exile in Ust-Sisolsk in 1930, he wrote to Tatiana Kuprianov: "A hermit is first unto God, and then to the people; a pastor - first to the people and then to God. The eyes of the hermit behold God; the eyes of the pastor - the people. In them He reveals His beauty. To the pastor, the flock does not close off the Lord; on the contrary, it shows the way to Him. My dear Tanya, I am unworthy and more sinful than all, but I am a shepherd, not only a priest. My spirit yearns for every soul of my flock. If it were said, 'Choose between two possibilities - either serve the Divine services or feed the flock' - without hesitation I would feed and console the flock."

In another letter he wrote: "The judgement of God is being accomplished on the Church of Russia. It is not by chance that the visible side of Christianity is being taken away from us. The Lord is punishing us for our sins and in this way he is leading us to purification. Special sorrows and unprecedented attacks are the lot of our days. The purpose of our life is to overcome them through repentance."

On the eve of the Annunciation, 1932, Fr. Sergius' church on Maroseika street was closed and turned into a warehouse. The only priest of the church, **Hieromonk Alexander** (Ilyin) was arrested on his way to the church, was convicted and exiled to Narym. The church began to be broken down from

within. However, the wonder-working icon of the Fyodorovskaya Mother of God was taken out and preserved by **Maria Nikolayevna Sokolova**.

Matushka Euphrosyne was accused of being “a member of the church-monarchicst counter-revolutionary organization, ‘The True Orthodox Church’, and convicted on May 16, 1932 in accordance with article 58-11 to three years’ deprivation of the right to live in twelve place, and had to live in the Urals province. Hers was part of the group case “The Case of Ananin and others, Moscow, 1932”. She went to her husband in Kadnikov. Fr. Sergius’ four children, who were aged from six-and-a-half to twelve, were sent for re-education to children’s homes. However, Matushka Euphrosyne’s unmarried younger brother **Gleb Nikolayevich** immediately went to the children at Fr. Alexis’ flat, which had now become a crowded “kommunalka”, and took their care upon himself.

On March 8, 1933, Fr. Sergius was arrested again in Kadnikov, cast into prison in Vologda, and then, on August 28, given five years in the camps for “anti-collective farm agitation” in the “Case of P.A. Cheltsov, S.A. Mechev and others, Kadnikov, 1933”. Many other exiled priests in the town who refused to work for the Soviets were arrested at this time. First he was sent to do woodcutting at Kubensk lake in Vologda province, and then to the river Shelex in Arkhangelsk province. There he was given very heavy work, and was very undernourished since criminal prisoners stole his food. He fell ill with flu and became very weak. On meeting a spiritual daughter of his he said: “I am very ill. My head is so tired. You know, I was always quick, I couldn’t understand it when people did things slowly. But now I myself want to do something more quickly, and I can’t. Wherever they send us, I am always at the very back.”

Soon, through the intercessions of his spiritual children and the help of the Red Cross Fr. Sergius was transferred as a medical orderly to Arkhangelsk, and then to the medical point in a state farm in Ust-Pinega, Arkhangelsk province. However, he was then transferred to heavy, general work and became terribly tired and debilitated. In 1934 or 1935 he was transferred to the Svir camps, where there were many criminals. Fr. Sergius was working as a medical orderly, but conditions were still very difficult. The criminals stole everything he had, and so he went round in a light coat and barefoot. Matushka and the children came for a time, but Fr. Sergius became very fearful for them and soon sent them back.

From Ust-Pinega Fr. Sergius was sent to Perebory station, near Rybinsk, on dam-building work. Here conditions were better, and he was helped by the fact that only a few kilometres from him there lived a family of his spiritual children, who had been exiled from Moscow. In the summer of 1936 Matushka and the children settled nearby, and Fr. Sergius was able to visit them almost every day.

In 1937, his term came to an end, and he was released. Matushka and the children were already living in Moscow, but Fr. Sergius was not allowed to return home. Instead, he lived near Kalinin (Tver), serving as a medic in a polyclinic for ears, throats and eyes, and celebrating the Liturgy in secret. In 1938 matushka took a dacha near Kalinin.

Once, being without a bishop, Fr. Sergius followed the advice of one of his spiritual sons and opened his heart to a certain hierarch, Bishop Manuel Lemeshevsky, and in confidence explained to him his church position, thinking that he shared his views. Bishop Manuel was soon arrested, renounced his confessing position and betrayed Fr. Sergius. During questioning at his trial, the arrested hierarch said that Fr. Sergius was the main instigator of the opposition to Metropolitan Sergius. He also said that he wished to be a loyal Soviet citizen and wanted no trouble. The prosecutor tapped him on the shoulder and said:

"Don't worry and be upset, Vladyka: you will be of some use to us later."

After this, he was released and was given the diocese of Orenburg by Metropolitan Sergius...

Fr. Sergius was advised to go into hiding in Central Asia, but he could not leave his spiritual children and lived secretly in various places, serving in secret. At the beginning of 1940 he moved to Rybinsk, and in the summer of 1941 – to the village of Kipyachevo in Rybinsk region. Then he got work as a medical orderly in Rybinsk, while he himself lived on the other side of the Volga.

Once he made contact with a woman who knew a certain holy woman named Matushka Xenia, and asked her:

"What must a priest do who has been betrayed by a bishop?"

The woman was embarrassed and did not want to pass on the question to Matushka Xenia. But when she came to matushka, matushka met her with the words:

"Whom did you refuse?! He is a hieromartyr!"

And she added: "The schema and reclusion await him."

This was a prophecy of prison and death.

At first everything went well in Rybinsk, but then he received a rebuke at work, then broke a leg and became an invalid. When his leg began to heal, he

left Rybinsk and found a suitable refuge in an abandoned village on the Volga near Tutayevo. This was a very difficult period for him. He felt himself condemned with no hope of redemption. He prayed inwardly and prepared for death. Even more than for himself, he suffered for his spiritual children. His whole prayer was concentrated on one thing: that he alone should suffer, and that nobody should suffer for his mistakes.

Fr. Sergius celebrated the Divine services whenever he could. He told the spiritual daughter who accompanied him that he would like to celebrate the Liturgy as much as possible. He wanted to serve forty Liturgies, as if to commemorate the forty-day period of his soul's journey through the aerial "toll houses" after his death. He knew that he would soon be caught and again sent to prison or killed. Visitors sometimes came to him. He talked with them, prayed and accompanied them to the quayside. But he no longer hoped to see his family or his spiritual children.

The war began, increasing the atmosphere of general suspiciousness. On July 7, 1941, Fr. Sergius and his spiritual daughter, **Elizabeth Alexandrovna Bulgakova**, were arrested for the last time as the result of a passport check (the locals suspected he was a German spy) and were cast into Yaroslavl NKVD prison. She was charged with being "an active member of the counter-revolutionary church organization led by S.A. Mechev, which had as its aim a struggle against Metropolitan Sergius and which sought to bring the Church into an illegal existence." A long prison term threatened, but on November 12 she was released - a miracle worked through the prayers and heroic actions of Fr. Sergius, she claimed.

During interrogation, Fr. Sergius categorically refused to name those known to him. For his non-cooperation he was cast into a punishment cell for five days. On November 22, Fr. Sergius was convicted, in accordance with articles 58-2 and 58-11, of being "the leader of an anti-Soviet organization", and was sentenced to death. On January 5, 1942 (December 9/22, 1941 or November 6, 1941, according to other sources), he was shot in prison together with other prisoners with sentences longer than ten years.

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The following people from Fr. Sergius' parish were convicted in "The Case of the Group 'The Spiritual Children' of Fr. Sergius Mechev, Moscow, 1929":

Reader Vladimir Dmitrievich Konshin. He was born on November 17, 1903 in Moscow, the son of a doctor. His father, Demetrius Vladimirovich, a gynaecologist, was arrested in 1941 and perished in a camp. In 1920 Vladimir Dmitrievich began serving as a reader in the church of St. Nicholas. Until 1927 he studied in the Eastern Institute, while working as a librarian in the institute. On October 28, 1929 he was arrested, and on November 20 was convicted of

“participation in the anti-Soviet group of Priest Mechev and anti-Soviet propaganda”. In accordance with article 58-10 he was sentenced to three years’ exile in Kazakhstan. On finishing his term in 1932, he was deprived of the right to live in twelve cities for three years, and went to Vladimir. In 1936 Fr. Sergius, while in camp, married Vladimir Dmitrievich and Kyra Sergeyevna Kvashnevskaya. He studied in the Fishing Institute and then worked in the Forestry Institute of the Academy of Sciences and in the Fishing Institute. On August 4, 1970 he died in Moscow from tuberculosis, and was buried in the Vvedenskoye cemetery.

Vladimir Vasilyevich Ott. He was born in July, 1901 in Moscow into the family of a tradesman. He lived in Moscow. From 1919 he worked as a clerk in a factory for the manufacture of grenades and also in the telegraph service of the Northern Railway. He joined the church on Maroseika, and was a chanter in the choir and a cleaner in the altar. Meanwhile, he worked in various institutions: in 1924 - as director of an electrotechnical artel, in 1925 - as a technical teacher for the State Cinema technical institute, then as a timekeeper at the Moscow knitting factory. In 1929 he was working as norm-fixer in the wood factory of the trust of exact mechanics. Vladimir Vasilyevich was married to Anna Vasilyevna Tarasova, who worked at a telephone station. On October 28, 1929 he was arrested, and on November 20 was convicted by the OGPU of “participation in the anti-Soviet group of Priest Mechev and anti-Soviet propaganda”. In accordance with article 58-10, he was sentenced to three years’ exile in the north. During his investigation he declared: “I am a believing person, I belong to the Orthodox Church... Participating in work round the church... I did this of my own free will. I am not interested in politics... I am equally indifferent to all state systems...” He was exiled to Kargopol and (from July, 1930) Podyuga, Arkhangelsk province, where he worked on the construction of the Konosha-Velsk branch of the railway as a technician. At the end of his sentence, on November 28, 1932, he was forbidden to live in twelve places in the country, and was confined to his place of residence for three years. He went to live in Orel. He was released from there on February 13, 1936.

Natalia Levitskaya Wrangel. After her arrest nothing was heard of her for six months. Then it became known that she had been exiled to Semipalatinsk.

Olga Alexandrovna Ostolopovaya. She was born on November 13, 1870 in Penza in a noble family. She was a landowner. After studying at Penza women’s gymnasium, she moved to Vladimir, and in the last years of her life got to know Bishop Athanasius (Sakharov), helping him in writing out his manuscripts. It was she who acquainted the bishop with E.V. Apushkina, who printed his work, “On the Commemoration of the Deceased according to the Typicon of the Orthodox Church”, and other works of his. On October 29, 1929 she was arrested in Moscow at the same time as Fr. Sergius. On November 20 she was convicted by the OGPU and sentenced to deprivation

of the right to live in the major cities, with restriction to the her place of residence, for three years. She died in Vladimir and was buried in the city cemetery.

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The following members of Fr. Sergius' parish were convicted in "The Case of Fr. Boris Kholchev, Moscow, 1931":

Valentine Nikolayevich Ivanov. He was born in April, 1898 in Pereyaslavl-Zalessky, Vladimir province, the son of a bureaucrat. From 1919 to 1920 he served in the Red Army as a medical orderly. From 1921 to 1926 he studied at the Second Moscow State University. Then he became a chemist, working in the Dorogomilov factory. He served in the altar in the church of Fr. Sergius Mechev on Maroseika. On February 16, 1931 he was arrested and cast into Butyrki prison. On April 20 he was convicted of "being a participant in an anti-Soviet organization consisting of people of the religious cult". In accordance with article 58-11, he was sentenced to three years in the camps. Nothing more is known about him.

Fr. Sergius' sister, **Anna Alexeyevna Mechiev.** She was born in 1889 in Moscow. Until 1921 she worked as a teacher. At the time of her arrest, on February 16, 1931, she had no work except as a chanter in the Maroseika parish choir. She was a second-class invalid. Anna Alexeyevna was in Butyrki prison during her investigation. A district psychiatrist had given her a certificate saying that she was suffering from a mental illness. However, the Butyrki doctor concluded at the investigation "that she is not suffering from a mental illness, but has been since birth a nervously unbalanced personality, inclined to mood disorders and hysterical reactions. As not being mentally ill, she must be recognized to be responsible. In view of the indicated traits in her character, it will be difficult for her to endure a long prison term." On April 30, 1931 she was convicted, in accordance with article 58-11, of being "a participant in an anti-Soviet organization consisting of people of a religious cult", and was sentenced to three years' exile in Kazakhstan. Her exile was commuted on May 14 to expulsion from Moscow with deprivation of the right to live in twelve specified places for three years. She chose to go to Lipetsk. On November 17, 1931 she was sent to Mtsensk, and in January, 1932, she "arrived of her own will in Moscow". On June 4, 1932 a Special Conference of the OGPU decided to release her immediately, allowing her to live freely in the USSR".

Zinaida Semyonovna Ivanova. She was born in 1897 in Moscow, went to a village school and courses, and became a chanter in the Maroseika choir. On February 16, 1932 she was arrested and cast into Butyrki prison. On April 30, 1931 she was convicted, in accordance with article 58-11, of being "a participant in an anti-Soviet organization consisting of people of a religious

cult”, and was sentenced to three years in the camps. She was sent to Vishlag in Usolye, Perm province. Nothing more is known about her.

Vera Ivanovna Katsman. She was born in 1899 in Moscow. Until 1916 she was a Judaist, but then converted to Orthodoxy. She was a chanter in the choir in the church of St. Nicholas on Maroseika until 1931. On February 16, 1931 she was arrested and cast into Butyrki prison. On April 30 she was convicted of “being a participant in an anti-Soviet organization consisting of people of the religious cult”. In accordance with article 58-11, she was sentenced to three years’ exile in Kazakhstan. She arrived in Alma-Ata. Nothing more is known about her.

(Sources: Otyets Alexei Mechev, Paris: YMCA Press, 1970, pp. 51-52; Sergei Overt, "New Priest-Martyr Sergius Mechiev", The Orthodox Word, vol. 23, no. 1 (132), January-February, 1987, pp. 4-15; Nadezhda, Basel-Moscow, 1993, no. 16; "A True Spiritual Father: New Martyr Priest Sergius Mechiev", Orthodox America, vol. XIV, no. 6 (130), February, 1994, p. 5; "Novomuchenik Ierej Sergij Mechev", Pravoslavnaya Rus', N 4 (1529), February 15/28, 1995, pp. 3, 15; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, vol. II, p. 23; Tsvetochki Optinoj Pustyni, Moscow: Palomnik, 1995, p. 172; “Katakombny Svyaschennomuchenik Protoierei Sergii (Mechev, +1942)”, http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266)

38. HIEROCONFESSORS SERAPHIM AND SERAPHIM OF MOSCOW

And those with them

Protopriest Vladimir Anatolyevich Bogdanov (in secret monasticism, **Seraphim**) was born on April 19, 1865 in Moscow, the son of the famous Russian anthropologist and zoologist A. P. Bogdanov, the director of the Moscow zoological museum. In 1888 he graduated from the physical-mathematical faculty of Moscow Imperial University. From 1888 to 1900 he was a teacher in the first real school in Moscow. From 1902 he was in charge of the departments of readings in physics and natural science in the commission for the organization of general educational readings for the Moscow workers. He had the degree of candidate of mathematical sciences. From 1900 to 1917 he was a member of many scientific societies and institutions founded by his father.

He was a disciple of Elder Barsanuphius of Optina, and then spiritual son of Fr. Valentine Amphiteatrov. He also often went for spiritual advice to Elder Barnabas of Gethsemane skete. On May 17, 1914 he was ordained to the priesthood as a celibate in the Dormition cathedral. From 1915 to 1927 he served in the churches of the Saviour of the Transfiguration on the Sands, in the Jerusalem podvorye (the church of St. Philip), and was superior of the church of St. Seraphim of Sarov attached to the St. Seraphim committee for help to the wounded until its closure in 1921. In the 1920s he was secretly tonsured with the name Seraphim. Patriarch Tikhon often proposed to consecrate him to the episcopate, but he refused. He was the spiritual father of **Fathers Vladimir Krivolutsky, Demetrius Kryuchkov and Alexander Gomanovsky.**

In 1923 (1922) he was arrested and imprisoned in Butyrki prison after which he was exiled for three years to Ust-Sysolsk, Zyryansk region together with Metropolitan Cyril of Kazan, Archbishop Thaddeus (Uspensky) and Bishop Athanasius (Sakharov). He returned from exile in 1924 (1925), and lived in Moscow, serving every day in various churches. According to another source, he lived in Pushkino. He often lived for long periods in the Diveyevo monastery, in the Seraphimo-Ponetayevsky monastery, and in the Anosino desert. He witnessed that the relics of St. Seraphim had been preserved from the Bolsheviks by the Diveyevo nuns.

He served his last Liturgy in a Moscow church on April 13, 1927, after which he served at home and in village churches. He rejected sergianism, and said: "The head of renovationism, A. Vvedensky, did not do as much harm to the Orthodox Church as Metropolitan Sergius has done by his actions."

Schema-Monk Epiphanius writes: "Before the revolution, Father Vladimir (B.) graduated from the Physics and Mathematics faculty of the Moscow State University. Following this he was Professor of Physics in this same university at the same time that his father was professor of another faculty. During the revolution he abandoned his teaching career and became an unassuming celibate priest.

"While a student, he had been called 'elder' by the Optina elder, Hieroschemamonk Ambrose. And that is what he became. Once Elder Ambrose had visitors, and the conversation turned to eldership. Hieroschemamonk Ambrose explained that eldership is a special gift of God that is bound neither to age nor to a hierarchical position in the Church. Looking through the window, he drew the attention of his interlocutors to a student who was passing in the yard.

"Look, you see, this is a student. But he is already an elder. He gives to others correct spiritual counsel on how to live, how to save oneself, how to struggle with the passions. And this is a rare gift of God...!"

"Years passed. The student became a professor at the Moscow State University next to his father. Then the son became a priest. With the publication of Metropolitan Sergius' declaration recognizing Soviet power as God-given, Fr. Vladimir separated from Metropolitan Sergius. When all the Moscow churches, for fear of the Soviet authorities, became sergianist, as before they had become renovationist, Protopriest Fr. Vladimir was serving in the Serbian podvorye in obedience to the Serbian patriarch. The elder fed many people of the educated world, especially secretly.

"He had the habit of delivering very short, pithy sermon-appeals of two to three minutes' duration, in the spirit of short ascetic instructions from the holy Fathers. These sermons did not fatigue people, but, on the contrary, favoured a prayerful mood and concentration. In his actions he followed the rules of St. Hesychius of Jerusalem, who taught that 'the outer is the enemy of the inner', and for that reason the elder carefully avoided anything that could appear to be in the nature of self-advertisement. His whole spiritual activity was hidden from human eyes. But it seems that towards the end of his life he was a monk and bore the name of Seraphim. But this was not made public knowledge.

"He was, of course, persecuted by the Soviet authorities. They often arrested him and he was not only in prison but also in camps. On being freed he hid himself and directed secret Catacomb communities of believers. He taught everyone to have no communion with the sergianist church, because it was a political false-church united with the God-fighting authorities.

"One of those spiritually fed by the elder, a Moscow priest, said:

"It so happened that, together with Batyushka Vladimir, we also, priests who had enjoyed his spiritual direction, were arrested. They kept us in Butyrki prison in a room full of priests of every kind. Both the renovationists and the neo-renovationists [the sergianists] were there. We kept apart, our group being united by our elder. He remained all the time in prayer.

"The day of the Holy Trinity arrived. We got up early and prayed, standing by the big window, which was somewhat darkened by the prison "cap" or "muzzle". We even read through the Vespers kneeling prayers. The elder read them from memory almost perfectly. And after this, since the Lord had sent him in a parcel the reserved Gifts, we all, led by the elder, received communion... Only we did not know what to do with that thin piece of paper in which the Gifts had been wrapped. You see, there were some imperceptible small particles on it. The elder told us that this paper had to be burned on the window sill, covered with a sheet of zinc and tin. We did this. But some light ashes were still left, and again we did not know what to do.

"At that very moment, when the cigarette paper was burning quickly, with the same speed there appeared a white dove on the window-sill. It pecked up all the ashes and disappeared behind the edge of the sill. We were stunned by the sight. A holy miracle had been accomplished before our eyes. The symbol of the Holy Spirit, the white dove, had consumed the imperceptible burnt remains of the Holy Gifts. With tears of tender feeling, the elder said:

""Let us thank the Lord!""

In 1929 Fr. Vladimir moved to Bratovschina, and year later settled secretly in a house on the outskirts of Sergiev Posad (according to another source, in Pushkino). Here he served secretly with another catacomb elder, Archimandrite Seraphim (Bityukov). Fr. Vladimir died on November 10, 1931. He was considered to be an elder, and the Optina elders sent many people for spiritual advice to him.

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Fr. Vladimir was close to **Archimandrite Seraphim** (in the world Sergius Mikhailovich Bityukov), who took on several of his spiritual children after his death, and was perhaps the last Josephite priest to serve openly in Moscow. He was born in 1880 in Moscow, of a merchant's family. He received a higher technical education, and worked in one of the capital's companies. He visited Optina Desert. He attended lectures in the Moscow Theological Academy. In 1919 he was ordained to the priesthood, serving in the church of the Resurrection in Sokolniki in Moscow with Fr. John Kedrov, the brother of Hieromartyr Pachomius, Archbishop of Chernigov. In 1920 Fr. Sergius was summoned by Patriarch Tikhon to serve in the church of the Holy Martyrs and Unmercenaries Cyrus and John on Solyanka, where he remained until the

end of 1927. In 1922 he was tonsured into the mantia with the name Seraphim. In 1926 he was raised to the rank of archimandrite. Then he served in churches in Moscow region. In 1926 he was arrested for a short time on a charge of hiding church valuables, but was soon released when it was realized that the valuables belonged to the Serbian Church, whose podvorye was situated in the church of SS. Cyrus and John. After Metropolitan Sergius issued his notorious declaration, in July, 1928, Fr. Seraphim joined the Catacomb Church. For some time he lived in various places, but then settled in Sergiev Posad in the house of **Nun Xenia (Grishanova)** of Diveyevo. As was revealed in his interrogation, he was the spiritual father of other Diveyevo nuns who had been forced to leave the convent after its closure in 1927. Like Fathers Alexis and Sergius Mechev, Fr. Seraphim was guided by the counsels of Elder Nectarius of Optina. Another of his guides was Elder Zosima (in schema Zachariah), who had come to Moscow after the closure of the Holy Trinity - St. Sergius Lavra.

Schema-Monk Epiphanius (Chernov) writes about him: "With his priestly rank he received something which is rare in our time - the gift of the exorcism of demons. The elder received this special gift for the healing of the possessed, the oppressed, 'those under the constraint of the devil'. Thus when he was serving, the church of the podvorye resembled a hospital for the mentally ill, in which there gathered every possible maimed, hunchbacked and epileptic person, as well as those clearly oppressed by evil spirits."

The following story is ascribed by Schema-Monk Epiphanius to Fr. Seraphim and by another to his spiritual father, **Elder Zachariah** of Sergiev Posad, who died in 1936.

"A special prayer service was being read over a possessed man. The man being healed was letting his eyes rove around in a terrified manner and muttering unclear words. It was as if something were boiling inside him..."

"'No, no, I will not go out!' 'he' cried in a strange, rough voice which was not his own.

"But the prayer commanded the spirit 'in the name of Jesus Christ', 'in the name of the Father, of the Son, and of the Holy Spirit' to come out of him and never enter into him again..."

"The priest repeated his call to set free God's creation... But that which was inside the man stubbornly remained within him:

"'No, no! I will not come out. I do not want to!...'

"But suddenly the priest said:

"In the name of the Father, and of the Son, and of the Holy Spirit, I command you: tell me: was my father with you?"

"He was! But your prayers got him out!"

"And my mother: was she with you?"

"Again, in a disconcerted tone, suffering and despairing:

"We did not see her!... For she strewed her whole path with pieces of bread...!"

"Here it is necessary to make a clarification.

"The demon was talking about something that the man being healed did not know... In the time of the terrible famine of 1921 and 1922 the mother of Father Seraphim took upon herself the task of feeding homeless children. She literally collected pieces of bread from among her acquaintances. She did this day and night and thereby fed unfortunate children who had been left to the mercy of God. The demon was recalling this exploit when he said that 'she strewed her whole path with pieces of bread', that is, through her unparalleled mercifulness towards the unfortunate children she obtained an unhindered ascent to Heaven...

"After the possessed man had obeyed the priest as he adjured the demon to reply in the name of the Lord, the priest again said:

"In the name of the Lord Jesus Christ I command you, unclean spirit, come out! In the name of the Holy Trinity I command you..."

"And suddenly, instead of a reply, there was a soul-rending shriek. And the oppressed man fell down, trembling throughout his body. He became black like a corpse... But the priest read the appointed prayers from The Book of Needs by Metropolitan Peter Moghila...

"That is how the demon was driven out, leaving with a terrible scream. But the sufferer himself knew nothing of this, he absolutely did not remember what had happened to him... They brought him to the Holy Cross and the Holy Icons. He willingly and fervently kissed them. But if they succeeded in doing that before his exorcism, it was only with great difficulty, with a struggle..."

Archimandrite Seraphim died on February 19, 1942. In the course of an investigation into "the affair of the underground", on December 8, 1943, NKGB agents found his burial place under the floor of a house in Sergiev Posad. According to the official report, "some parts of the body (his hands

and face) preserved the colour of flesh". Fr. Seraphim was buried in a ryasa, epitachelion and with a wooden cross.

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Protopriest Alexander Ivanovich Gomanovsky was born on August 12, 1886 in Kimry, Tver province (or the Volga region). From his earliest childhood he dreamed of becoming a priest, but for a long time his mother did not agree. Alexander married, but not for long. At the marriage service his bride was supported on both sides – she was in the last stages of tuberculosis. Alexander sent her to be treated, but she soon died. He was ordained, and in 1911 he began to serve in the church of St. Philip of Moscow on Povarskaya street in Moscow. In the same year he was transferred to Kazanka settlement, Astrakhan province. In 1915 he joined the army and became a regimental priest in Galicia. He was at the front, and was given awards.

When the revolution came, Fr. Alexander firmly rejected it, although he was meek and humble by nature.

At first he was the spiritual son of Archimandrite Philaret of the Chudov monastery. Another of Fr. Philaret's spiritual children, Nadezhda Fyodorovna Blagushina, recalls that Fr. Alexander would give all his money to the monastery without leaving anything for himself to buy food. But it always miraculously appeared. Once he blessed an empty table, and then one neighbour brought in some pies, and after her another – some fish.

In 1919 he became preacher and secretary of the Brotherhood of the Zealots and Preachers of Orthodoxy, and was rector of the church of St. Sabbas the Sanctified on Devichy polye. He also served in the house church on Vorovsky Street. He served as a groom in the Central Bacteriological Institute, and at the moment of his arrest was working in the Palace of Arts. He became the spiritual son of Fr. Vladimir Bogdanov, and on October 9, 1926 received the monastic tonsure secretly from him, taking the name Daniel.

Fr. Vladimir and Fr. Alexander would often go with a group of pilgrims to Diveyevo. N.F. Blagushina relates that from the station they would walk for a long time chanting the akathist to St. Seraphim. Then the akathist would be cut up and a phrase would be given to each to chant. It turned out that the phrase each one received suited him or her in a wonderful way.

Zoya Vasilyevna Kiseleva recounts the following conversation between Fr. Alexander and his spiritual father at table which demonstrates Fr. Alexander's obedience:

"Well, children, were you at liturgy today?" asked Fr. Vladimir. "You, for example, Sophia?"

“I was at St. Sabbas the Sanctified.”

“What was the epistle reading?”

“I don’t remember, batyushka.”

“Aren’t you ashamed of yourself, Sophia? What distracted you?”

“I was looking at Fr. Alexander’s hair and thinking: ‘What wonderful hair he has!’”

“Do you hear, Fr. Alexander? Immediately get your hair cut, otherwise you will answer for her soul.

“Batyushka?!” we all cried.

“No, he must get his hair cut,” repeated Fr. Vladimir.

Fr. Alexander got up smilingly and immediately went and got his hair cut.

It was a difficult time, with inflation and hunger. Fr. Alexander was serving a pannikhida. When those who ordered it asked how much they should pay him, he said:

“Twenty kopeks. Clothing is dear, footwear is dear... Twenty kopeks. I won’t budge.”

At that time everyone was reckoning in the millions, but he insisted on his “Twenty kopecks. I won’t budge.” It turned out that these people were very poor.

“Your batyushka is blessed,” they said to Nadezhda Fyodorovna.

Fr. Alexander lived in a large room with many books. In the comparatively prosperous periods of his life Fr. Alexander would spend practically all his money on books, restricting himself in everything else.

Once, towards the end of the 1920s, Sergius Alexandrovich Nilus unexpectedly visited him. Fr. Alexander was very glad.

“How come?! You’re alive?! The whole world is looking for you to kill you!”

Sergius Alexandrovich replied that he had been in Optina and a schema-monk had advised him to read the 26th, 50th and 90th psalms everyday – “and nothing will happen to you,” he said. “They’ll shoot you out of a cannon, but it won’t kill you.”

Sergius Alexandrovich died in 1929. That autumn Fr. Alexander visited his wife in Krutets, where she gave him her husband's coat.

In 1929 Fr. Alexander came home from some trip and found a message from the authorities at home. He could have decided not to go because the message was given when he was away and handed to the cleaner, Catherine Stepanovna. But he went in any case. He decided to suffer as the others had suffered. On October 29 he went with Nadezhda Fyodorovna to the authorities, who arrested him and on November 20 condemned him for "organizing a sisterhood at the church of St. Sabbas the Sanctified and commemorating prisoners and those killed from the ambon". In accordance with article 58-10 he was sentenced to three years in the camps and sent to Uralsk in Western Kazakhstan. On July 3 he was sentenced to three years' exile in Kazakhstan. On May 28, 1933 his mother petitioned for a lightening of his lot because of his various illnesses, but her petition was refused. On July 3, 1935 he was released and, not being allowed to live in Moscow, went to live in Kalyazin, Tver province.

According to another source, however, Fr. Alexander was sent to Solovki. Claudia Ivanovna (Jikoyevich) recalls: "He wrote to us from there. And it was possible to write to him, but he warned: "When you write don't put all the letters, don't forget the big animal" (the first letters of Solovki's full name spelt SLON, meaning "elephant"). According to this source, after his release in about 1932 he was not allowed to live in Moscow, and so lived in the city of Kalyazin, near Moscow, and in other places. According to one source, he was transferred from Solovki to a settlement in Kem. His spiritual children did not forget him there, either, and went to see him, bringing him what they could, although the trip itself could earn them a prison sentence - the NKVD did not welcome such links. They would come, and he would go to the next village to see them, and would not appear again for two days. Strange as it may seem, the bosses overlooked these absences of his, although it was a gross violation of the rules. Moreover, they even entrusted him with some responsible tasks. Once they sent him off as a guard. He went up into the tower and looked at the passing trains, which were taking exiles. Once he looked into the window of a carriage and some Tatyana Katuar, whom he knew well. He rushed onto the platform and for a long time waved at the disappearing train...

"In August, 1933," recalls Claudia Ivanovna, "I, Macarius Mikhailovich Suvorov and Natasha Polyanskaya went to see Fr. Alexander. Natasha walked on crutches and was not able to carry anything, Macarius and I had to carry everything. We arrived at the place and for some time waited for permission [to see him]. We received it, and began to cross [the river] on a boat. When we had crossed, Fr. Alexander hurriedly came up to us. We gave him a prayer-book, medicines and money. But when he went back they picked on him: 'Why did you leave the zone?' He could find nothing better to say than: 'Today was Natasha's namesday.' And again, strange as it may

seem, they let him go, and then gave him a short vacation so that he could spend some days with us. One of his guards said: 'He is a batyushka for all batyushkas.'

"We paid the railwayman and hired a little carriage. It was on the rails in a siding. There were many such houses on wheels. Fr. Alexander served a moleben. Since the World War he had a small suitcase with a double bottom, with an antimins. We lived for several days in the little carriage. It was the beginning of autumn, quiet and peaceful. It rained gently for a long time, but it was not cold. Officially, Fr. Alexander had been given a week's vacation, but it was possible to live longer there. Fr. Alexander was neither joyful nor sad. He accepted everything as inevitable, as a trial sent from above. And in essence he did not hope for any change. He accurately assessed the time in which he lived."

In 1935 they received the news that Fr. Alexander was in Saratov. Claudia Ivanovna went to see visit him, but at some station she was given a telegram from Macarius Mikhailovich: 'Dyedushka (that is, Fr. Alexander) has moved to Uralsk. Return." She got out at that station. But unexpectedly the thought came to her to go to Uralsk. She sold her already-bought return ticket and went first to Saratov, and then by boat to Astrakhan. From Astrakhan she got to Uralsk, but had no idea where to look for Fr. Alexander. And then, quite unexpectedly, she met Vladyka Seraphim (Zvezdinsky). They went to his house. And again a miracle: she saw at his house an address written in Fr. Alexander's handwriting.

"Where did this come from?!"

"But this is my favourite batyushka," replied Vladyka Seraphim.

The next day she ran to meeting, but then, to make things worse, a convoy came from Tashkent. There was a pile of passports on the boss's table. He called out the prisoners in turn and sent them to "voluntary" settlement. She waited for a long time until they had all passed on, and finally made up her mind. She gave her passport and said:

"I have to meet Gomanovsky."

The boss, whose name, as she later learned, was Popov, said spitefully:

"How do you think you're behaving yourself?! I could right now take your passport and send you where I've sent them..."

But then he relented and allowed her to meet Fr. Alexander. He was in the local prison, and had arrived with the preceding convoy from Central Asia. There the People's Commissar for Education Mantashev had helped him - he knew Fr. Alexander and was very well disposed towards him. Claudia

Ivanovna's arrival gladdened Fr. Alexander, but he hurried her up. Her vacation was drawing to an end, and he was afraid that she would be late. In those times that was fraught with consequences...

When Fr. Alexander was sent to the settlement, Claudia Ivanovna tried to help him to prepare for the severe local winter. But it didn't turn out well. There were many exiles, and there wasn't enough for everybody. She wrote: "I didn't manage to get wooden logs..."

From December, 1940, as all sources agree, Fr. Alexander was living illegally in Moscow with his spiritual children, secretly serving in flats and giving communion to the sick in hospital. He was known for his humility, self-sacrifice and joyful disposition.

According to one version, he was arrested in 1941, and died in camp in Karaganda in 1943. Claudia Ivanovna said that there was very little food there, so Fr. Alexander got weaker, fell ill and soon died. According to another version, however, he died in Moscow. Someone even remembered that in this last, Muscovite period of Fr. Alexander's life he had such bad rheumatism that when he walked the creaking of his legs could be heard through the room. They say that Claudia Ivanovna knew much about this period of his life. She also knew where he was buried, but carefully concealed this from everyone. It seems that **Macarius Mikhailovich** also knew about this. He was not only Fr. Alexander's cousin, but also his spiritual son. But he also was silent about this. He was a deeply believing person, who, though not tonsured into monasticism, led a truly monastic life, for which the Lord granted him the gift of clairvoyance. Claudia Ivanovna was buried next to Macarius Mikhailovich in Khovansky cemetery. A lit candle would not go out on his grave even in a strong wind...

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Priest Vladimir Vladimirovich Krivolutsky was born on November 25, 1888 in the city of Orel. In 1910 he graduated from the Law Faculty of Moscow Imperial University and served as a lawyer. From 1915 to 1918, after finishing artillery courses, he served at the front as a volunteer. In 1918 he was demobilized and moved to Moscow. From 1918 he returned to military service, and was in the 33rd artillery brigade in the rank of brigade adjutant. After demobilization in 1921 he studied at the National Orthodox Academy, and attended theological courses and lectures read by Fr. Paul Florensky, S.N. Durylin and others. His spiritual father was Fr. Vladimir Bogdanov. On February 21 / March 6, 1922 he was ordained to the diaconate and served both in the church of SS. Cyrus and John and in the church of the Saviour of the Transfiguration on Pesky. According to one source, he was arrested for opposition to the renovationist heretics. On August 27 / September 9, 1923 he was ordained to the priesthood by Patriarch Tikhon. From October, 1924 to

1930 he served in Moscow, in the church of the Mother of God of the Sign in Sheremetyevsky pereulok, where the honorary president of the church council was Archbishop Tryphon (Turkestanov). He was arrested in 1927, and released a few months later.

He did not recognize the “declaration” of Metropolitan Sergius, and wrote a denunciation of it from an eschatological point of view. He wrote: “Although the path chosen by the former Metropolitan Sergius and Sergianism has done no formal damage to the teaching of the Orthodox Church through heresy with regard to the dogmas, it is something more terrible than heresy. It is exactly what the holy Apostle Paul warned about: ‘This know also, that in the last days perilous times will come. For men will be (here the Apostle describes the future state of these men, and he concludes): ‘having a form of godliness, but denying the form thereof’ (II Timothy 3.1-5). Alas, only the appearance has been preserved, while the inner content, the power of confession of the Christian faith has turned out to be trampled upon, substituted, destroyed!...

“Until now mankind has known the first three forms of political power: but mankind has so far had no experience of the fourth kind, that is, the *consciously God-fighting* kind. This power was destined to appear when people matured in the sin of apostasy from God, of the struggle against God.

“And lo! The appearance of ‘the horseman on the pale horse’, to whom was given ‘power over one quarter of the earth’, signifies *the appearance for the first time on earth of a consciously and deliberately God-fighting power.*” This power is only allowed by God, although the will of this power is directed to the annihilation in people of all that is from God, and even His very name. The Almighty Lord allowed this power to rule over men, for the will of the great majority of people, in passing through most serious sins, has matured in evil and resistance to God to the point of fighting against God (that is, Satanism).”

From January 22, 1930, after the closure of the church of the Sign, he served in the St. Nicholas church in Kotelniki. On December 28, 1930 he was arrested for belonging “to the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church” and exiled to Pinega, Archangelsk province, for three years, sharing this exile with St. Nikon of Optina. Towards the end of 1932 he was transferred to the devastated Krasnogorsk monastery on the banks of the river Pinega. Released in December, 1933, he lived in Mozhaisk and Yegoryevsk, serving secretly in the homes of the faithful as a priest of the True Orthodox Church.

He was arrested for the third time on April 21, 1946 during a secret Paschal Mattins, and on November 30 was sentenced by the MGB to ten years in a forced labour camp for “anti-Soviet agitation and propaganda and the creation of a group” (article 58-10). Fr. Vladimir served his term first for three years in Krasnoyarsk, then in a prison in Moscow, and then in the so-called “death camp” located in the village of Spas, in the district of Karaganda (according to another source, the village of

Dolinskoye, in the Karlag camp), where there were 25,000 prisoners. According to one source, he died on September 9, 1952 and was buried in a now unmarked grave on the outskirts of the city of Abakan. According to another source, however, he was released from the camps in 1955 because of illness. Or more exactly, he was let out “to die”. In 1956 Fr. Vladimir wanted to go to the northern Caucasus; but then his close relatives reported that he had died, in Moscow on March 29, 1956 from tuberculosis of the lungs. According to one source, he confessed and received the Holy Mysteries from Igumen Ioann (Seletsky) before he died. He was buried in the Vvedensky cemetery in Moscow.

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Priest Alexis Ivanovich Gabriyanik was born in 1895 in the village of Manchitsy, Volkovysskiy uyezd, Grodno province. He graduated from a pedagogical institute in Moscow. From 1915 to 1917 he served as a private in the army, first in the 166th regiment and then in the 12th reserve regiment. In 1917 he entered the Third Medical Institute in Moscow and also went to lectures at the Moscow Theological Academy. At the same time, from 1917 to 1920, he was a teacher in one of the villages of Irbit uyezd, Perm province. In 1920 he took social-historical courses at the Academy of Popular Education, and entered the medical faculty of Moscow State University. From 1921 to 1922 he worked as a teacher. From 1922 to 1924 he worked as a cashier in Sergievo, Moscow province. In 1924, while studying at Moscow Theological Academy, he married Anna Alexandrovna, the daughter of the Academy Professor A.P. Golubtsov. He was a spiritual son of Elder Alexis (Sobolev) of Zosima desert. From 1924 to 1925 he was unemployed. In 1925 (according to another source, 1924) he was ordained to the priesthood by Patriarch Tikhon (according to another source, Bishop Bartholomew (Remov) of Sergievo in the Vysokopetrovsky monastery in Moscow). He served in the church of the village of Mikhailovskoye, 40 kilometres from Sergievo, and then, until 1928, in the church of the Apostles Peter and Paul in Sergiev Posad. In April, 1928 he was banned for refusing to commemorate Metropolitan Sergius. Within a week the ban was removed; he was transferred to Moscow and for a short time served in the church of SS. Cyrus and John, becoming a spiritual son of the rector, Fr. Seraphim (Bityukov). In May, 1928 he was arrested in Sergievo together with more than one hundred other people in connection with the affair of the “attempt on the life of agitprop deputy Kostomarov” and was exiled for three years to Central Asia. First he was cast into Butyrki prison, then into Vladimir city prison. On his return he lived in Voronezh, but in 1933 he was sentenced to two years in the camps according to article 58-10 and was sent to kishlak Guzar, Karshkadarinskaya province, Uzbekistan. On October 12, 1931, after completing his term, he was deprived of the right to live in twelve places in the country, Urals province and some border areas. He settled in Pavlovsk, Voronezh province, where his family followed him. However, they were so poor that Fr. Alexis had to beg for alms. In 1933 he was condemned in Voronezh for “belonging to a monarchist organization”, and was sentenced in accordance with article 58-10 to the Temkinskye camps in Mordovia for three years. In 1935 he was released, but was not allowed to live in Moscow, so he lived in Strunino on the Yaroslavl railway and worked in a warehouse. From 1936 to 1937 he worked as a laboratory technician; from 1937 to 1940 – as a medical orderly in a clinic of infectious diseases in the village of Arsaki, Moscow province; and from 1940 to 1941 – as a sanitary doctor in a factory in Sergiev Posad. In September, 1941, in connection with the beginning of the war and

the evacuation of the factory, he was deprived of his registration. With the blessing of Fr. Seraphim, he went around the villages of Vladimir province, serving in the houses of believers and working in various institutions. He belonged to the “non-commemorators”, and was in communion with **Hieromonk Andrew** (Elbson) and **Fr. Alexander (Ilyin)**.

On March 10, 1946 he was arrested on the street as he was going to a meeting of his catacomb community. He had been denounced by one of his spiritual daughters. He was cast into the Lubyanka prison, and was sentenced to four years in prison in accordance with articles 58-10 part 2 and 58-11 for “participation in an anti-Soviet church organization” and “anti-Soviet agitation”. The investigation established that Fr. Alexis had had meetings with Fr. Seraphim in Sergiev Posad, and also with Fr. Vladimir Krivolutsky. He had also hidden Christians in his flats in Moscow and Sergievo. In October, 1946 he was moved to Vladimir strict regime prison. In March, 1950 he was sent from Vladimir prison into exile in Krasnoyarsk region. On the way, in the transit prison in Kirov, he fell ill with tuberculosis and died on May 17, 1950.

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Priest Demetrius Kryuchkov was born on September 10, 1874 in the village of Lyakovka, Glukhov uyezd, Chernigov province, in the family of the peasants Ivan and Eudocia Kryuchkov. He had the title of people’s teacher. In 1882 the Kryuchkov family together with other poor peasants left for Omsk province and settled in the village of Rozhdestvenka not far from the city of Tatarsk. But the eight-year-old Demetrius did not go with his parents: on the day of their departure he ran away and hid himself. In order to survive, he got a job with the landowner Ratchenko in the village of Zarudskoye looking after bees. He worked there for about five years. At the age of thirteen Demetrius went to work for the landowner Trophimenko in the city of Glukhov, Chernigov province, where he learned gardening. He was about six years with this landowner, and in 1893, at the age of nineteen, he left Glukhov for Moscow, where he was hoping to study. Since he had no money, he was forced to earn his living, and with this in mind he enrolled in a church choir. By 1908 he had become the reader in the church of the village of Kraskovo, near Moscow. In the same year he married Anastasia Semyonovna, a native of Smolensk province. The marriage turned out to be childless. Demetrius Ivanovich served for seven years as a reader. In 1916 he was ordained to the diaconate in the same church.

In 1917 Fr. Demetrius was transferred to Moscow to the church of the Exaltation on Brazhka (in Plyuschikha). Once, during the summer of 1918, **Fr. Vladimir Bogdanov** came to the church of the Exaltation to serve the funeral for his niece. Fr. Demetrius was concelebrating with him as deacon. During the service Fr. Vladimir pointed out certain things to him. This first short communion in prayer with Fr. Vladimir made a very deep impression on Fr. Demetrius. At the end of the funeral Fr. Demetrius asked permission from Fr. Vladimir to stay in his flat in order to learn how to serve and not make any more mistakes in future. Fr. Vladimir agreed, and very soon Fr. Demetrius became his regular visitor, and later his spiritual son.

In 1919 Fr. Demetrius was ordained to the priesthood for the same church in which he had served as deacon. In 1922, at the request of the clergy of the church of St. Sabbas the Sanctified (in Savvinsky pereulok), Fr. Demetrius was transferred there.

This was the year in which the requisitioning of church valuables by the Bolsheviks took place. The mass arrests also affected the clergy of the church of St. Sabbas: all its clergy were arrested, including Fr. Demetrius. On May 8 he was condemned by a military tribunal for “reading the appeals of Patriarch Tikhon against the requisitioning of church valuables”, and was sentenced to five (according to another source, three) years imprisonment (according to another source, in a corrective labour camp). Since he had been in the habit of working since the age of eight, he occupied himself with beekeeping and shoemaking in prison. He was freed from prison on amnesty before the end of his term, in 1924. In 1925, while serving a pannikhida for Protopriest Alexis Mechev, he got to know his son, the future hieromartyr **Fr. Sergius Mechev**.

In 1927 Fr. Demetrius rejected the declaration of Metropolitan Sergius (Stragorodsky) and attached himself to the True Orthodox Church, to which other pastor-confessors in Moscow also belonged: Fr. Sergius Mechiev, Fr. Vladimir Bogdanov, Fr. Seraphim (Batyukov), Fr. Vladimir Krivolutsky, Fr. Alexis Kozyaev, and others. At about this time he retired because of illness.

In 1928-1929 Fr. Demetrius was invited unofficially to serve in the church of Saints Cyrus and John on Solyanka (the Serbian podvorye), which was one of the centres of the True Orthodox Church in Moscow, while living in the village of Tomilino, Moscow province. In November, 1931 Protopriest Vladimir Bogdanov reposed. Fr. Demetrius served his funeral service.

On April 5, 1932 Fr. Demetrius was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and together with other Catacomb priests was detained in Butyrki prison. He was involved in the investigation of the case of Bishop Seraphim (Zvezdinsky) of Dmitrov. He refused to plead guilty. “I have no political views,” he said to the investigator. “I hardly know anyone, and am interested only in the inner life.” During the interrogations he prayed continuously, sometimes aloud, and did not name a single name.

According to the sentence of the Special Convention attached to the Collegium of the OGPU of the USSR, on July 7, 1932 Fr. Demetrius was exiled according to articles 58-10 and 11 to three years’ exile in Western Siberia, to the village of Timsk in Narymsk region. After serving his term of exile, in 1935, he settled in the city of Gzhatsk and got work as a wood-cutter.

In 1937 Fr. Demetrius, now aged sixty-three, moved closer to Moscow, to the village of Tomilino, Moscow province. Here with the money he had earned he built himself a little house of seven square metres, which those who knew him called a shed, and obtained work as a gardener in a kindergarten. His spiritual children and friends lived in Moscow; at great risk Fr. Demetrius now took upon himself the burden of their spiritual welfare. He regularly visited them in Moscow and in the villages near Moscow, serving the liturgy secretly in flats and dachas, confessing and communing, baptising and burying. Through a miracle the Lord preserved him from arrest.

In 1941, as the Germans approached Moscow, the kindergarten in which Fr. Demetrius worked was evacuated from Tomilino, but the director of the school did not offer that Fr. Demetrius go with them, although he wanted that. He remained as gardener for the military hospitals that took the place of the school. He grew seedlings of cabbage, tomato, beetroot, carrot and flowers. When the hospital left Tomilino, he remained as gardener for the day nursery of the Semashko factory.

On May 17, 1946 Fr. Demetrius was arrested by the MGB for the third time and accused of being “one of the leaders of the anti-Soviet church-monarchical underground”. To all accusations he replied: “I deny all this.” To questions on the purpose of people’s visits to him he replied: “On business... in connection with the need to repair my primus, there were no other conversations... I went to the flat so that she might help me to get a currant bush from her acquaintance...” During the investigation Fr. Demetrius had to endure twenty interrogations which lasted from two to eight hours. “I will never admit to any political crimes,” he said at one of the last interrogations. He was transferred to the Lefortovo prison.

On September 30, 1946 Fr. Demetrius was sentenced to five years in exile. After completing his term of exile he went to live near the city of Abakan in Krasnoyarsk region. He died on September 9, 1952 and was buried in a now unmarked grave on the outskirts of Abakan.

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Most of those convicted in the trial of the “non-commemorators” were sentenced on November 20, 1946. They were accused of belonging to the anti-Soviet underground, of not recognising the legal church, of creating underground churches in their flats where secret services and anti-Soviet agitation were conducted. Captain **S.V. Romanovsky** of the Red Army was sentenced to eight years in prison; **I.A. Korneyeva** – to seven years; **A.P. Artsybusheva**, **M.A. Zakatova**, a retoucher in the artel “Foto” in Pushkino, and **I.S. Nekrasova** – to six years; **S.O. Fudel**, secretary of the Military institute for foreign languages, **M.A. Tyminskaya**, **V.A. Korneyeva**, **L.E. Andreyeva** and **M.V. Tepnina**, a dentist in the Rublevskaya hospital, to five years; **I.V. Krivolutsky**, a student in the aviation institute and **O.I. Sakharnovaya** – to three years; while **P.G. (or O.O.) Litvinenko**, a teacher in school no. 442 in Moscow, was deemed to have served his term.

Maria Alexeyevna Zakatova was born in 1892 in Moscow into a noble family. In 1922 she became the spiritual daughter of Fr. Seraphim (Bityukov). In 1929, after the closure of the church of SS. Cyrus and John on Solyanka (the Serbian podvorye), whose rector was Fr. Seraphim, she was for some time a parishioner of the church of the Sign on Sheremetyevo Dvor, whose rector was Fr. Demetrius Krivolutsky. From 1939 to 1941 she lived together with her husband, Vladimir Nikolayevich Zakatov, in Zagorsk, in the family of Sergius Iosifovich Fudel, with the blessing of Fr. Seraphim, who was also hiding in Zagorsk. In 1941 she moved back to Moscow and worked as a retoucher in a photo atelier. On April 17, 1946 she was arrested, and on November 30 was convicted of “participation in an anti-Soviet organization” and of “anti-Soviet agitation”. In accordance with articles 58-10 part 2 and 58-11, she was sentenced to six years in the camps. Nothing more is known about her.

Tamara Yevseyevna Zhilinaya-Yevzovich was born in 1922 in Moscow, and was brought up by her very religious grandmothers on the maternal side, Charlotte Germanovna and Albertina Germanovna Hamburger. Charlotte Germanovna was a spiritual daughter of Fr. Demetrius Kryuchkov, and handed her grand-daughter over to his spiritual direction. She was very friendly with **Natalya Leonidovna Ragozina**, who was a spiritual daughter of Fr. Vladimir Bogdanov and became Tamara's godmother. Tamara became a surgeon at the Moscow medical institute, and worked in Moscow. On April 24, 1946 she was arrested. At the moment of arrest she handed her seven-month-old son to her husband, V.A. Zhilin, a war invalid. On November 30 she was convicted of "anti-Soviet church activity and terrorist utterances", and in accordance with articles 19, 58-8, 58-10 part 2 and 58-11, was sentenced to five years in the camps in "The Case of the Church Organization of the 'Non-Commemorators' (Moscow, 1946)". She was sent to Ukhtizhlag in Komi. In 1951 she was released from camp as an invalid, and was placed in the care of her mother in Luga, where she continued to live under the supervision of the MGB. Nothing more is known about her.

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Anna Nikitichna Krylova was born in 1900. From 1920 to 1931 she worked in the church of St. Seraphim of Sarov attached to the Seraphimovsky committee under Fr. Vladimir Bogdanov, whose spiritual daughter she was. In this community she was considered to be a novice, and worked on sewing gold thread. She was a very radiant and loving person. Then she helped in the church of SS. Cyrus and John. In 1933 she was arrested and accused of "anti-Soviet activity", and was sentenced to exile in Central Asia. After serving her term in exile, she settled in the city of Korsh in Uzbekistan. From 1959 to 1981 she lived in Zagorsk (now Sergiev Posad), Moscow province. In 1981 she died and was buried in the city cemetery of Sergiev Posad.

(Sources: Schema-Monk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossiyskoy (MS, Mayford, 1980); An Early Soviet Saint, London: Mowbrays, 1976, pp. 4, 76; M.V. Shkarovsky, Russkaya Pravoslavnaya Tserkov' pri Staline i Khrusheve, Moscow, 2005, pp. 249-250; "Katakombnij svyaschennoispovednik otets Dimitrij (Kryuchkov) Moskovskij", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=683; "About Sergianism", www.stvladimirs.ca/library/about-sergianism.html; P.A.M. "Otets Seraphim", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=750; Za Khrista Postradavshije, Moscow, 1997, vol. 1, pp. 167, 645-646, 653, 654-655; Anton Kuznetsov, "Vashi radosti - nashi skorbi", http://www.ispovednik.org/fullst.php?nid=71&binn_rubrik_pl_news=126; M.L. Samokhin, "Katakombnij svyaschenomuchenik prot. Alexander Gomanovsky (v tajnom postrige Daniil)"; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

39. HIEROCONFESSOR SERGIUS (SREBRYANSKY) OF MOSCOW

Archimandrite Sergius, in the world Metrophanes Vasilyevich Srebryansky, was born on July 31, 1870 in the village of Tresvyatskoye, Voronezh uyezd, Voronezh province into the family of a priest. There were many children in the family, and they were brought up with great strictness, so that they used the formal “you” form of address to their parents. When a child attained the age of four, the father brought him to his mother and triumphantly declared that from now on the child could carry out all the fasts.

The Srebryansky children were very respectful to their parents. “Father would come home tired and sit down, and we would all pull off his boots. Once one of my younger sisters was pulling off a boot and my father somehow impatiently shoved her with his foot. I stood up for my sister, and caught it for criticizing my father.”

In 1892 Metrophanes finished his studies at the Voronezh theological seminary. He did not immediately become a priest, but under the influence of populist ideas he entered the Warsaw veterinary institute. Here, among students who were indifferent to the faith, he began to go to the Orthodox Church fervently. Here also he got to know his future wife, **Olga Vladimirovna** Ispolatovskaya, the daughter of a priest. On January 20, 1893 they married. On March 2, 1893 Metrophanes was ordained to the diaconate, by Bishop Anastasius of Voronezh, and on March 20, 1894 - to the priesthood by Bishop Vladimir of Ostrog. He became priest of the 47th Tatar dragoons in the town of Rypin, Polotsk province, transferring to the 51st Chernigov dragoons in Orel on September 1, 1897. The colonel of the Chernigov dragoons regiment was Grand Duchess Elizabeth Fyodorovna.

On January 15, 1904 the regiment was sent to Manchuria at the beginning of the Russo-Japanese war. Fr. Metrophanes participated with the regiment in the military actions near Lyaoyan and Mukden, and wrote down his impressions in his Diary of a Regimental Priest, published in 1906. On October 12, 1906 he was made a protopriest, and was transferred to Orel.

In 1908 Grand Duchess Elizabeth was contemplating the establishment in Moscow of a women’s monastery of the type she had encountered abroad. Among the drafts of a rule of such a community was one submitted by Fr. Metrophanes. The Grand Duchess approved his draft, but was unable to locate for the sisters a spiritual father with the qualifications required by Fr. Metrophanes’ rule - he was to be a married priest who lived with his matushka not as a wife but as a sister. When she could not find such a priest, the Grand Duchess offered Fr. Metrophanes to take the position himself. He declined the offer; he loved his Orel parish and pitied his flock, who were loathe to part with their beloved spiritual father.

Fr. Metrophanes was very popular in Orel; everyone respected him and sought his advice. "At the end of the Liturgy, after people had kissed the cross, they would continue coming up to me. With some I would talk, another would ask for advice, a third wanted to share his grief - and this would go on for hours. Meanwhile, matushka would be waiting with dinner, but I seldom left the church before five o'clock," related Batyushka.

However, as devoted as Fr. Metrophanes was to his flock, the Grand Duchess's offer was considered almost as an order, and Batyushka did not dare refuse her. He promised to think it over, but as soon as he left Moscow, he resolved to decline. "On my return journey to Orel, I stopped off at an estate near Moscow. I went by myself for a walk in the park. My soul was churning with vacillating thoughts. I thought of my hometown, the tears of my spiritual children, and my heart was torn. I determined to turn down the Empress's sister. And so I walked down the shaded alleys, delighting in nature's splendour, in the flowers - when suddenly I felt that one of my arms had gone numb. I couldn't move it. I tried to raise it but in vain: I couldn't move my fingers, I couldn't bend my elbow. My arm was totally useless! I was aghast. Of what use was I without an arm? I couldn't serve! I understood that the Lord was punishing me for refusing to submit to His holy will. Right there in the park I began to pray fervently, begging the Creator to forgive me. I promised to agree to go to Moscow, if only the Lord returned the use of my arm. About two hours went by, and the paralysis gradually wore off. I returned home perfectly healthy and informed my parish that I had to leave them. Such an uproar! Tears, laments, sobbing... I myself wept together with my dear parishioners. They pleaded, they urged me to reconsider. I had promised the Grand Duchess that I would come to Moscow, but I did not have the strength to tear myself away from my beloved children, my dear parish. Months passed. Moscow was waiting for me, but I still delayed, vacillating. Finally I was persuaded that to part with my flock was beyond my powers, and I wrote to decline the position. Shortly thereafter I again lost the use of my arm, and again I was called to Moscow. Full of grief and despondency, I went to Moscow to the wonderworking Iveron icon of the Mother of God. It had been taken all over Russia, and when it returned to Moscow, people flocked to it. I stood in the crowd, my cheeks wet with tears, and asked the Queen of Heaven to heal my arm. I promised once again, firmly and resolutely, to accept the Grand Duchess's offer and move to Moscow, if only my arm were restored and I could perform the Mysteries as before. Reverently, with fear of God and hope, I venerated the wonderworking image. I felt life return to my arm; my fingers moved! Then I joyfully informed the Grand Duchess that I had come to a decision and was moving to Moscow.

"But, oh, how difficult it was to realize this. On the day of my departure, the train was scheduled to leave the station at nine o'clock in the morning.

Meanwhile, thousands of people jammed the station and the roadbed, so that the train was unable to move. The mounted police were called and it was not until three o'clock that my train finally pulled out [six hours later than scheduled], accompanied by the laments and mourning of my forsaken spiritual children."

Metropolitan Vladimir of Moscow appointed Fr. Metrophanes as spiritual father and superior of the Martha-Maria convent on September 17, 1908, but he entered into his duties only in February, 1909, when Grand Duchess Elizabeth moved in. In April she wrote about him to the tsar: "Our lectures with the priest are most interesting – quite exceptionally so, as he not only has his deep faith, but has read immensely. He begins from the Bible and will end with Church history, and all showing how the sisters can afterwards speak and help those in moral suffering. You know Fr. Metrophanes, and had a good impression of him at Sarov. In Orel he was adored, and here many come from afar to our little church and find strength in his beautiful simple sermons and confession. He is large, nothing of the narrow-minded bigot. Everything is founded on God's boundless love and forgiveness – a true Orthodox priest keeping strictly to our Church – God's blessing on our work, since he has laid the foundation as it ought to be. So many has he brought back to faith, put on the right road. So many thank me for the great blessing they have received in being able to come to him. No exaltation – but you know me well enough to know that I love calm, deep religion, and would not choose a fanatic as priest... I feel one has tormented him that you might be vexed by my conduct and think he influences me to cut myself off from you all and kill myself through an ascetic life and much work whereas not one of these suppositions is true. He confesses me, spiritually nourishes me in church, is of great help to me and gives an example of a pure, simple life, so meek and lofty in his boundless love for God and the Orthodox Church. On talking with him for only a few minutes, you see that he is meek and pure and a man of God, a servant of God in our Church."

Fr. Metrophanes and his matushka looked after three orphaned nieces and wanted to have children of their own, but the Lord did not grant it, and shortly before going to Moscow they decided to live together as brother and sister. "When God did not give us any children, we decided to maintain chastity. What a torture we took upon ourselves. It was easier for her as a woman. But for me - to have beside you the object of your fervent desire, to have every right to her - to have the blessing of the Church - and nevertheless to languish and cut off the passions of the flesh in the name of a voluntary podvig for the sake of Christ. One can bear such suffering only with God."

In 1918, not long before her arrest, Elizabeth Fyodorovna transferred the community into the care of Fr. Metrophanes. In 1919, Patriarch Tikhon, who knew him well, gave him his blessing with a gramota and an icon of the Saviour, thanking him for his many labours.

In 1922, with the blessing of Patriarch Tikhon and Elder Anatolius of Optina, Fr. Metrophanes was tonsured as the monk Sergius, while his wife became the nun Elizabeth. Soon after this he was raised to the rank of archimandrite.

On March 23, 1923 he was arrested for reading the epistle of Patriarch Tikhon and cast into prison. On August 24 he was exiled for one year to Tobolsk. On February 27, 1925 he returned to the Martha-Maria convent in Moscow, but he was forbidden to give sermons or do administrative work. In 1925 the authorities decided to close the convent and exile its inmates. On April 29, 1926 Fr. Sergius himself was arrested for "anti-Soviet activity". He was accused of saying that Soviet power was persecuting religion and churchmen. Fr. Sergius did not deny the accusation, but said that he never said this with spite, but was always hoping that the Soviet authorities would come to trust the clergy. Matushka Elizabeth, on hearing of his arrest, began to agitate for his release, and with her help on July 2 the OGPU released him from Butyrki prison.

Fr. Sergius and Matushka Elizabeth moved to the village of Vladychnya, Tver province, which was matushka's native village. At first Fr. Sergius did not serve, but went frequently to the church and prayed. Immediately he began to be visited by his spiritual children and soon acquired the reputation of being a holy man.

In February, 1930 Fr. Sergius was arrested again. The main accusation consisted in the fact that he "is especially good at sermons, which he uttered for two hours at a stretch. In his speeches from the ambon he calls for unity and the support of the Church and the aims of religion..." On April 7 he was sentenced to five years' exile in the north.

Once he said: "Oh, if you only knew what it sometimes means to have a cup of hot tea! I was summoned from my prison cell for interrogation. However, I was in such a state that I could neither reason nor speak... The interrogator - God bless him - took pity on me and ordered that I be brought a cup of strong, hot tea. This revived me, and I was able to answer his questions.

"I was sentenced to be shot. I sat in a cell with others who were similarly condemned. Every day several of us were called out never to be seen again. Oh, that was a stressful night, anticipating my own death the next day! But just then the patriarchal locum tenens, Vladyka Sergius, signed a paper stating that, according to the laws of the Soviet regime, the Church was not subject to persecution. This saved our lives, and executions were commuted to exile. But what an arduous journey that was! For several days and nights, we lay on platforms in our cars, forbidden to get up. Our bodies ached; we wanted desperately to move around. Meanwhile, a young soldier with a rifle

walked back and forth and barked at us sternly. After all, one could not trust criminals to move about the cars, and among us were all kinds of bandits. I prayed, exhausted from lying prostrate for so long. Then I stuck my head into the passageway and addressed the soldier. 'Dear fellow, you must be from Voronezh.' 'How did you know?' asked the youth in astonishment. 'Well, I'm from Orel. In Voronezh do you know such-and-such a place?' We struck up a conversation, the fellow's face lit up with a flood of memories about places dear to his heart. Circumspectly he whispered, 'Get down, walk around.' That saved me. It was the Lord's mercy. I didn't know that he was from Voronezh; it was the grace of the priesthood. That and that alone. People think I know something, that I'm clairvoyant. It's simply the grace of the priesthood."

He settled in one of the villages on the river Pinega, where there were many exiled clergy. Matushka Elizabeth came to him there. Once he said of his wife when he was looking after her as an invalid: "Olga, darling, my dear companion, how much she endured together with me! She travelled hundreds of kilometres down the Irtysh on a raft to visit me in exile. You cannot imagine what it is to spend a whole week on a raft, without a roof, exposed to wind, rain and sun! Without any accomodation, not to speak of food! And she still managed to visit me, she did not leave me alone in distant Siberia. What a great support that was for me!"

In 1933, because of his age, his illnesses and the work he had successfully carried out, he was released and returned to Moscow, where he remained for one day before going with Matushka Elizabeth to Vladychino. He was visited by his spiritual children and many suffering Orthodox, including several nuns of the Martha-Maria convent who were still alive. He was glorified by the gifts of clairvoyance and wonder-working. Thus once by his prayers he retrieved three lost cows of a young cowherd who had completely despaired of finding them, which threatened him and his family with a terrible retribution according to Soviet laws.

Fr. Metrophanes was an optimist by nature. He believed that science would attain such a level that it would prove the existence of another, spiritual, non-material world. Then people would become convinced of the existence of God, they would come to believe in the immortality of the soul and there would be the "first resurrection", i.e., the resurrection of the soul from the darkness of sin. "All the nations which Thou has created will come and worship before Thee, O Lord, and shall glorify Thy name" (Psalm 85.9).

"But this paradise will not last long on earth. Spoiled over thousands of years, sinful man will soon find submission to God to be irksome and unbearable. Then people will rise up against God and openly declare war against Him... And the end will come. God will not destroy the world before He has given everyone a chance to believe in Him."

Fr. Sergius died from pneumonia in Vladychino on April 5, 1948. He was buried in the village cemetery in Vladychino. When, two years later, they lowered the grave of his matushka into the ground, the top of his coffin moved and revealed that the body of Fr. Sergius was incorrupt. Many venerators of the elder go to his grace and take earth from it for healing.

(Sources: Fr. Constantine Rovinsky, Besyedy Starogo Svyashchennika, Moscow: Palomniki, 1995, p. 216; "Father Mitrofan Srebrianski", Orthodox America, February, 1997, pp. 5-7; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

40. HIEROMARTYRS AND MARTYRS OF MOSCOW

Archimandrite Joachim, in the world Ivan Khromov, was born into a peasant family and was educated at home. He became sacristan and later superior (from 1914) of the Danilov monastery in Moscow. He was well-known for his generosity, and was a member of several charitable societies. He retired in May, 1917, shortly after which he was killed by robbers while living in retirement at his dacha in Iksha.

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Protopriest Nicholas Alexeyevich Skvortsov was born in 1861 or 1862 in Moscow, the son of Alexis Alexandrovich, the reader of the church of the Entrance of the Mother of God on Lubyanka. Nicholas Alexeyevich went to the Perervinskoye theological school in 1871, in 1876 - to the Moscow theological seminary, and in 1883 - to the Moscow Theological Academy, graduating in 1887. He married **Eugenia Mikhailovna Pyatikrestovskaya**, the daughter of a priest. They had two daughters. In 1887 he was ordained to the priesthood and on November 14 began to serve in the Trinity church by the Novodevichi monastery in Moscow. From 1889 to 1892 he was teacher of the Law of God and director of a church-parish school. On March 23, 1892 he was transferred to the church of St. George on Krasnaya Gorka. From 1892 he was teacher of the Law of God in more than one church-parish school, inspector of the church-parish schools of the second department of Nikitsky district (1894-96), a member of the auditing commission of the SS. Cyril and Methodius Brotherhood and of the Committee for the historico-statistical description of Moscow diocese, of the editorial Commission that created this description (1896), and of the committee of the Archive of the Moscow spiritual consistory (from 1896). On December 13, 1909 he began to serve in the church of the Moscow Archaeological Institute. In 1912, after passing exams and defending a dissertation, he became an archaeologist and teacher at the Institute in the faculty of the history and topography of Moscow. On August 8, 1914 he returned to the church of St. George, but on September 8 was transferred to the Descent of the Holy Spirit church at the Lazarevskoye cemetery. Fr. Nicholas "had no guaranteed place, and did not seek material benefits, but worked for the sake of ideas, for the common good."

On June 15, 1917 three former convicts burst into the house of Fr. Nicholas, killed him with an axe to the head and so mutilated his wife that she died some hours later. They were buried in the Vagankovskoye cemetery in Moscow.

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Nicholas Pavlovich Yakimov was born at the beginning of the 1880s in Mikhailovsky uyezd, Ryazan province into a noble family. He was born and grew up on his estate with his pious parents. His father used to spend two hours in prayer every morning. His aunt, Nun Philareta, was abbess of the Kiev Pokrov monastery, and two of his sisters were nuns. After the death of his father his mother moved with the children to Moscow. Here they went to services in the Chudov monastery of the Kremlin and soon became spiritual children of Bishop Arsenius (Zhadanovsky). Nicholas Pavlovich was married with a small son. After the revolution, in 1918 (?), he was shot for refusing to serve in the Red Army.

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Protopriest Neophytus Porphiryevich Lyubimov was born in 1846 in the village of Tabory, Samara uyezd, Samara province. He graduated from the Kiev Theological Academy in 1885, and in the same year was ordained to the priesthood and started serving in the church of the Entrance of the Mother of God into the Temple of the Simbirsk diocesan women's school. Until 1899 he was the inspector of classes at the Simbirsk diocesan women's school. He also taught in the Mariinskoye women's gymnasium in Simbirsk and in the Simbirsk cadet corps. Fr. Neophytus was an outstanding preacher, and wrote many books. Knowledge, he said, "is incomplete and weak, dead and lifeless, dark and cheerless, and sometimes harmful and destructive, if it is not confirmed and fulfilled by the word of God, if it is not given life by the Spirit of Wisdom and Reason, if it is not overshadowed by the light of the faith of Christ and if it is not directed by true Christian love". From 1893 to 1895 Fr. Neophytus was teacher of homiletics in the Simbirsk theological seminary. On April 14, 1899 he became teacher of Greek in the Simbirsk theological school. At the beginning of the 1900s Fr. Neophytus served in the church of All Saints in Simbirsk. In 1902 he became rector of the church of the Resurrection on the Vagankovskoye cemetery in Moscow. In Moscow Fr. Neophytus took an active part in educational readings for factory workers and read lectures for workers in the Moscow diocesan house. In 1906 he was made protopriest. He founded his own missionary publishers, which published the works of Archbishop Anthony (Khrapovitsky) against the Pashkovites, of N. Yu. Varzhansky against various forms of sectarianism and his own works. He was a patriotic defender of tsarist power, and openly warned: if tsarist power ceases to be, then unceasing series of disasters will begin. "They - these destroyers of the law and servants of savage bestial passions - cannot be good lords and masters. The way of violence, cruelty and bloodshed that they are treading clearly shows what they would become if they turned out to be in the position of fully empowered distributors of the people's property and the people's forces." In 1914 he became the rector of the church of St. Spyridon in Moscow.

In May, 1918 (according to another source, June 2) Fr. Neophytus' son-in-law, the Orthodox missionary **Fr. Nicholas Yuryevich Varzhansky**, was arrested in the flat of Fr. John Vostorgov. He was born on November 25, 1881 in Ovruch uyezd, Volhynia province, and graduated from Moscow Theological Academy in 1907. On June 13, 1907 he married Zinaida Neophytovna Lyubimova, and in the same year became Moscow Diocese missionary-preacher and a teacher in the Moscow theological seminary. He fought against sectarianism, and wrote the books: A Good Confession, The Weapon of Righteousness, An Example of Right Teaching and up to 30 small leaflets and brochures in defence of Orthodoxy. In 1914 he joined the chancellery of the over-procurator of the Holy Synod, college secretary and titular councillor. At the Local Council of the Russian Orthodox Church in 1917-18 he was the clerk of the departments on external and internal mission and on church discipline. He was arrested on June 2, 1918 in the flat of Protopriest John Vostorgov. On June 13 Fr. Neophytus wrote a letter to Lenin asking for the release of Fr. Nicholas, and reminding Lenin of the works he had done together with his father in Simbirsk: "... for the sake of the memory of your father, and my services with regard to the education and upbringing of your sister, Maria Ilinichnaya, help me in my sorrow: release Varzhansky and return him to his family." There was no reply to this letter, and in fact Fr. Nicholas was shot on September 5, 1918, and was buried in Kalitnikovskoye cemetery. Before his death he wrote touching letters to his friends and relatives from prison. He went to his death calmly and joyfully, as to a pleasant journey.

On July 21, 1918 Fr. Neophytus, at the suggestion of Alexander Dmitrievich Samarin, served a pannikhida for "the slain newly reposed former Tsar Nicholas". On the evening of that day the Cheka arrested him for "agitation against Soviet power" and for "serving a pannikhida for 'the anointed of God' Nicholas Romanov". On September 17 he was sentenced to death, and the sentence was carried out in the Kalitnikovskoye cemetery. It is not known where he was buried.

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In 1922, when a terrible famine was raging in the Volga region, the Bolsheviks took the opportunity to initiate a persecution against the Church in connection with the requisitioning of church valuables, which was supposed to be aimed at helping the starving in the Volga region. In all, **36 clergy of various ranks** were killed by the Bolsheviks in Moscow in connection with the requisitioning of church valuables in 1922. In April and May, 1922, a trial took place in Moscow. Those executed were:

Hieromonk Macarius Telegin. He was born in 1876 in the village of Letnikov (Peremenakha?), Letnikovo volost, Buzuluk uyezd, Samara province into a peasant family. After finishing school he went on a pilgrimage to Kiev,

and then continued making pilgrimages for another year before entering the Gethsemane skete of the Holy Trinity - St. Sergius Lavra in about 1893 as a novice. He became a hieromonk in 1910, and went to serve in the Chudov monastery in Moscow. During the war he served in a hospital on the Austrian front, and then as a staff priest in the First Don Cossack Brigade on the Caucasian front. In 1922 he joined the house church of the Patriarch's podvorye as housekeeper.

During the confiscation of the valuables of the podvorye's church, Fr. Macarius vested himself and protested to the commission, then took off his vestments and left the church. On March 22, 1922 he was arrested and cast into the GPU prison.

The trial began on April 26. Pravda for April 30, 1922 described his interrogation, leaving out much that was unpleasant for Soviet power which those who listened to the trial recounted. (According to another source, this interrogation took place in the GPU prison.)

"I am by conviction a monarchist," declared Fr. Macarius.

"What party do you belong to?"

"No, I'm not a party man... I'm a servant of the altar."

The tribunal was interested in this monarchist who had so unexpectedly turned up.

"How can you be a monarchist when there's no monarch? You know, the apostle Paul says: obey the powers that be."

"And I do obey: I live quietly and humbly, like all mortals. I don't have anything to do with the authorities."

"Where do you serve?"

"I was the permanent priest of the first Don Cossacks brigade. Now I serve in the house church of the patriarchal podvorye."

"Is it there that you offended the commission?"

"Yes, I called its members thieves and looters. I am a servant of the altar and it is very difficult for me when they take away sacred objects."

Fr. Macarius was a huge, portly man with a brisk, sweeping gait. Such an earthly, fleshly looking monk did not at all look like a hero of the spirit, a man of great moral strength. However, the patriarch knew his housekeeper, this

simple, uneducated man. When people came from the court and told him about his behaviour, the patriarch smiled and said:

"Well, my Macarius won't give up, I'm counting on him."

Priest Basil Alexandrovich Sokolov. He was born in Moscow province in a village not far from the Holy Trinity - Saint Sergius Lavra. On finishing his studies at a theological seminary and the Moscow Theological Academy, Basil Alexandrovich married and was ordained to the priesthood for the church of the village of Pustogo, Vladimir province.

After twelve years of fruitful activity in the parish, and the birth of six children, Fr. Basil fell seriously ill and seemed about to die. Then his Matushka Ilaria prayed to God that He would take her instead of her husband. Fr. Basil recovered. Then, a year later, Matushka fell ill with cancer of the liver, and on October 2, 1902 she died.

Soon after the death of his wife Fr. Basil was transferred to Moscow, where he served in the church of St. Nicholas in Serebryany pereulok, off the Arbat. Three of his children had died; two daughters and a son, Boris, remained. Boris graduated from the Moscow Theological Academy, but did not become a priest - the First World War began and he went to serve at the front.

When the commission for the requisitioning of valuables came to the church of St. Nicholas, Fr. Basil asked them not to remove the objects that were necessary for the Divine services, whose absence would create difficulties during communion. The commission categorically refused his request. A feeling of deep sorrow overwhelmed the heart of the priest.

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"[We] must not sorrow over material losses," he said in his sermon, "especially since the things are destined for the needs of the starving. But parishioners cannot help grieving that the requisitioned church vessels can be turned into objects for household use... The situation of believers now is like their situation during the Babylonian captivity. The Jews turned to God in the hope that He would punish those who had imprisoned them for the evil they had done to them, and the parishioners can hope that God, Who has allowed the removal of the church valuables from the church, if they are to be used for evil, will reward those who have done this in the same way."

An agent who had had difficulty in hearing the sermon turned to the protodeacon for an explanation. He, without attaching great importance to it, gave a free paraphrase of the content of the sermon, which the agent wrote down in the form that was necessary for the fulfilment of his task. Fr. Basil was arrested and shot.

Fr. Basil's accusation was that on April 7 he had preached "a sermon concerning the requisitioning of church valuables... calling the requisitioning theft and the commission - bandits. At the end of his sermon, comparing the situation of believers at the given moment with the situation of the Jews in the Babylonian captivity... he called on the population to turn to God in prayer and beseech Him to remove from the face of the earth those who had carried out the requisitioning, as once God had wiped out Babylon for the same thing... and that this was expressed in the words of the psalm that he uttered: 'By the waters of Babylon'... 'O daughter of Babylon, thou wretched one, blessed shall he be who shall seize and dash thine infants against the rock!'"

Protopriest Alexander Nikolayevich Zaozersky. He was born in 1880. In 1922 he became the dean of the Prechistensky Sorok and superior of the church of St. Paraskeva in Okhotny ryad. In April, 1922 he was arrested on the accusation that: "having received the epistle of Patriarch Tikhon, he distributed it around the churches... Having acquainted the parishioners with the appeal of Patriarch Tikhon and the decree of the VTsIK, he delivered a report on the question of the requisitioning of valuables, after which the meeting expressed itself in favour of removing the valuables." During the trial Fr. Alexander conducted himself courageously and refused the offer of a lightening of his sentence in exchange for witnessing against others. On May 8 he was sentenced to be shot. On May 18 the Politburo confirmed the suggestion of Trotsky that Bishop Antonin Granovsky's plea for leniency should be rejected on the grounds that Fr. Alexander was an ideologist of the clergy who had displayed the greatest intransigence.

Priest Christopher Alexeyevich Nadezhdin. He was born on February 2, 1869 (or 1871) in the village of Nizhnebellomutskoye, Zarsk uyezd, Ryazan province. He studied at the Zarsk theological school, and in 1889 finished his studies at the Ryazan theological seminary. In 1892 he entered the Moscow Theological Academy, graduating in 1897. In 1901 he became rector of the church of St. John the Warrior in Moscow and dean of the Zamoskvoretsky Sorok. Until 1917 he was teacher of the Law of God in the commercial school on Ostozhenka. On March 4, 1922 he was explaining the meaning of the coming Sunday, the Sunday of the Triumph of Orthodoxy: "Disobedience to the Church leads to woes and the wrath of God, which we can see in contemporary life... The people are so mired in sin that the righteous judgement of God is coming upon them in the form of the suggested requisitioning of church valuables and in the fact that these valuables may not fall into the hands of the starving." An agent of the GPU wrote this down in his own way, and accused him of "giving a sermon of a counter-revolutionary character"...

Fr. Christopher was arrested on March 22 and accused that on receiving the epistle of Patriarch Tikhon "he distributed it among the churches... and pronounced a sermon on the 'perished, once-powerful Russian State...' on the

13th of March.. [and] in.. the church during the Divine service acquainted the parishioners with the appeal of Patriarch Tikhon." He was also accused in keeping an appeal "To the Orthodox Population of the City of Moscow" and an appeal to the VTsIK which was signed by hundreds of Orthodox people. In his preliminary investigation, Fr. Christopher refused to recognize his guilt and refused to name the person through whom he had received the epistle of Patriarch Tikhon. The Politburo confirmed the decision of Trotsky to have Fr. Christopher shot. On May 8, after confirmation of the sentence, he was transferred from the GPU prison to death row.

Sergius Fyodorovich Tikhomirov. He was born in 1865 in Moscow in the family of a merchant, and later had his own meat stands in Moscow. He lived opposite the Theophany cathedral in Dorogomilova. According to the accusation, "on April the 5th... during the requisitioning of church valuables in the church of the Theophany in Dorogomilova a crowd gathered round the church. It began to resist the requisitioning commission and tried to force its way into the church, which was guarded... by Red Army soldiers. The volley discharged into the air by the guard did not disperse the crowd. Several soldiers were wounded and beaten up... The person who took the most active part in the agitation and in the beating up of the soldiers was: Tikhomirov."

Besides the above-mentioned, the deans of the Moscow churches were accused of keeping the address "To the Orthodox Population of the City of Moscow" and the address to the VTsIK, which hundreds of Orthodox Christians had signed.

In all 54 people were arrested and put on trial. The trial took place in the Moscow Revolutionary Tribunal from April 26 to May 8. The accused behaved with courage and dignity. The judges several times tried to tempt them with a lessening of their sentence in exchange for witnessing against others, but they did not agree. In reply to a petition for a possible softening of the sentence against Sergius Fyodorovich, Trotsky said: "In accordance with the circumstances of the case and the character of the person, there is no basis for a softening... Sergius Tikhomirov, an active Black Hundredist, took a direct part in the blood-letting. Moreover, he stirred up the crowd and hit a Red Army soldier with a stone on the head." On May 18 the politburo confirmed Trotsky's recommendation - execution by shooting.

Fr. Macarius said: "If you have to judge us according to your laws, then judge us." Fr. Alexander did not admit that he was guilty of counter-revolutionary agitation against the requisitioning of church valuables. He said only that he had read Patriarch Tikhon's epistle in the church, and had distributed copies of it around the churches of his deanery, as was his duty in obedience to the higher church authorities. But he would not say from whom he had received the epistle and the protest to the VTsIK. Fr. Christopher said very much the same.

Patriarch Tikhon was called as a witness for the defence of the Moscow priests. He nobly took all the blame on himself, saying:

"I have always said, and continue to say, both to the investigatory authorities and to the whole people, that I alone am guilty, and this is only my Christian army, obediently fulfilling the commands of its head sent by God. But if an atoning sacrifice is necessary, if the death of innocent sheep of the flock of Christ is necessary."

At this point the voice of the Patriarch was raised and became audible in every corner of the huge hall, and he himself as it were increased in stature when, addressing the defendants, he raised his arm and blessed them, loudly and clearly enunciating the words:

"I bless the faithful servants of the Lord Jesus Christ to undergo torments and death for Him." The defendants fell on their knees.. The interrogation of the Patriarch was over.

At dawn on May 8, 1922, the sentence was declared: ten (according to another source, eighteen) people were condemned to death, and the rest to various terms of forced labour. Eventually only five had their death sentences confirmed: Frs. Basil, Alexander, Christopher and Macarius were condemned to be shot, together with Sergius Tikhomirov.

When the president of the court suggested that the prisoners petition the higher authorities for mercy, Protopriest Alexander rejected this with a flaming speech in the name of all the defendants.

The sun had just risen when the heavy doors of the courtroom were opened and those condemned to death, surrounded by a forest of bayonets, appeared on Lubyanka square. The clergy had been shaved and shorn so that people should not recognize their spiritual rank. They walked with their arms crossed over their breasts and looking up to heaven. Fr. Alexander made a broad sign of the cross over the crowd that had come to meet them. He was placed into the same cell together with Fr. Macarius and the other members of the clergy, in the fateful "ship" of the Cheka. That was the name for the archive room of the former insurance society on the Lubyanka, which the Cheka, and then the GPU and NKVD occupied.

Fr. Macarius behaved courageously to his last breath. A priest who was in the same cell as he recounts how he impatiently waited for his execution.

"I can't wait," he said, "to meet Christ my Lord."

He was joyful, he took his sentence into his own hands.

"You've finally come for me," he said.

"Sign here."

"With pleasure," he replied, and adorned his signature on the paper with a special flourish.

The priests were shot on June 2, two days before Pentecost, together with a group of other prisoners. The grave-diggers said that their bodies were taken to the Kalitnikovskoye cemetery and buried there. The widows of the murdered clergy behaved in an amazing way. One of them, her eyes shining from under her black head scarf, said to another: "How fortunate you and I are, matushka, how fortunate we are. What a death our husbands have been counted worthy of! They have received a martyr's crown for the faith. Now we need only pray for them. No, we don't need to pray for them: it is they who are praying for us before the Lord..."

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On May 8, in the same trial, the following were sentenced to death, but had their sentences for resisting the requisitioning of church valuables commuted to terms of imprisonment:

Protopriest Alexander Fyodorovich Dobrolyubov. He was born in 1864 in the village of Sima, Yuryevsky uyezd, Vladimir province, the son of a reader. In 1883 he finished his studies at Vladimir theological seminary, and in 1887 graduated from Moscow Theological Academy. He was serving in the church of St. Nicholas on the Arbat. On April 8, 1922 he was arrested in connection with the "affair of the requisitioning of church valuables" and cast into Butyrki prison. On May 8, he was condemned by the Moscow revolutionary tribunal and sentenced to be shot. However, his sentence was commuted at the intercession of "the progressive clergy". Nothing more is known about him.

Protopriest Basil Pavlovich Vishnyakov. He was born in 1866, and served in the church of the Resurrection in Moscow. His sentence was commuted at the intercession of "the progressive clergy". Nothing more is known about him.

Priest Sergius Ivanovich Fryazinov. He was born in about 1880, the son of a deacon. He finished his studies at Bethany theological seminary in 1900 and went to serve in the church of the Nativity of the Mother of God in Sergiev Posad. In 1906 he entered the Moscow Theological Academy, graduating in 1910, after which he went to serve in the church of St. Paraskeva in Moscow. In 1917 he often wrote on church-social themes in Moscow Church Voice. He

took part in the Local Council of the Russian Orthodox Church in 1917-18. On August 19, 1918 he was arrested and cast into Butyrki prison. Nine months later he was released together with Bishop Nicander and N.P. Dobronravov. On March 22, 1922 he was arrested again for "spreading deliberately false information about the aim and destination of the requisitioning of church valuables, and also about the activity of the representatives of the Worker-Peasants power... calling on these elements to massive and open resistance... the consequence of which were frequent excesses at the requisitioning..." On May 8 he was sentenced to be shot, but on May 27, at the intercession of the "progressive clergy", this sentence was commuted to five years' imprisonment. Nothing more is known about him.

Protopriest Victor Ivanovich Kedrov. He was born on August 31, 1891 in the village of Vysokoye, Ryazan province, the son of a priest. In 1881 he finished his studies at Moscow theological seminary, and in 1885 graduated from the historical section of Moscow Theological Academy. On September 1, 1885 he was appointed a teacher in the Moscow Zaikonospasskoye theological school. In 1901 he was transferred to the church of St. Nicholas the Good on Dolgorukovskaya street in Moscow. From 1904 to 1912 he was a member of the Board of the Brotherhood of St. Alexis for homeless children. From 1904 to 1906 he was the director of a crafts school (binding and typography). From 1908 to 1917 he was teacher of the Law of God in the Synodal school. In 1912 he was elected secretary of the Diocesan Brotherhood for the struggle with the people's alcoholism. On August 12, 1912 he was elected secretary of the All-russian anti-alcoholic congress, and in the same year was appointed a member of the Board of the Synodal school. In 1913 he became a protopriest, and was appointed rector of the St. Nicholas church. From 1914 to 1917 he founded and was in charge of a parish field hospital with twenty-two beds. In 1917 he was elected by the clergy and laity of Moscow province as president of the Diocesan Congress. From 1918 to 1922 he was president of the Diocesan Council. In 1922, after the closure of the Council by the Soviets, he retired at his own request. On March 22, 1922 he was arrested in connection with the affair of the requisitioning of church valuables, and on May 8 he was sentenced to five years in prison. After being released he served in the church of the Apostle John in the village of Vysokoye, Ryazan province. In 1931 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

Priest Victor Alexandrovich Nadezhdin. He was born in 1876, and served in the Theophany church in Dorogmilov street, and also in the Pavlovskaya hospital, where he worked as an accounts clerk. On April 5 he was arrested in connection with the requisitioning of church valuables. In spite of an appeal by the Pavlovskaya hospital for his release on April 22, he was condemned on May 8 to five years' imprisonment. Nothing more is known about him.

Fr. Victor's wife, **Anna Dmitrievna Nadezhdina**. She was also arrested, on June 12, for "complicity in the anti-Soviet activity of Patriarch Tikhon" after supposedly being "ambushed at Troitskoye podvorye", where the patriarch was living. She had gone to ask the patriarch to help her family since her husband had been sentenced to five years' imprisonment and they were without means. Nothing more is known about her.

Barbara Ivanovna Brusilova, née Kotlyarevskaya. She was born sometime between 1890 and 1900, the granddaughter of the well-known professor of medicine A.A. Ostroumov. Her husband, a commander in the Red Army, was shot by the Whites in 1919. She worked as chief clerk in the office for the construction of railway lines in Moscow. From May, 1921 she was without work. On April 3, 1922 she was arrested in connection with the requisitioning of church valuables. She and nineteen others were accused of "taking part in public meetings... [and] of inciting the population to resist the people carrying out the requisitioning [and] of deliberately spreading false rumours to the effect that the requisitioning was being carried out in the interests of the communists and the Jewish population, ... that there were no laws written for them.... Brusilova took particular part in this... They also openly resisted the requisitioning of church valuables by beating up Red Army soldiers..." On May 8 she and five others were sentenced to death, but the sentence was commuted for all of them to five years' imprisonment. The sentence was commuted at the intercession of the renovationist leader A. Vvedensky, who wrote: "Brusilova is a woman, a mother, a widow. A feeling of human love for her prompts me to intercede for her."

On July 31, 1922 she wrote to Lenin from her women's prison: "Vladimir Ilyich! My signature will remind you of the recent trial of church people, at which five people paid with their lives for their religious convictions. I was among eleven who were sentenced to the maximum penalty. They say that Soviet power does not condemn people for their convictions. This is not true. None of us were concretely guilty in any way. They were so severe to us because some of us had the courage to raise our voices before the Tribunal in defence of our holy things, and to say out loud what the whole of Orthodox Russia is whispering in corners.

"You better than anyone must know that there was no plot and no criminal organization amongst us. The majority of us saw each other for the first time on the bench of the accused. We were united only by a feeling of religious indignation. Suppose we were wrong from your atheist point of view - can we really be executed for that? I ask neither for mercy nor clemency from you, I have calmly looked at death for a whole long month of solitary confinement after my sentence, but I was only intolerably pained for those at whom your people raised their hands, I was pained at the innocently shed blood.

“I ask you, who call yourself the leader of the Russian revolution: what can we call your revolutionary court if not bloody reprisal?...

“Don’t think that in this way you will extirpate religious feeling in the soul of the Russian people. Know that while you were throwing mud at us and calling us bandits and cannibals, the thousand-strong crowd that was present at our trial at the Tribunal greeted us as new martyrs of Christianity wherever they could. They were silent because they knew that a word in free Soviet Russia is punished with death, they saw living examples of this.

“... I offered my young strength for the service of my neighbours in medical and hospital work in famines and epidemics, but this offer of mine was rejected. I am doomed to senseless imprisonment. Of course, my imprisonment is lightened by my consciousness of my innocence and by moral support from those in freedom. I have received parcels from every corner of Moscow...

“The former [renovationist] Bishop Antonin declared in the press that we are obliged to him for saving our lives. Does he know that not everyone wants to receive this gift from his hands stained in blood! After all, on him and on his fellows... there falls responsibility for ruined lives. V.I. Brusilova.”

It appears that this letter did not reach Lenin. Meanwhile, Barbara Ivanovna was sent to Solovki, where she is known to have been still alive in 1938...

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Hieromonk Macarius, in the world Macarius Dmitrievich Chirkov, was born in 1854. From about 1888 he was a monk in the monastery of St. Panteleimon on Mount Athos, serving as the monastery’s attorney in Moscow. As an Athonite monk, he was a Greek citizen under the protection of the Greek State. However, this did not prevent him from being arrested with no accusation in Moscow in 1918. Then on January 28, 1919 (according to another source, in February) he was arrested again and cast into Butyrki prison. From there he appealed for help to the Political Red Cross (PRC), writing: “I was arrested... for protesting against the requisitioning of the property of the monastery. I consider that since our Athonite monastery of St. Panteleimon is not in the Soviet republic, but on Old Athos in Greece, and consists of Russians and Greeks, it is for that reason not subject to the decree on the separation of Church and State. Also, the deposit notes worth 606,000 rubles that were taken away from me, being the property of the above-mentioned monastery, are not subject to confiscation by Soviet power, for thereby international rights are being violated. My arrest was carried out on January 28, 1919 in the chapel of the above-mentioned monastery which is on Nikolskaya street by the Vladimir gates; a search was first carried out in this

chapel and more than 10,000 rubles were taken... Since I am an Athonite monk under the protection of the Greek embassy, I ask for my release from arrest." Fr. Macarius was released, and went to serve in the chapel on Nikolskaya street.

However, on July 10, 1920 he was arrested, and on October 19 was condemned to "imprisonment in a concentration camp until the end of the civil war". He was sent to the Tagilsk concentration camp in the city of Nizhne-Tagilsky (Nizhny Tagil) in Perm province. On December 13, 1920 Fr. Macarius again appeal to the PRC. His letter was received on March 10, 1921, and on March 25 the PRC asked him whether he had been condemned and who had meted out the sentence. On April 8, 1921 he replied: "... I have the honour to inform the PRC that I was judged by the Presidium of the Cheka, and that nine months have passed since the day of my arrest, and I do not know for what I have been condemned... I will be very obliged to you and very grateful if the PRC will find the opportunity to petition for a lightening of my lot... Moreover, I consider it my duty to declare that I was excluded from Russian citizenship thirty years ago (on Old Athos on becoming a monk). Since I am already 67 years old, I want to return to my coenobitic monastery to end my life. Attorney of the Athonite monastery of St. Panteleimon, Hieromonk Macarius Chirkov." In accordance with the November amnesty, his sentence was reduced to three years, and in November, 1923 he was released from the camp and exiled for three years to the north. Nothing more is known about him.

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Priest Ivan Mikhailovsky Ledkovsky, the rector of the church on Brest street, and **Nun Natalia Mikhailovna Ledkovskaya**, his sister, who worked in the same church, disappeared without trace in 1924 during the persecution. Nothing more is known about them.

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The clergyman Alexander Gerasimovich Tsvetkov was born in 1885 in Kaluga stanitsa, Yekaterinoslav district, Kuban province, where he served until his arrest on March 7, 1924. On May 11, 1925 he was convicted of "organizaing massive disorders", and on May 29 was shot in the Yauzskaya hospital in Moscow.

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Protopriest Alexander Nikolayevich Stefanovsky was born on October 19, 1870 in the village of Piterskoye, Morshansk uyezd, Tambov province into the family of a priest. He went to Shatskoye theological school, Tambov theological seminary (from 1885) and Moscow Theological Academy (from

1891). In the summer of 1895 he married the peasant woman, Zoe Rostislavna Krylova. On July 9, 1895 he became teacher of the Law of God in the Livny real school, Orel province. On August 6 he was ordained to the diaconate and, on August 13 – to the priesthood. He was then appointed to the church of St. Andrew of Crete attached to the real school. On July 31, 1897 he was transferred to the Yekaterinsky pedagogical institute in Tambov province, and then, on April 3, 1903 – to the church of St. Stephen of Perm attached to the first men’s gymnasium in Moscow. On April 28, 1909 Fr. Alexander received his own parish, that of the Holy Trinity on Samoteka in Moscow. He was also president of the parish Brotherhood in the name of St. Metrophanes of Voronezh.

Fr. Alexander was a meek and humble pastor who did not love honours. At the time of the renovationist schism he turned out to be an invaluable assistant and advisor to the Orthodox clergy and laity. On July 11, 1922 the GPU searched his home and arrested him. The next day, having taken some personal papers and church documents, they released him. However, a case was started against him. On September 12 he interrupted a speech given by the renovationist Bishop Antonin Granovsky, demanding to know whether he had received the blessing of the Patriarch for the reforms he was introducing into his Church. The overwhelming majority of those present applauded his intervention. On March 19, 1923 his case was tried in court, but he was acquitted. Just before Pascha of that year, the renovationists deprived Fr. Alexander of the parish in which he had been serving for the last fourteen years. Then Protopriest Paul Dobrov, rector of the church of SS. Adrian and Natalya, invited him to serve with him, and his parishioners supported the suggestion. On August 24 he was arrested again and cast into Butyrki prison. Immediately Bishop Hilarion (Troitsky) petitioned Tuchkov for his release, and Patriarch Tikhon joined his name to the petition. On September 15 Fr. Alexander was acquitted for lack of evidence of “anti-Soviet agitation”, and returned as rector to the church of SS. Adrian and Natalya. In the same year he became president of the Moscow diocesan administration. On April 23, 1924 Fr. Alexander was again arrested for “anti-Soviet agitation” and cast into Lubyanka prison. Patriarch Tikhon petitioned for his release several times, and on May 12 he was acquitted again.

“In January, 1926,” wrote his spiritual daughter, “Batyushka suddenly fell ill. With submissiveness and patience Fr. Alexander accepted the cross of a terrible illness, and for a long time said nothing about it to his family. In September he went to the Lazarevo cemetery and stayed at the grave of his son. He chose a place for himself next to him and blessed it. With each day he pined away before our eyes.”

Although batyushka was suffering terribly, he never once complained, and nobody heard a single word from him. He preferred to be alone in his room. In his last days batyushka ordered that the Holy Gospel be read, and made

various dispositions and preparations. He received Holy Unction and Holy Communion several times, and asked forgiveness of everyone. He died on September 12, 1927, and pannihidas began immediately. At his funeral on September 15, Archbishop Tryphon (Turkestanov), Bishop Bartholomew (Remov) and fifty priests concelebrated. The procession to the Lazarevskoye cemetery was very triumphant.

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Priest Ivan Ivanovich Kuligin was born in 1885 in the village of Kolodeznoye-Nevezhino, Zadonsk uyezd, Voronezh province. He lived in Moscow. On December 25, 1929 he was sentenced in accordance with article 58-10 to three years' imprisonment. Nothing more is known about him.

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Alexis Mikhailovich Klimanov lived with his wife, Anysia Pavlovna, and his mother in Maloyaroslavl. They were the spiritual children of Protopriest Valentine Amphiteatrov. This pious couple had eighteen children, most of whom died young. Later the family moved to Moscow, where Alexis Mikhailovich became quite rich, and out of his wealth greatly helped the church on the Sophia riverside, where he was warden. At the end of the 1920s his family was ruined, all his property was taken from him, and he and his family were expelled from their house. He was exiled to Arkhangelsk, while his wife went to Cherkizovo to live with her daughter Olga Alexeyevna.

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Hieromonk Constantine, in the world Xenophon Petrovich Denisov, was born on January 19, 1871 in the village of Denisovo, Orel uyezd, Vyatka province. On August 28, 1898 he entered Valaam monastery as a monk, and later served in the church of the Rzhev icon of the Mother of God in Moscow. On June 23, 1930 he was arrested, and on September 18 he was convicted of "anti-Soviet agitation" and sentenced in accordance with article 58-10 to three years' exile in Kazakhstan. Nothing more is known about him.

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The clergyman Theodore Pavlovich Bogdanov was born in 1871 in the village of Pachkovka, Pekarskaya volost, Pskov uyezd, Pskov province. On July 28, 1930 he was living on alms in Moscow when he was arrested. On August 16 he was convicted of "sabotage", and in accordance with article 58-10 was sentenced to death. On the same day he was shot and buried in Vagankovskoye cemetery in Moscow.

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The following were convicted in "The Case of N.K. Orlov, I.F. Ogloblin and other monks of an illegal monastery, Moscow, 1930":

Archimandrite John, in the world Elijah Fyodorovich Ogloblin. He was born in 1891 in the village of Alexino, Yeremeyevskaya volost, Voskresensky uyezd, Moscow province. From 1912 to 1918 he served as a private in the army, and from 1918 to 1921 – in the Red Army. From 1923 to 1925 he served as a hierodeacon in Valaam monastery. On June 23, 1930 he was arrested in Moscow for "anti-Soviet agitation", but was released on August 25. On October 7, 1930, while serving as archimandrite in the church of the Rzhev icon of the Mother of God in Moscow, he was arrested and cast into Butyrki prison. He was accused that after the liquidation of the Moscow podvorye of Valaam monastery in 1925 he was one of a group of monks led by the ekonom N.K. Orlov had organized an illegal monastery attached to the Rzhev church. On November 23, 1930 he was convicted of "conducting anti-Soviet work among churchmen and spreading rumours about the coming overthrow of Soviet power". In accordance with articles 58-10 and 58-14, he was sentenced to ten years in the camps with confiscation of his property. He was sent to Solovki. Nothing more is known about him.

Hierodeacon Josiah, in the world James Ivanovich Krivonosov. He was born on April 19, 1878 in the city of Kolomna, Moscow province, and served in the podvorye of the Valaam Saviour-Transfiguration monastery in Moscow. In 1925 he moved to the church of the Rzhev icon of the Mother of God in Moscow. On October 7, 1930 he was arrested and cast into Butyrki prison in Moscow. On November 23, 1930 he was convicted of "conducting anti-Soviet work among churchmen and spreading rumours about the coming overthrow of Soviet power". In accordance with articles 58-10 and 58-14, he was sentenced to three years exile in the north with confiscation of his property. He was sent to Vologda. Nothing more is known about him.

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Nicholas Dmitrievich Kuznetsov was born on April 4, 1868 in the city of Vyazma, Smolensk province, in the family of a government official. In 1886 he graduated from the physico-mathematical faculty of the Moscow Imperial university. In 1892 he graduated from the St. Petersburg Theological Academy, receiving the degree of candidate of theology in 1901. In 1896 he finished his studies at the Yaroslavl juridical lyceum, and from the same year became an assistant to a barrister. In 1901 he became a barrister in the Moscow Judicial Palace. In 1906 he became a member of the Preconciliar Consistory. From 1911 to 1913 he was a lecturer in the faculty of church law in the Moscow Theological Academy. In 1911 he received the degree of master of theology from the Kazan Theological Academy. He was a member of the Local Council of the Russian Orthodox Church in 1917-18. After the

restoration of the patriarchate in 1917 the “liberal” and “progressive” N.D. Kuznetsov became so disenchanted with the ideas of the renovationists that he decisively joined the camp of the “patriarchals”, becoming an ardent supporter and assistant of Patriarch Tikhon. The Holy Synod and the Council of Orthodox parishes entrusted him with entering into negotiations with Soviet power, and his numerous inquiries about arrests, circulars and contradictory orders of the authorities elicited their wrath. Using all his legal skills he tried to influence them towards mercy, and sometimes he was successful, and some church activists were released from prison. However, in October 8, 1918 he himself was arrested. On August 26, 1919 he was again arrested because of his defence of the rights of believers in connection with the affair of the resistance to the authorities on their opening of the relics of St. Sabbas of Storozhev. He was accused of being “one of the main links in the ecclesiastico-political headquarters that has threatened the proletariat with the curse of the heavenly divinity for seizing the landowners’ lands and factories... He has publicly denounced Soviet power for publishing secret imperialist treaties [of Tsarist Russia with the Entente powers]; he has without restraint supported imperialist western circles with the aim of suppressing the Russian social revolution; he has actively participated in the summer (1918) rebellions of the kulaks in Yaroslavl province; he has met with icons, bread and salt and the church ringing of bells invaders of all kinds, helping them after that to shoot rebelling workers and peasants.” In 1920, in the group case, “The Case of Samarin-Kuznetsov, Moscow, 1920”, he was condemned to be shot at a public trial in the House of Columns in Moscow. However, the sentence of death was commuted to five years in prison, and in the summer of 1921 he was amnestied. After his release he took an active part in disputes on religious subjects. When the authorities discovered that instead of the victory of the renovationists these disputes brought about the victory of the Tikhonites, they brought them to an end. From 1921 to 1924 N.D. Kuznetsov was a teacher of apologetics in the theological academic courses in Moscow. On January 3, 1928 he gave his last speech at a public religious dispute, and was arrested and sent into exile in Kazakhstan, in the city of Alma-Ata. According to another version, his arrest took place in 1929, and he died in exile on January 5, 1930. According to a third version, he died in 1931 in Kzyl-Orde. Yet another source says that he was arrested in Moscow on February 16, 1931 and exiled to Kazakhstan, where he died.

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Hieromonk Heraclius, in the world Theodore Andrianovich Yerofeyev. He was born in 1875 in the village of Melekhovo, Myshkin uyezd, Yaroslavl province into a peasant family. He learned literacy at home. On March 18, 1906 he was received as a novice into the Holy Trinity – St. Sergius Lavra, becoming a monk on March 14, 1909. In 1916 he was transferred to the Troitskoye Sukharevskoye podvorye in Moscow, where he was ordained to the diaconate. He also served in the Troitskoye patriarchal podvorye, where

he became the patriarch's cook. On May 5, 1922 he was arrested for "complicity in the anti-Soviet activity of Patriarch Tikhon" and cast into the room of preliminary arrest at the GPU. He was released on May 11, and went to serve as hieromonk in the village of Znamenskoye, Uglich region. On June 6, 1931 he was sentenced to three years' exile in the north. Nothing more is known about him.

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Priest Ivan Ivanovich Kedrov, the cousin of Protopriest Victor Kedrov, was born on September 7, 1870 in Pavlovsky Posad, Bogorodsk uyezd. In 1891, after finishing his studies at Moscow theological seminary, he taught in a church-parish school in his native town. In 1894 he was ordained to the diaconate and went to serve in the church The Joy of All Who Sorrow in Moscow, where he remained until 1910. Meanwhile, in 1900 he was ordained to the priesthood, he gathered funds to build a church in Sokolniki, and was active in helping the starving during the famines of 1906-07 and 1911-12. In 1910 he was transferred to the church of the Resurrection in Moscow, becoming its rector in 1913. Fr. John and his wife Anastasia Klyuchareva had twelve children, several of whom suffered for the faith. In 1918 Fr. John boldly distributed leaflets against celebrating the first of May, since it coincided that year with Great Wednesday. Within a few days he was arrested and cast into prison. On June 13, following protests by his parishioners and admirers, he was released. In 1920 he was arrested again and cast into Butyrki, then Taganka and Sokolniki prisons. In 1921 he was released, perhaps because he was suffering from a hidden form of tuberculosis. On April 12, 1922 he was arrested for resisting the requisitioning of church valuables and cast into Butyrki (from May 16 he was in the prison hospital). On December 13, during the second major trial on this account, he was sentenced in accordance with article 119 to five years' strict isolation, confiscation of property and three years' disenfranchisement. After his release in 1923 he continued to serve, but not as rector, since he was very ill. In 1930 he was ejected from his flat. First he sought to live with his son, who was in Sokolniki, then he went to Alabino, Moscow province in a house that had been given him. Here he served in secret until his death on November 20, 1932.

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The following suffered specifically for their rejection of the declaration of Metropolitan Sergius and membership of the Catacomb Church:

Archimandrite (?) Michael, in the world Boris Ivanovich Borisov-Reshetnikov. He was born in 1887 in Moscow, the son of the manager of the Kirillov factory, and finished three courses in a commercial school. From 1912 to 1914 he worked as a master-dyer at the Kirillov factory. From 1914 to 1917

he served in the army as a corporal, and then staff-captain in the artillery. From 1917 to 1925 he worked in various Soviet institutions, in particular the Chief museum. In 1925 he was tonsured into monasticism by Igumen Paisius in the Znamensky monastery in Moscow. In 1926 he was ordained to the priesthood by Archbishop Innocent of Biisk. In 1927 he left the Znamensky monastery to go to the Oirotskaya autonomous district in Altai region. There, in 1927 he was arrested for "avoiding military service" and was sentenced to three years in prison with five years deprivation of his civil rights in accordance with article 123. In 1929 he went to serve in the church of St. Metrophanes of Voronezh in Petrovsky Park, Moscow, taking the place of the exiled Fr. Vladimir Medvedyuk. Here he gathered a large flock who loved him very much and whom he served with ardour. He did not have his own house, but slept the night in various families from among his parishioners. In the autumn of 1931 they came to arrest him in one house, but he jumped through the window and ran away. On April 11 (25), 1932 he was arrested in the home of his parishioner, Arcadius Terentievich Makarov, in connection with the Moscow branch of the True Orthodox Church. As he explained at his trial, he had lain in this house for eight days without being able to leave because of a high temperature. On May 16 (July 7) he was convicted by the OGPU of being "a member of the church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and was sentenced to three years in the camps in accordance with article 58-11. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". According to the reminiscences of his parishioners, he was released before the end of his term, and did not return to the St. Metrophanes church, but served somewhere else and after a time was again arrested and condemned. He did not return from his last arrest, but was shot or died in prison.

Igumen Sergius, in the world Elijah Vasilyevich Gumilevsky. He was born on July 20, 1881 in Novonikolayevskaya stanitsa, Cherkassk district, in the family of a Cossack. From 1897 he studied in the Novocherkassk theological seminary, and from 1900 to 1903 in the Moscow theological seminary. In 1907 he graduated from Moscow Theological Academy and was ordained to the priesthood. From 1907 to 1912 he taught in the Moscow seminary. In 1913 he received the degree of master of theology, and from 1913 to 1919 was extraordinary professor of liturgics in the Moscow Academy. From 1914 to 1922 he was serving in the cathedral of Christ the Saviour, until its seizure by the renovationists. From 1922 he was protopriest of the church of the Lazarevsky cemetery, where he organized a sisterhood, and from 1928 - in the churches of St. Nicholas on the Arbat and SS. Florus and Laurus on Zatssep. He had a big family, which was very poor. Once matushka brought in some curd cheese. Everyone was delighted, but the cheese turned out to be bitter. Batyushka took his cross and put it on the cheese - it turned out to be sweet and fresh... He was a fine preacher and fearless rebuker of the Bolsheviks, and joined the Catacomb Church after the declaration of Metropolitan Sergius. He was arrested on December 20, 1928, and on February 22, 1929 was

sentenced to three years exile in Siberia. He was released on December 2, 1931 and for some years returned to his homeland (Rostov province), before returning to Moscow in the middle of the 1930s. There he lived illegally and served in secret. He was tonsured into monasticism with the name Sergius, and lived not far from the Kremlin, his very secluded catacomb community consisting mainly of professors. He died in Moscow on December 7, 1963 (or 1965) and was buried in the Vostryakovsky cemetery. Since he remained unreconciled with the Moscow Patriarchate to the end, his funeral service took place at home.

Protopriest Vladimir Nikolayevich Vorobiev. He was born on July 14, 1876 (1875) in the village of Lopukhovka, Atkarsk uyezd, Saratov province, in a peasant family. He finished his studies at the Saratov theological seminary, and then married Olga Andreyevna Kuznetsova. In 1899 he was ordained to the priesthood, and was sent to serve in the Kraishevsky Tikhvin women's monastery in Atkarsk uyezd. In 1910 he was transferred to the house church of the Brotherhood in the Name of the Heavenly Queen in Moscow. At the same time he was registered to the church of the Dormition in Kazaky on Polyanka. In 1910 he entered the Moscow Archaeological institute, graduating in 1914. On October 15, 1918 he was appointed rector of the church of Nikola Plotnik on the Arbat in Moscow after the death of Fr. Joseph Fudel. He was known in Moscow as a preacher, a spiritual father and a friend of several scientists and philosophers. On December 12, 1923 he was appointed a member of the Moscow diocesan council under Patriarch Tikhon. On December 10, 1924 he was arrested and cast into Butyrki prison, being accused of "systematically conducting anti-Soviet agitation among the believing masses, spreading false rumours about persecutions against the Church and the servants of the cult on the part of Soviet power, and the interference of foreign governments in defence of the Church". On March 14, 1925 he was sentenced in accordance with article 73, but released after promising not to leave the city. He was released on March 15, the day of the "Reigning" icon of the Mother of God, for which he had a particular veneration. He was appointed dean of the Dorogomilovsky sorok. Fr. Vladimir was close to Metropolitan Peter of Krutitsa. In 1927 he was awarded a mitre when Archbishop Seraphim (Samoylovich) was fulfilling the duties of deputy patriarchal locum tenens. On November 4, 1930 he was arrested again and cast, first into the Lubyanka and then into Butyrki prison. "He maintained links with the White émigré Bulgakov [Fr. Sergius Bulgakov] through his son Theodore Bulgakov, a participant in the organization, 'The True Orthodox Church'. He raised the question among churchmen and the reactionary intelligentsia of the necessity of the clergy apologizing to the Pope of Rome for the epistle of Sergius [Metropolitan Sergius (Stragorodsky)]. During the foreign anti-Soviet campaign, the so-called 'crusade', he participated in the editing of a counter-revolutionary document intended for the Patriarchate of Constantinople on the persecutions against religion in the USSR." During interrogation he wrote that "I often pointed to the

powerlessness of any measures on the part of the authorities finally to put out the fire of faith... I said that the experience of open struggle against the faith is not new, and that these premeditated methods would also prove to be powerless finally to conquer the hidden, inner world of the spiritual life." On September 3, 1931 he was convicted of "participation in the All-Union counter-revolutionary organization, 'The True Orthodox Church'", and sentenced to ten years in the camps in accordance with articles 58-3 and 58-11. On November 3, 1931 he was sentenced to ten years in the camps. He was sent to Lodeinoye Polye in Svirlag, Petrograd province. On October 21, 1932 he was released because of illness and exiled to Kazan, settling in Spassk-Tatarsky or Kuibyshev (now Bulgar). On August 24, 1938 he was arrested and imprisoned in Kuibyshev prison no. 7. He was falsely accused of "participating in, and being one of the leaders of, a priestly-monarchist organization", of being a "name-worshipper", of organizing another party, of organizing terrorist groups, of cooperating with the SRs, and of sympathizing with Trotsky and Bukharin. A fellow-prisoner said that Fr. Vladimir was very kind, encouraged and helped the others and was loved by all. Another case of "anti-Soviet agitation" was being prepared against him in prison, and it was expected that he would soon be shot. But on February 16, 1940 he died in prison - from "paralysis of the heart", according to the official version. He was buried in the cemetery of the city of Bulgar.

Protopriest Peter Alexeyevich Shipkov. He was born in 1881 and was ordained to the priesthood in 1921, serving in the St. Nicetas church. He was once a secretary of Patriarch Tikhon. After the patriarch's death he worked as an accountant. He was arrested in 1925 and 1928 and from 1928 to 1930 was on Solovki. He rejected Metropolitan Sergius' declaration, and from 1930 to 1934 was in exile in Turukhansk region. In 1934 he went "into the catacombs", coming under the omophorion of Bishop Athanasius (Sakharov), and lived in Sergiev Posad, working as an accountant. On November 6, 1943 he was arrested, together with Bishop Athanasius (Sakharov), Hieromonk Hierax (Bocharov), Nun Xenia (Grishanova) and N.V. Trapani, and cast into Lubyanka prison. He was accused of "participation in the organization of 'The Anti-Soviet Church Underground'" and of "group anti-Soviet activity". He was sent to Sibltag, and in the 1950s to the end of his life lived in Borovsk.

Protopriest Gregory Klementyevich Lysyak. He was born in 1885 in the village of Molodyatychi, Lyublin province, in the family of a priest. He graduated from Kiev Theological Academy. In 1911 he was ordained to the priesthood, and later became a protopriest, serving as rector of the Nikolo-Kazanskaya church. He was disenfranchised. In 1924 he was administratively exiled beyond the confines of the Ukraine, and lived at Rostorguyevo station, Moscow railway line, serving in the Dormition church in Gonchary in Moscow. On October 19, 1930 he was arrested for being "an active member of the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was

sentenced to ten years in the camps and sent to a camp. In the 1940s, after his release from camp and exile, he went to live in Kaluga, without fixed occupation. In the autumn of 1948 he was arrested again and on October 16 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Protopriest Sergius Ioannovich Goloshchalov. He was born on June 6, 1882 in Banki, near Pavshino, Moscow region, where his father worked in a textile factory as an artist, being registered as a merchant of the city of Voskresensk. Soon the whole family (parents and five children) moved to the village of Alekseyevskoye, where he spent his childhood and adolescent years. They lived in great need, his father was often ill and without work. In view of his piety, it was recommended that Sergius go to the Zaikonospasskoye theological school, which was free. In 1898 he went to the Moscow theological seminary, finishing in 1904. In 1908 he graduated from the Moscow Theological Academy. He was given a professor's scholarship, became a graduate student, and in 1909 married **Olga Borisovna**, his childhood sweetheart from Alekseyevskoye. In the first year of their marriage the young couple settled in Sergiev Posad. In 1910 the Holy Synod sent him as assistant of the inspector to the Moscow theological seminary, and then, when a vacancy appeared, appointed him teacher in the faculty of philosophy, logic and psychology. During this period he published a series of articles and reviews in Khristianin, Dushepoleznoye chteniye and Bogoslovskij Vestnik. However, he developed tuberculosis, and in 1913 went with his wife for a cure to Bashkiria. When the war broke out, he could not join the army because of his illness, but was given the additional burden of teaching at the Pokrov community of the sisters of mercy. In December, 1916 a son, Paul, was born to him. In March, 1916 he presented his master's thesis, "The Divinity of Christianity" (or "God in the Flesh"), which for unknown reasons was not defended. He was chief clerk of the department on Higher Spiritual Administration at the Local Council of the Russian Church in 1917-18. From 1918 to 1926 he taught Russian and literature in secondary schools, and also (from 1921) systematic philosophy at the Moscow Theological Academy. He was ordained to the diaconate in February, and to the priesthood in May, 1920, serving until 1926 in the church of St. Nicholas in Pokrovsk. In 1921 he was raised to the rank of protopriest. However, his health worsened, he had an operation for appendicitis, and was pensioned off as an invalid with the miserly sum of 20 rubles a month, which he supplemented with private lessons in German. From 1923 to 1926 he served, apparently unofficially, in the Nikolsky yedinovertsy men's monastery on Preobrazhenskaya square, and from 1926 to 1929 in the church of the Georgian icon of the Mother of God in the basement of the Holy Trinity church in Nikitinky in Moscow. Here he decided to renew liturgical practice, serving in full accordance with the Typicon without any omissions. Fr. Sergius rejected the declaration of Metropolitan Sergius, and was one of the leaders of the Moscow Josephites. However, some of his parishioners disagreed with him and left him. At that

time the Church of St. Nicholas "the Big Cross" was renowned for its very popular pastor, Fr. Valentine Sventitsky. However, after his arrest on Great Friday, 1928 (he "repented" and returned to the sergianists shortly before his death in the camps in 1931), not only the priests of his church "St. Nicholas of the Big Cross" were arrested, but also the whole choir, the choir leader and a whole series of people from the parish council and the parish. So took his place as rector of the church. In January, 1929 he was arrested in Mozhaisk for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church" and was sentenced to three years in the north. According to another source, he was arrested on September 28 (or October 4), 1929 and cast into Butyrki prison, while his wife, mother-in-law and son were thrown out onto the street. On November 20 he was sentenced to three years in the camps in accordance with article 58-10 and sent to Solovki. Here he worked felling trees until he suffered a heart attack and fell ill with typhus. Then it became known that he knew Latin, and after recovering from his illness the camp bosses offered that he take an examination, after which he was given work in the medical section, in the pharmacy. In the summer of 1931 he was exiled to Mezen, Arkhangelsk region, while his wife was arrested and sent "for voluntary settlement" to the place of exile of her husband. There they eked out a difficult living doing physical work. In the summer of 1934 they were allowed to settle in Murom. In December, 1935 he was allowed to settle nearer to Moscow, in Mozhaisk, where he fell ill and could find no work. In September, 1936, his wife was allowed to work as a house-help in Moscow (their son was living with her mother in Moscow). On December 7, 1937 he was again arrested in Mozhaisk during a secret all-night vigil in his flat, and was accused of illegal services and counter-revolutionary propaganda. On December 16 he was sentenced to death in accordance with article 58-10. The indictment said that "he had church vestments in his flat and secretly went round houses carrying out religious rites, while conducting counter-revolutionary agitation". The sentence was carried out on December 19 in Butovo, where he was buried.

Igumen Gabriel, in the world Ivan Ivanovich Igoshkin. He was born in 1888 in the village of Samodurovka, Samara province, into a peasant family. He finished two classes in a village school. In 1904 he entered the Shadovskaya Desert as a novice, from 1909 was in the army, and from 1913 was working in the fields. In 1914 he was serving as a reader at the front, and at the end of 1917 he was demobilized. In February, 1921 he was ordained to the diaconate, and served in the Trinity church of Pokrovka. In 1922 he was ordained to the priesthood and served in the Pokrov church on the Bolshaya Ordynka in Moscow. After its closure he served in St. Nicholas on Pyzhi. In 1929 he was tonsured with the name Gabriel. From 1930 he was serving as the abbot of a monastery. On April 14, 1931 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 30 was sentenced to three years in the camps, and was sent to Vishera camp. On June

29, 1932 he was released early, but forbidden to live in twelve places for three years. He settled in Rostov, Yaroslavl province, and later in Vladimir. In December, 1933 he returned to Moscow and carried out secret tonsures. On August 19, 1934 he was arrested, but on October 3 he was released and his case was shelved. In 1937 he was arrested in the village of Zvyagino, sentenced to death and shot.

Hieroschemamonk Daniel, in the world Michael Andreyevich Vladimirov. He was born in 1904 in the village of Butyrki, Zadonsk uyezd, Voronezh province into a peasant family. He became a priest in 1927 and served in the church of St. Nicholas in Kotelniki in Moscow. After its closure he served in private flats. He received the schema with the name Daniel. On April 4, 1932 he was arrested and cast into Butyrki prison. On May 16 he was convicted of being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, The True Orthodox church", and in accordance with article 58-11 was sentenced to five (three) years in the camps. This sentence was commuted to exile in Kazakhstan. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

Hieromonk Alexander (Noskov). He was born in 1891 in the village of Krasnoye, Moscow province. He was ordained to the priesthood and served in the church of the Exaltation of the Cross on Vozdvizhenka in Moscow. In May, 1929 he was arrested in connection with Moscow branch of the True Orthodox Church and for spreading Josephite literature, and was sentenced to five years' exile. From 1929 to 1930 he was on Solovki. In 1934 (?) he was released and served in the church of the village of Oznobishino, Podolsk region. In 1937 he was arrested, and on December 1 was sentenced to ten years' exile.

Hieromonk (Deacon) Michael (Alexandrovich Korobkov). He was born in 1860 in Tula into a lower-middle-class family. Until 1917 he let furnished rooms. (According to one source, he was married.) In 1930 he began serving in the church of St. Nicholas "the Big Cross". On December 29, 1930 he was arrested and cast into the Lubyanka, and then into the Butyrki prison (1931). On September 3, 1931 he was convicted of being "the leader and active participant in a cell of the All-Union counter-revolutionary monarchist organization of churchmen, 'the True Orthodox Church'", and in accordance with article 58-11 was released but sentenced to three years' deprivation of the right to live in twelve places with confinement to one domicile. His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". On October 21, 1932 he was allowed to live freely. Nothing more is known about him.

Hieromonk Irinarchus, in the world Theodore Leonidovich Belyavsky. He was born in 1888 in the village of Valyavo, Gorodishchensky uyezd, Kiev

province. He served in the Pokrov church on Engels street in Moscow, and then in the Pokrov church in Serpukhov. He was a Josephite. In 1929 he was arrested and exiled to the north for three years. In 1932, after his release, he returned to Serpukhov, but was arrested again for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 19, 1933 was sentenced to death. On April 4 (10) the sentence was commuted to ten years in the camps and he was sent to Solovki. In 1937 he was placed on prison regime, and on October 9 (8), 1937 he was sentenced to death. The sentence was carried out on November 3, 1937 near Medvezhyegorsk.

Hieromonk Gregory (Goryunov). He served in the church of St. Nicholas Podkopaya in Moscow. In 1927 he joined the Catacomb Church, and from 1931 was living in an illegal situation, conducting secret services in flat in Moscow. In 1932 he was summoned in connection with the Moscow branch of the True Orthodox Church, but managed to escape arrest. In 1937 he was arrested, sentenced to death and shot.

Hieromonk Seraphim, in the world Anthony Maximovich Tyevar. He was born on July 30, 1899 in Moscow, of French extraction. His father, a bureaucrat, died in 1905, and the children were now looked after by their mother, Natalya Dmitrievna. He went to the real school in Moscow, and in 1917 started work as a statistician in the Dedovske factory in Dedovske, Moscow province. In 1918 he entered Moscow University, leaving in 1919 in order to study at the Moscow Theological Academy. In 1920 he got to know Professor **Ivan Vasilyevich Popov**, and Anthony Tyevar became his closest disciple both in the university and at the academy. Anthony attended Ivan Vasilyevich's lectures on philosophy in the reading room of the Rumyantsev museum, and also in Moscow University, and in 1922-23 – his lectures in the church of the Trinity in Listy on Sretenka on patrology and the history of the Church. Ivan Vasilyevich gave Anthony works on the history of the Church in ancient and medieval times, and other works. The academy was closed in 1923. While studying in the university and academy, Anthony worked in various institutions as a statistician and librarian. In 1922 he was demobilized and until 1924 worked as a bibliographer in Glavpolitprosvet. In 1924, to further the struggle against renovationism and other schisms, Patriarch Tikhon blessed Ivan Vasilyevich to draw up a list of the episcopate, both Orthodox and schismatic, as well as all those who were in prison or exile. Ivan Vasilyevich enlisted Anthony as his assistant in this work. The main work Ivan Vasilyevich entrusted him with was the collection of information and theological judgements on the name-worshippers – the patriarch was planning to bring this question up at the 8th Ecumenical Council, if it was to take place, in the spring of 1925. On December 10, 1924 Ivan Vasilyevich and Anthony Tyevar were arrested and cast into the Lubyanka prison. Being a vegetarian, Anthony could not eat the prison food, and petitioned the investigator to let him have vegetarian food sent to the prison for him. On

June 19, 1925, in "The Case of Professor I.V. Popov, Moscow, 1925", he was convicted by the OGPU of "counter-revolutionary activity, relations with representatives of foreign states with the aim of calling on them to intervene." With this aim Tyevar supposedly "gave them false and incorrect information on persecutions against the Church on the part of Soviet power". He was also accused of receiving instructions on counter-revolutionary activity from Ivan Vasilyevich, and also of drawing up for him the list of bishops for sending abroad. He was sentenced to three years in the camps. In 1925 the two men arrived together on Solovki. They lived together, slept on adjacent beds, ate and walked together. Anthony was working on the Christology of St. Athanasius the Great and wrote and read in his spare time after work. He worked in one of the offices on Solovki. In December, 1927 his term came to an end, and in January, 1928, he returned home to Moscow. After making a pilgrimage to Sarov and Diveyevo, he came to Arzamas, where in Holy Week he was tonsured by Hieromartyr Bishop Arsenius of Serpukhov in Arzamas with the name Seraphim. Then he was ordained to the diaconate and the priesthood. He lived in Moscow in the flat of his mother, the secret **Nun Panteleimona**, and celebrated the Liturgy in secret. He earned money through literary work by agreement with Gosizdat. On April 14, 1931 he was arrested and cast into Butyrki prison. On April 30 he was convicted of "anti-Soviet agitation, anti-Soviet activity, the organization of illegal 'sisterhoods' and 'brotherhoods', giving help to exiled clergy, giving sermons of a counter-revolutionary character and [spreading] provocative rumours about supposed persecutions against the Church". 39 other people, include Archimandrite Gabriel (Igoshkin) and Priest Theodore Alexinsky were tried in this, "The Investigative Case of F.N. Alexinsky and others, Moscow, 1931". At the investigation he witnessed: "I know no churchmen. I regularly visit only one church, that of the Ascension (on Herzen street). My attitude towards Soviet power is negative on the plane of religious questions, that is: the exile of clergy, the closing and destruction of churches, etc. I am an antimilitarist. Consequently, in the event of an attack on the Soviet Union by its enemies I will not defend it with a weapon in my hands. But I would agree to work in the medical units." He was sentenced to three years in the camps in accordance with article 58-10. In May he was sent to the Vishera camps in Usolye, Perm province. Everybody in the camp loved the meek and zealous ascetic. He died on November 23 / December 6, 1931. A cross was placed over his grave, and for a long time it was lovingly adorned with flowers by the confessors in the camp.

Hieromonk Athanasius, in the world Alexander Makoveyevich Ivanishin. He was born in 1862 in the village of Sekuryany, Bessarabia, into a peasant family. He went to a village school. In 1893 he was tonsured in a monastery on Old Athos. From 1912 he was serving in the chapel of St. Panteleimon in Moscow, and in 1920 was ordained to the priesthood. From 1925 he was serving in the church of the Resurrection on Semyonovskoye cemetery in Moscow. On August 19, 1934 he was arrested in connection with the case of a

“monarchist counter-revolutionary organization”. On December 11 he was sentenced to five years’ exile in the north, and on December 15 was sent to Arkhangelsk. Nothing more is known about him.

Hieromonk Daniel, in the world Nicholas Petrovich Lobanov. He was born in the village of Alamasovo, Nizhegorod province, into a peasant family, and received an elementary education. He was tonsured and ordained to the priesthood, and served in the church of the Nativity of Christ on Malaya Dmitrovka in Moscow. In August, 1934 he was arrested in connection with the Moscow branch of the True Orthodox Church, and on December 11 was sentenced to five years’ exile. On December 15 he was sent to Arkhangelsk. Nothing more is known about him.

Hieromonk Boris (Ivanovich Reshetnikov-Borisov). He was born in 1887 in Moscow, and was a staff-captain in the tsarist army. In the 1920s he was tonsured and ordained to the priesthood. In 1927 he was arrested and charged with evading military service, and was sentenced to three years in prison. In 1930, after his release, he was in an illegal situation in Moscow, and conducted secret services in flats. On April 25, 1932 he was arrested in connection with the Moscow branch of the True Orthodox Church, and on July 7 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Maximus. He became rector of the church of St. Nicholas the Big Cross after the arrest of Fr. Alexis Nikitin at the end of 1930. He was arrested in the night from Great Friday to Great Saturday, 1931. He died from typhus on Solovki.

Priest Alexander Borisovich Saltykov. He was born in Moscow who was transferred from the church of the Exaltation of the Cross on Vozdvizhenka to that of St. Nicholas the Big Cross after the arrest of Fr. Sergius Goloschchalov. However, within nine months, in 1930 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to five years in the camps. He was sent to Solovki. Nothing more is known about him.

Priest Alexis Alexandrovich Nikitin. He was born in 1886 in Moscow. The son of a doctor and a married man, he worked in various Soviet institutions before joining the parish in 1927. He became rector of the church of St. Nicholas the Big Cross after the arrest of Fr. Alexander Saltykov. He was arrested on December 29, 1930 and cast into the inner prison of the OGPU on the Lubyanka. On September 3, 1931 he was convicted of being “a participant in the All-Union, counter-revolutionary monarchist organization, ‘The True Orthodox Church’, and in accordance with article 59-10 was sentenced to five years in the camps. Nothing more is known about him.

Priest Ishmael Alexandrovich Sverchkov. He was born in 1890 in Ishim, Tobolsk province – or, according to another source, the village of Voropayevo, Dukhovischensky uyezd, Smolensk province – into a merchant family. He went to the Odessa military school, and was a staff-captain in the tsarist army from 1910 to 1917. From 1917 to 1930 he taught in a scientific-technical institute in the Red army. From about 1920 he also taught such men as I.A. Ilyin and D.N. Ushakov in the Moscow Institute of the Word. In 1923 the institute was closed. It was at about this time that he confessed and received communion for the first time since his childhood. However, he did not fear to appear in the church in full uniform, always standing in one spot in the darkness at the back. Then, when he became a general, he began to come in civil dress, and soon the whole flock saw him in the altar in priest's vestments and knew him as Fr. Ishmael! He had been ordained at the beginning of 1929 in Petrograd by Archbishop Demetrius of Gdov, and served in the church of the Exaltation of the Cross on Vozdvizhenka in Moscow. In 1930 he was one of the closest assistants of Bishop Sergius (Druzhinin). According to one source, he served as a junior priest in the church of St. Nicholas the Big Cross for about nine months, and then became rector of the parish for about two months after the removal of Hieromonk Maximus in Holy Week, 1931. On February 23 (or April or June 23, 1930) he was arrested for being “a participant in the All-Union Centre of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 3, 1931 was sentenced to ten years' exile. The indictment declared: “He was an active participant in the church-political centre of the All-Union counter-revolutionary organization, ‘The True Orthodox Church’. Being in military service, he was at the same time a servant of the cult,... and was preparing to go over to an illegal position. He directed the counter-revolutionary activity of a cell of the organization in Moscow attached to the church of the Exaltation.” He was cast into the Butyrki prison, and was then sent to the Temir-Tau mine in Siblag. On December 19, 1937 he was arrested in Siblag, and on December 25 was convicted by the UNKVD of “participation in a counter-revolutionary rebellious terrorist organization existing in Siblag”. It was said that his aim was the overthrow of Soviet power by means of an armed rebellion at the moment of the beginning of the war between Japan and the USSR. He denied all charges. In accordance with articles 58-1, 58-8, 58-9, 58-10 and 59-11, he was sentenced to be shot. The sentence was carried out in Temir-Tau on January 9, 1938.

Priest George Smirnov. He was born in Rzhev, Tver province, in a family of teachers, and became rector of the church of St. Nicholas the Big Cross after the arrest of Fr. Ishmael Sverchkov. He was arrested and exiled. Nothing more is known about him.

Priest Nicholas Vasilyevich Sokolov. He was born in 1891 in the village of Kolodyasy, Kaluga uyezd, Moscow province. He served in the village of

Chulkovo, Kaluga region. In 1930 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 17 he was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Vladimir Alexandrovich Scherbakov. He was born in 1900 in Orel into a family of a tradesman. From 1914 to 1918 he studied at Orel theological school. Then he became a reader in a church in Orel. (According to another source, from 1918 he served as a priest in the church of St. Nicholas in Kleniki in Moscow.) From 1919 to 1922 he served in a sentry battalion in Orel. In 1927 he became a priest in Orel province, and in December, 1931 he started to serve in the church of St. Nicholas on Maroseika in Moscow. On April 4 (25), 1932 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on May 16 (July 7) was sentenced in accordance with article 58-11 to three years in the camps, and was sent to a camp. His was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about him.

Priest Eustathius Semyonovich Dobrakov. He was born in 1879 in the village of Constantinople, Marioupol uyezd, Yekaterinoslav province into a peasant family. He was married. He became priest of the church of the Exaltation on Ilyinka. In December, 1930 he was arrested and cast into the Lubyanka, and then into Butyrki prison. On September 3, 1931 he was convicted of being “the leader and active participant in a cell of the All-Union counter-revolutionary monarchist organization of churchmen, ‘The True Orthodox Church’”. “He organized secret discussion and meetings of a counter-revolutionary character in his flat.” In accordance with article 58-11 he was sentenced to five years in the camps. This was part of the group case, “The Case of the All-Union Centre of True Orthodoxy, 1931”. Nothing more is known about him.

Priest Alexis Petrovich Voznesensky. He was born in 1865 in the village of Zhigalovo, Bogorodsk uyezd in the family of a sacristan (deacon). In 1888 he finished his studies at Moscow theological seminary. By the end of the 1920s he was rector of the Dormition church in Gonchary, Moscow. He was the spiritual father of several Josephite priests. He was married with two sons. He was arrested on October 19, 1930 for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 5, 1931 was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps commuted to the same period in exile in Kazakhstan. This was part of the group case, “The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931”. Nothing more is known about him.

Priest Basil Vasilyevich Skvortsov. He was born in 1881 in Moscow, in the family of a reader. In 1902, having finished his studies at Moscow theological seminary and academy, he became a priest and rector of the church of St. Nicholas the Studite in Moscow. In 1926 he was arrested and exiled for two years to the north. In 1928 he was released and returned to Moscow. On September (October) 19, 1930 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 18, 1931 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him

Priest Peter Fyodorovich Grigorovich. He was born in Kiev province. From May, 1929 he served in the Josephite Exaltation of the Cross church on Vozdvizhenka. He was arrested in November, 1929 and sent to the Kem camps.

Priest Alexander Nikolayevich Sidorov. He was born in the 1890s, and worked as a medical assistant in the 1910s. Fr. Alexander was arrested in 1929 and cast into Butyrki prison, where he continued to conduct services. On May 17 he was sentenced to three years in the camps in accordance with article 58-10. A large group of his parishioners came to see him off into exile to Kem in Karelia. They wept as they saw their pastor for the last time through the window of his carriage with other prisoners. At first they received letters from him, but then correspondence ceased. From the case notes of his wife, **Irina Vladimirovna**, who was arrested in 1932, we know that he was still alive in 1932. He died in Kem after 1932 and was buried there. However, his spiritual children were not able to find his grave.

Priest Semyon Kharalampovich Kuznetsov. He was born in 1879 (1880) in the village of Listya, Ryazan uyezd, Ryazan province into a peasant family. He had an elementary education. In the 1920s he was living in Moscow and working in the savings bank. He composed and distributed his own works, signing himself “a son of God”. He was living as a pensioner in Moscow when, on October 19, 1930 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and cast into Butyrki prison. On February 18, 1931 he was sentenced to death, and on February 24 he was shot.

Priest Alexander Sergeyeovich Anserov. He was born in 1864 (or 1863 or 1862) in the village of Belij Rast, Ozeretskaya volost, Moscow province into a clerical family. He finished his studies at the Moscow theological seminary and academy, and had a wife and son. In April, 1932 he was serving in the church of the Holy Spirit in the Danilov cemetery when he was banned from serving for being a “non-commemorator”. Then the ban was removed. However, on April 15 (25) he was arrested for being “a participant in the counter-revolutionary monarchist church organization, the True Orthodox

Church", and on May 16 (July 7) he sentenced to three years' deprivation of the right to live in twelve place and confinement to Urals province in accordance with article 58-11. This was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

Priest Peter Petrovich Pospelov. He was born in January, 1874 in the city of Bogorodsk, Tula province into the family of a priest. He went to Tula theological seminary and Kiev Theological Academy, graduating in 1898. Then he went to teach in the Moscow theological seminary in Sergiev Posad. He was ordained to the priesthood in 1903, and served in various Moscow churches. In the First World War he was a regimental priest in the Caucasian native division, which was commanded by the brother of the tsar, Great Prince Michael Alexandrovich. Fr. Peter became the spiritual father of the Great Prince. In 1923 he was arrested in Moscow for resisting the requisitioning of church valuables and was exiled for one year to the north. In 1925 he was arrested again for "anti-Soviet agitation" and was in Butyrki prison for three months. Then he went to serve in the church of the Holy Apostles Peter and Paul, and in the church of the Mother of God "of the Sign". On April 14, 1931 he was arrested again and cast into Butyrki prison. On June 5 he was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping exiles". In accordance with article 58-10, he was sentenced to three years in the camps. His was part of the group case, "The Case of I.A. Babikov and others, Moscow, 1931". On returning from camp in 1933, Fr. Peter lived illegally in Moscow, Maloyaroslavl and Mozhaisk. On January 16, 1938 he was arrested in Mozhaisk and cast into Taganka prison in Moscow. On February 14 he was convicted of "counter-revolutionary activity" and sentenced to death. His was part of the group case, "The Case of Priests P.P. Pospelov, P.G. Uspensky and others, 1938". On February 17, 1938 he was shot in Butovo and buried in the Butovo polygon.

Priest Alexis Ivanovich Ostroumov. He was born in 1869 in Moscow province and went to a theological seminary in Moscow. After being ordained to the priesthood he served in the churches of Moscow. In 1921 he was arrested for teaching the Law of God at home, and was sentenced to two years' imprisonment and sent to the Novospassky camp. In 1924 he was released and continued to serve in the churches of Moscow. On April 25, 1932 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on July 7 was forbidden to live in twelve cities for three years. Nothing more is known about him.

Priest Alexis Sergeyeovich Kozlov. He was born in 1874 in Moscow and went to a theological seminary. He was ordained to the priesthood and served in the churches of Moscow. In 1928 he was arrested and sentenced to three years in the camps and sent to a camp. In 1931 he was released from camp

without restrictions on domicile. He returned to Moscow. On April 25, 1932 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on July 7 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Priest Ivan Dmitrievich Sinaisky. He was born in 1869 in the village of Shimonovo, Moscow province in the family of a priest. He finished his studies at Moscow theological seminary, and in 1898 was ordained to the priesthood. He served in the village of Fedosino, Zvenigorod region, and later in the church in Klin. From 1916 he was serving the church of the Resurrection on Semyonovsky cemetery. On August 28, 1934 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 11 was sentenced to five years' exile. On December 15 he was sent to Arkhangelsk. Nothing more is known about him.

Priest Nicholas Kirillovich Orlov. He was born in 1885 in the village of Detkovo, Novogorod uyezd, Tver province, and served in a church in Moscow. On October 30, 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on November 23 was sentenced to death. On November 29 he was shot.

Priest Alexander Mikhailovich Davydov. He was born in 1878 in the village of Vikhlya, Vyazma uyezd, Smolensk province, and served in the village of Frolovskoye, Kaluga region. In 1931 he was arrested for being "an active participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 8 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Deacon Sergius Mikhailovich Sobolev. He served in the church of St. Nicholas the Big Cross in Moscow. In 1930 he was arrested in connection with the Moscow branch of the True Orthodox Church, and was sentenced to five (?) years in the camps, and sent to a camp. Nothing more is known about him.

Monk (or Deacon) Boris (Alexandrovich Tugolesov). He was born in 1908 in Warsaw, the son of a tradesman. He was a deserter from the Red Army and a bachelor. He served in the church of St. Nicholas "the Big Cross". On December 24, 1930 he was arrested and cast into Lubyanka prison, and then into Butyrki prison. On September 3, 1931 he was convicted of being "an active participant in the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'" and of "conducting systematic counter-revolutionary propaganda among the churchmen". In accordance with article 58-11 he was sentenced to five years in the camps, and

was sent to a camp. His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". On being released from camp, he was exiled to Gorky province. At the beginning of the 1940s he was living in the village of Khvostikovo, Semenovskiy uyezd and worked as an accountant. On June 30, 1941 he was arrested and sentenced to death. On December 7 he was shot.

Monk Alexander (Ivanovich Noskov). He was born on July 18, 1884 in the city of Murom, Vladimir province. He finished elementary school, and was invalided in World War I. He became a monk in Greece, and then, in 1918, moved to the podvorye of the Athonite monastery of St. Panteleimon in Moscow. On October 28, 1929 he was arrested in Moscow, and on November 23 he was convicted by the OGPU of "entering an Orthodox-monarchist church grouping" and "conducting anti-Soviet agitation". In accordance with articles 58-10 and 58-11 he was sentenced to three years in the camps. His was part of the group case, "The Case of Priest N. Dulov and others, Moscow, 1929". At his interrogation he declared: "My attitude to Soviet power is the follows: I submit within the bounds of my Orthodox Christian understanding, but what my conscience does not allow as being a violation of God's law and commandments - that I will not do voluntarily". Nothing more is known about him.

Monk Michael (Gavrilovich Zhebrovsky). He was born in November, 1867 in the village of Polidarovka, Rozvazhivskaya volost, Radomyslskiy uyezd, Kiev province into a peasant family. He was illiterate. In 1911 he became a monk on Mount Athos, and from 1911 to 1929 served in the podvorye of the St. Panteleimon monastery in Moscow. On October 28, 1929 he was arrested in Moscow, and on November 23 was convicted of "joining a right-monarchist church grouping" and "conducting anti-Soviet agitation". In accordance with articles 58-10 and 58-11, he was exiled for three years to the north. His was part of the group case, "The Case of Priest N. Dulov and others, Moscow, 1929". Nothing more is known about him.

Monk Andrew (Leonidovich Bezrukov). He was born in 1907 in the family of an engineer. In 1928 he was arrested and sentenced to a week of forced labour. In 1935 he was secretly tonsured in the illegal Vysoko-Petrovskiy monastery. On February 21, 1935 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 26 was sentenced to five years' exile, and was sent to a camp. Nothing more is known about him.

Monk Callinicus. He served in the church of St. Nicholas on Ordynka in Moscow. On August 28, 1934 he was arrested in connection with the Moscow branch of the True Orthodox Church, and on December 11 was sentenced to five years' exile. On December 15 he was sent to Arkhangelsk. Nothing more is known about him.

Monk Zephaniah (Savvovich Tkach). He was born in 1878 in the village of Klokoshino, Bessarabia. In the 1920s he was serving in the Nikolsky church on Bolshaya Ordynka in Moscow. On August 28, 1934 he was arrested in connection with the Moscow branch of the True Orthodox Church, and on December 11 was sentenced to five years' exile. On December 15 he was sent to Arkhangelsk. Nothing more is known about him.

Schema-Nun Melania, in the world Elizabeth Nikolayevna Karandeyeva. She was born on January 1, 1882 (or 1879) in Moscow into a noble family. She was widowed, and in 1933 was tonsured into monasticism in her home by Hieromonk Philaret (from the village of Ostrovtsy on the Kazan railway line). On November 11, 1934 she was arrested, and cast into the inner isolator of the NKVD in Moscow. On January 5, 1935 she was convicted of being "a member of an illegal counter-revolutionary religious organization" and sentenced to three years in exile. The indictment said that she "was in an illegal counter-revolutionary group, occupying herself in recruiting new participants and systematically conducting anti-Soviet agitation among church people". On January 10, 1935 she arrived at Scherbaty stanitsa, Tsurypinsky region, Pavlodar province in Kazakhstan, where on November 21, 1937 she was arrested again. During the interrogation that took place on that day she admitted that she was guilty of participation in a counter-revolutionary grouping and in conducting counter-revolutionary agitation. On November 25 she was convicted in accordance with article 58-10 of "counter-revolutionary propaganda" and sentenced to death as part of the group case "The Case of Archbishop Agapetus (Borzakovsky) and others, Pavlodar, 1937". She was shot at 2 o'clock in the morning on November 28.

Nun Pelagia (Antonovna Kovalevskaya). She was born on October 8, 1883 in Oleinikov khutor, Starodubovsky uyezd, Chernigov province. After the closure of her monastery she lived in Moscow stuffing quilts. On September 29, 1930 she was arrested and cast into Butyrki prison. On January 13, 1931 she was convicted, in accordance with articles 58-10 and 58-11, of being "a member of a counter-revolutionary organization", of "conducting anti-Soviet propaganda" and of "spreading provocative rumours". She was sentenced to three years' exile in Kazakhstan. Bishop Gabriel was at that time in opposition to Metropolitan Sergius. Hers was part of the group case, "The Case of Bishop Gabriel (Abalymov) and others, Moscow, 1931". Nothing more is known about her.

Nun Vera (Lyubov?) (Petrovna Mironovich). She was born in July, 1901 in Moscow in the family of a teacher, a hereditary honoured citizen. She finished five classes in a gymnasium. From 1920 to 1923 she worked as a draughtswoman in the "Bogatyr" factory. In 1926 Hieromartyr Nikon (Belyaev) secretly tonsured her into monasticism. From 1930 she worked in the Institute of Social Hygiene. On April 14, 1931 she was arrested in

Lianozovo station, Moscow region, and cast into Butyrki prison. On June 5 she was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "giving help to exiles". In accordance with article 58-10 she was exiled to the north. Hers was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Nun Olga (Alexandrovna Yevstigneyeva). She was born on May 5, 1903 in the village of Beloomut, Zaraisk uyezd, Ryazan province into a peasant family. She received an intermediate education. In 1926 she married and had a daughter. At the moment of her arrest, on April 14, 1931, she was teaching a sewing course. She was arrested with her father, **Alexander Ivanovich Novikov**, and her sister, **Nadezhda Alexandrovna Popova**, and cast into Butyrki prison. On June 5, 1931 she was convicted of being "a member of the counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10 she was exiled for three years to Kazakhstan. Hers was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". She was in exile in Alma-Ata with her father. In 1936 she was living in Kineshma with her mother and sister. Nothing more is known about them.

Nun Maria (Nikitichna Yakusheva). She was born in 1884 in the village of Konstantinovo, Spasskaya volost, Bronitsky uyezd, Moscow province. She went to a village school. Three years before her arrest she started going to the church of St. Nicholas the Big Cross, where she was tonsured in secret by Hieromonk Seleucius. 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 sentenced to three years' exile in Central Asia. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Nun Sophia (Alexandrovna Bulgakova). She was born in 1903 in Moscow, and received an intermediate education. On April 25, 1932 she was arrested in connection with the Moscow branch of the True Orthodox Church, and was sentenced to three years' exile and sent to Kazakhstan. In the autumn of 1937 she was arrested again, and on October 10 was sentenced to five years in the camps and sent to a camp. On October 4, 1942 she was released. Nothing more is known about her.

Nun Darya (Emilyanovna Mikhailina). She was born in 1873 in Moscow province into a peasant family, and received an elementary education. She was tonsured, and in the 1930s was living in Moscow. On April 25, 1932 she was arrested in connection with the Moscow branch of the True Orthodox

Church, and on July 7 was sentenced to three years' deprivation of the right to live in twelve places. Nothing more is known about her.

Nun Vassa, in the world Anna Ivanovna Kotova. She lived in Moscow. On August 28, 1934 she was arrested "as an ardent churchwoman" in the case of "a counter-revolutionary church-monarchist grouping". On December 11 she was sentenced to five years' exile, and on December 15 was sent to the north. Nothing more is known about her.

Nicholas (or Ivan) Makarovich Besfamilny. He was born in 1875 in the city of Dmitrov, Moscow province. He acted like a fool for Christ in front of churches, and was a beggar with no definite employment or place of residence. On January 5, 1931 he was arrested and imprisoned in Butyrki prison for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On February 18 he was sentenced to death. His was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931". He was shot on February 23, 1931 and was buried in Vagankovskoye cemetery.

Peter Alexeyevich Sapelkin. He was born in 1867 in the city of Verey, Moscow province into a merchant's family. He studied for accountancy, and until his arrest was an accountant. On October 28, 1929 he was arrested, and on November 23 was convicted by the OGPU of "entering a right-monarchist church grouping" and "conducting anti-Soviet agitation". In accordance with articles 58-10 and 58-11, he was sentenced to three years' exile in the north. His was part of the group case, "The Case of Priest N. Dulov and others, Moscow, 1929". Nothing more is known about him.

Peter Ivanovich Grushetsky. He was born in December, 1874 in the village of Kopy, Goretzky uyezd, Mogilev province. He went to a real school and served in the police in Moscow. In 1920 he became a member of a parish council, and then assistant president of the parish council of the church of St. Tryphon. On October 28, 1929 he was arrested, and on November 23 was convicted by the OGPU of "entering a right-monarchist church grouping" and "conducting anti-Soviet agitation". In accordance with articles 58-10 and 58-11, he was sentenced to three years' exile in the north. His was part of the group case, "The Case of Priest N. Dulov and others, Moscow, 1929". Nothing more is known about him.

Ivan Nikolayevich Burov. He was born on January 1, 1874 in the village of Lgovo, Zavalinskaya volost, Pokrovsky uyezd, Vladimir province into a peasant family. He finished pastoral courses in 1919. On October 28, 1929 he was arrested, and on November 23 was convicted by the OGPU of "entering a right-monarchist church grouping" and "conducting anti-Soviet agitation". In accordance with articles 58-10 and 58-11, he was sentenced to three years'

exile in the north. His was part of the group case, "The Case of Priest N. Dulov and others, Moscow, 1929".

Peter Alexandrovich Ananin. He was born in 1887 in the city of Kolomna, Moscow province. He was the son of a provincial governor's secretary, and received a technical education. He served as a private in the Red Army, and was captured in Germany. At the moment of his arrest, on April 14, 1932, he was worked as an assistant accountant and archivist in the State Bank in Moscow. He was a parishioner of the church of St. Nicholas "the Big Cross", and then in the Serbian podvorye and the church of St. Nicholas in Podkopy. He was cast in Butyrki prison. On May 16, 1932 he was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'", and in accordance with article 58-11 was sentenced to three years' exile in Kazakhstan. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

Constantine Alexeyevich Shipovsky. He was born in 1900 in Moscow, and finished seven classes in a gymnasium. He was an artist-draughtsman working in Gosplan. His sister, Zoya, worked in the church of St. Nicholas "the Big Cross". On April 14, 1932 he 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, he was sentenced to three years' deprivation of the right to live in twelve places and was confined to Urals province. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

Basil Sergeyeovich Panov. He was a parishioner of the Serbian podvorye and the church of St. Nicholas "the Big Cross". On April 15, 1932 he was arrested, and on May 16 was convicted by the OGPU of being "a member of the church-monarchist organization, 'The True Orthodox Church'". In accordance with article 58-11, he was sentenced to three years' deprivation of the right to live in twelve places in the country and confinement to Urals province. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

Alexis Tikhonovich Razumovsky. He was born in 1879 in Kozlov, Kaluga province into a merchant's family. He received an elementary education. He was an invalid of the second group, and was a parishioner at the church of St. Nicholas the Big Cross. On April 15, 1932 he was arrested, and on May 16 was convicted of being "a member of the church-monarchist organization, 'The True Orthodox Church'". In accordance with article 58-11, he was sentenced to three years' exile in Central Asia. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

James Genrikhovich Weingardt. He was born in 1904 in Simbirsk into a German merchant family. He worked as a traffic director at the Obiralovka station on the Moscow-Nizhegorod railway, and was a parishioner at the church of St. Nicholas the Big Cross and at the Danilov monastery. After the closure of the church of St. Nicholas he prayed at home. On April 15, 1932 he was arrested, and on May 16 was convicted of being "a member of the church-monarchist organization, 'The True Orthodox Church'". In accordance with article 58-11, he was sentenced to three years' exile in Kazakhstan. His was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about him.

Nicholas Vasilyevich Petrovsky. He was born in 1890 in the village of Rovenki, Yegoryevsky uyezd, Moscow province. He was the son of a priest. On September 3, 1931 he was convicted by the OGPU of being "a participant in the church-political centre of the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'", and in October was cast into the Lubyanka, and later into Butyrki prison. In accordance with article 58-11, he was sentenced to ten years in the camps. The court records say that "he took part in illegal meetings in flats of members of the centre, Professors D.F. Yegorov and A.F. Losev, at which the platform of the organization was worked out, and its practical activity was discussed". His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". Nothing more is known about him.

Demetrius Petrovich Drozdov. He was born in 1877 in the village of Kholm, Kostroma province into a clerical family. He had higher education. He was married. In 1930 he was working as an archivist. In May, 1930 he was arrested, and cast into the Lubyanka, and from there into Butyrki prison. On September 3, 1931 he was convicted of being "a participant in a cell of the All-Union counter-Revolutionary monarchist organization of churchmen, 'The True Orthodox Church'", and in accordance with article 58-11 was sentenced to five years in the camps. "He took part in illegal meetings in the flat of M.M. Poov, where the question of using the Church for the struggle against Soviet power was discussed". Nothing more is known about him.

Nicholas Nikolayevich Bucholts. He was born in 1870 in Ryazan into an official's family. In his youth, in 1905-07, he was part of a Social Democrat student circle. He was an outstanding professor of mechanics, the author of many textbooks, and taught at Moscow State University. In 1930 he was arrested and cast into the Lubyanka and later into Butyrki prison. On September 3, 1931 he was convicted of being "a participant in the church-political centre of the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'". He was sentenced in accordance with article 58-11, but the case was shelved. The court records say that "he took part in meetings of the church-political centre, where a platform was worked out and practical organizational measures were

undertaken. The organization entrusted him with creating illegal circles of counter-revolutionary youth (students), whom he educated in a counter-revolutionary spirit. He helped young people who belonged to the organization to become postgraduate students." His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". Nothing more is known about him.

Ivan Nikolayevich Khibarin. He was born in 1892 in the village of Stasovo, Ardatov uyezd, Nizhegorod province into a peasant family. He had a higher education. In 1930 he was a teacher in the Moscow Institute of Machine-Building. He was arrested in 1930 and cast first into Lubyanka prison and then (in 1931) in Butyrki prison. On September 3, 1931 he was convicted of being "a participant in the church-political centre of the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'". "He took an active part in illegal meetings in the flat of M.M. Popov and, in particular, in meetings on the question of the armed struggle of the Church against Soviet power". He was sentenced in accordance with article 58-11, but the case was released under guard in view of the time he had already served in prison. His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". Nothing more is known about him.

Boris Mitrophanovich Merlin. He was born in 1906 in the city of Temnikov, Tambov province. In 1925 he finished his training to be a metal-worker, and worked as a metal-worker in the "Red Proletarian" factory. He was a subdeacon in the Donskoy monastery in Moscow with Bishops Peter (Zverev) and Alexis (Palitsyn). On June 10, 1927 he was arrested together with his father. On August 19 he was convicted in accordance with article 58-10 of keeping an illegal archive, and was sentenced to three years' exile in the Urals. This was part of the group case "The Case of M.N. Merlin and B.M. Merlin, Moscow, 1927". In 1930 he was released from exile, but not allowed in the central provinces but was confined to live for three years in Ishim. Nothing more is known about him.

Ivan Dmitrievich Morskoy. He was born on June 1, 1877 in Moscow. Until 1915 and from 1917 to 1920 he worked as a clerk in a private shop. From 1915 to 1917 he was a medical orderly at the front. From 1920 he did office work in various institutions. On April 14, 1931 he was arrested in Moscow, and cast into Butyrki prison. On June 5 accused of being a member of "the counter-revolutionary monarchist organization 'The True Orthodox Church'", of anti-Soviet propaganda and of helping the exiled. He was sentenced in accordance with article 58-10 to three years in the camps. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about them.

Valerian Vladimirovich Vigilyansky. He was born in 1881 in Kostroma into the family of an honoured citizen of Kostroma, an official in the fiscal

department. He went to the Alexeyevskoye military school, and before 1917 was an officer of artillery. Then he joined the Red Army, and was demobilized in 1922. Until 1924 he was a cashier in the transport trust. In 1924 he was in charge of a wine shop in GUM. On April 14, 1931 he was arrested and cast into Butyrki prison. On June 5 accused of being a member of "the counter-revolutionary monarchist organization 'The True Orthodox Church'", of anti-Soviet propaganda and of helping the exiled. He was sentenced in accordance with article 58-10 to three years' exile in the north. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about them.

Nicholas Ivanovich Mironov. He was born in November, 1900 in the village of Menshovo, Bronnitsky uyezd, Moscow province into a peasant family. Until 1917 he worked in various posts on the Ryazan-Urals (now Kursk) railway. He studied at the chemical-mechanical technical college in Moscow, and became a teacher at the Kursk railway technical college. On April 14, 1931 he was arrested and cast into Butyrki prison. On June 5, 1931 he was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10, he was exiled for three years to Kazakhstan. His was part of the group case, "The Case of I.A. Babikov and other (R-35593), Moscow, 1931". Nothing more is known about him.

Theodore Grigoryevich Ponomarev. He was born on June 1, 1890 in the village of Bortnikovo, Kolomna uyezd into a peasant family. He graduated from the historico-philological faculty of the Moscow Imperial University in 1916. Until 1923 he was a scientific worker, from 1923 to 1928 he worked on the Kursk railway, and from 1928 he was on an invalidity pension. On April 14, 1931 he was arrested and cast into Butyrki prison. On June 5, 1931 he was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10, he was exiled for three years to Kazakhstan. His was part of the group case, "The Case of I.A. Babikov and other (R-35593), Moscow, 1931". On December 22, 1933 he was released. Nothing more is known about him.

Alexander Ivanovich Novikov. He was born on August 23, 1877 in the village of Bogorodskoye, Bogorodsky uyezd, Moscow province into a peasant family. He studied at the Moscow Commercial Institute. Until 1920 he worked as an accountant in Moscow. From 1920 to May, 1922 he was the director of the financial-economic section of SIBOPS, from 1922 to 1923 - of NKPS, from 1923 to 1927 he was the accountant of a cooperative, and from 1927 to April 1, 1930 he was the director of the financial-accounting department of NKPS. In April, 1930 he became a lecturer in the Moscow Pedagogical Institute. On April 14, 1931 he was arrested together with his daughters, **Olga**

Alexandrovna Yevstigneyeva and Nadezhda Alexandrovna Popova, and cast into Butyrki prison. On June 5, he was convicted by the OGPU of being “a member of the counter-revolutionary monarchist organization, ‘The True Orthodox Church’”, of “anti-Soviet propaganda” and “helping exiles”. In accordance with article 58-10, he was exiled for three years to Kazakhstan. His was part of the group case, “The Case of I.A. Babikov and other (R-35593), Moscow, 1931”. In 1931 he was in exile in Alma-Ata with his daughter. From 1936 he was probably living with his wife and daughters in Kineshma. He died of cancer in Kineshma.

Alexander Ivanovich Novgorodtsev. He was born in 1868 in the city of Bakhmut (now Artemovsk, Donetsk province), Ekaterinoslav province into a merchant’s family. He graduated from the historico-philological and juridical faculties of Moscow Imperial University. From 1892 to 1918 he taught in Sunday school. From 1896 to 1918 he was a teacher in private gymnasia in Moscow. And from 1898 to 1903 he was a teacher in the Prechistenky course for workers. From 1918 to 1928 he was director and teacher in various Moscow schools. In 1928 he retired on a pension. On April 14, 1931 he was arrested in Moscow, and cast into Butryki prison. On June 5 he was accused of being a member of “the counter-revolutionary monarchist organization ‘The True Orthodox Church’”, of anti-Soviet propaganda and of helping the exiled. He was sentenced in accordance with article 58-10 to three years’ exile in Kazakhstan, which was commuted to a prohibition to live in twelve places. He was confined to living in Chita in Omsk region for three years. This was part of the group case, “The Case of I.A. Babikov and others (R-35593), Moscow, 1931”. Nothing more is known about him.

Michael Mikhailovich Popov. He was born in 1895 in Moscow, the son of a Moscow merchant of the second guild. His higher education was unfinished. He worked as an economist, and was married. In January, 1931 he was arrested and cast into the Lubyanka. On September 3, 1931 he was convicted by the OGPU of being “a participant in a cell of the All-Union counter-revolutionary monarchist organization of churchmen, ‘The True Orthodox Church’, and in accordance with article 58-11 was sentenced to eight years in the camps. The indictment concluded: “In his flat with his immediate participation there took place illegal meetings of one of the cells of the organization, at which the question was discussed of the necessity of an uprising against Soviet power and the possibility of the organization of Church terror.” His was part of the group case, “The Case of the All-Union Centre of True Orthodoxy, 1931”. Nothing more is known about him.

Ivan Ivanovich Ulyanov. He was born in 1876 in the village of Shmakovskoye, Irbit uyezd, Perm province into a peasant family. He had a higher education. In 1918 he took part in the work of the Local Council of the Russian Orthodox Church. In 1930 he was doing scientific research work when, in December, he was arrested in Moscow and cast into the Lubyanka,

and then, in 1931, into Butyrki prison. On September 3, 1931 he was convicted of being "a participant in a cell of the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'", and in accordance with article 58-11 was sentenced to ten years in the camps. "He took part in illegal meeting in the flat of M.M. Popov, where he developed the position of the necessity of a rebellious struggle against Soviet power". His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". Nothing more is known about him.

Theodore Sergeyeovich Bulgakov. He was born in 1902 in Moscow, the son of the famous priest, Fr. Sergius Bulgakov. He had a higher education, and in 1930 was an artist working for the newspaper Workers' Moscow. In February, 1931 he was arrested and cast into the Lubyanka prison. On September 3 he was convicted of being "a participant in a cell of the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'", and was sentenced to three years' exile in Kazakhstan in accordance with article 58-11. He was accused of "having links with the White emigration, to whom he gave false information about the state of the Church in the USSR, fulfilling the instructions of the counter-revolutionary activist, Pope Vladimir Vorobiev". His was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". Nothing more is known about him.

Sergius Faddeyevich Buyanov. He was born in 1870 or 1871, the son of a worker in the village of Gorki, Orekhovo-Zuyevo. He was the organizer of the Union of the Russian People in the village of Likino, and was a member of it from 1905 to 1917. At the time of his arrest he was head of the spinning of section of the Kurovsky chemical combine. In 1929 he joined an artel. He had a wife and five children. On December 23, 1931 he was arrested for being "a participant in the Orekhovo-Zuyevo branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was condemned for "participation in an anti-Soviet illegal organization, 'True Orthodoxy'", and sentenced in accordance with articles 58-10 and 58-11 to five years' exile and was sent to Kazakhstan. His was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov Branches, 1931". Nothing more is known about him.

Theodore Andreyevich Bulanovsky. He was born in 1898 or 1899 in Moscow, the son of a trader. In 1912 he finished his studies at a city school. From 1919 to 1922 he served in the Red Army as a copyist. He was married with a son and two daughters. At the time of his arrest, in 1930, he was working as a timekeeper on the railway. On January 2, 1931 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18 was sentenced in accordance with articles 58-10 and 58-11 to five years' exile and sent to Kazakhstan. His was part of the group case, "The Case

of the True Orthodox Church: Moscow, Tver and Serpukhov Branches, 1931". Nothing more is known about him.

Alexander Vladimirovich Suzin. He was born on August 17, 1898 in Moscow into a noble family. He was the son of a bureaucrat. He graduated from the physico-chemical or geological faculty of Moscow university in the 1920s. He became a teacher and lecturer in the university. He was married. On October 5, 1930 he was arrested and cast into the Lubyanka prison. The indictment read: "He was a participant in the church-political centre of 'The True Orthodox Church', and participated in illegal meetings in the flat of Losev and Yegorov, at which, during discussion of organizational questions, he suggested the subjection of the organization to the leadership of the White emigration." During one of his interrogations, the investigator I.V. Polyansky (later president of the Committee for Religious Affairs and Cults) asked him: "How can you, a cultured person and a specialist in palaeontology, believe in God?" Alexander Vladimirovich replied: "I not only believe in God, but I believe in the healing power of oil from a lampada near the icons." On September 3, 1931 he was convicted of being "a participant and one of the initiators of the creation of the church-political centre of the All-Union organization, 'The True Orthodox Church'", and was sentenced in accordance with article 58-11 to five years in the camps. He was sent to Siblag. On being released in 1935, he was still not allowed to live in the major cities. And so, after many difficulties, he moved to Grozny. There he worked in the Grozny oil institute and in the oil exploration institute, where he made some important scientific discoveries. He died on January 13, 1948 in Moscow, while he was on leave visiting his mother. He was buried in the Vagankovskoye cemetery.

Michael Vasilyevich Smirnov. He was born in Moscow and owned a dacha. Before the revolution he was a trader. In the 1920s he was without work. On January 4, 1931 he was arrested for being "an active participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about him.

Elizabeth Ivanovna Maleina. She was born in 1894 in Lyubim, Yaroslavl province into a merchant family. She was educated at the Danilov progymnasium, and until 1917 worked as chief-clerk and typist in various institutions. At the moment of her final arrest, on October 28, 1929, she was unemployed. Before that she had been on trial in connection with the case of "the Tactical Centre". On November 23, 1929 she was convicted, in accordance with articles 58-10 and 58-11, of "entering into a right-wing monarchist church grouping, and conducting anti-Soviet agitation". She was sentenced to three years in the camps. Hers was part of "The Case of Priest N. Dulov and others, Moscow, 1929". Nothing more is known about her.

Maria Alexandrovna Pavedskaya. She was born in 1887 or 1888 into a worker's family. She was literate, single, and worked as a dressmaker in Moscow province. She was arrested in 1930 for "participation in the anti-Soviet illegal organization 'True Orthodoxy', an organization of defence against atheist power". She was sentenced in accordance with articles 58-10 and 58-11. Hers was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931." Nothing more is known about her.

Irina Sergeevna Beklemisheva. She was born in 1897 in Moscow. Her family was a teacher of drawing. She went to a gymnasium, and from 1918 worked as a clerk in the Moscow Bank. From 1919 she worked as a planner in a factory. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "aid to exiles". In accordance with article 58-10, she was sentenced to three years' exile in Chimkent, Kazakhstan. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Maria Andreyevna Belova. She was born in 1882 in Tula into a peasant family. She went to Tula gymnasium, and until 1916 worked as a teacher in private homes. Then she became a clerk in a chemico-bacteriological institute. From 1920 she was chief clerk in a Moscow medical unit. From 1922 she was a journalist in the State Bank. In 1929 he took her pension. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "aid to exiles". In accordance with article 58-10, she was sentenced to three years' exile in Kazakhstan. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Barbara Vasilyevna Yemelyanova. She was born in 1888 or 1889 in Moscow. Until 1911 she was a sister of mercy in the "Console My Sorrows" community, then she worked in various hospitals and finally in a children's hospital. On April 14, 1931 she was arrested in Moscow and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "aid to exiles". In accordance with article 58-10, she was sentenced to three years' exile in Kazakhstan. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Maria Alexeyevna Victorova. She was born in February, 1892 in Moscow into the family of a priest. In 1908 she finished her studies at the Moscow diocesan school, and from 1915 was studying at higher course. From 1919 she

was an educator in a children's home. In 1920 she was working in a handicraft artel. From 1920 she was unemployed. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10, she was sentenced to three years in the camps. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Alexandra Sergeevna Fyodorova. She was born in 1883 in the village of Kazanovo, Ruzsky uyezd, Moscow province into a peasant family. She trained to be a nurse, and until 1917 was a nurse in the "Console my Sorrows" community in Moscow. Then she moved to the Rusakov children's hospital. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "aid to exiles". In accordance with article 58-10, she was sentenced to three years' exile in Kazakhstan. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Helena Alexeyevna Balina. She was born in 1876 or 1877 in Moscow in the family of an honorary citizen of Moscow, and had an intermediate education. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping the exiled". In accordance with article 58-10 she was sentenced to three years' exile in Kazakhstan. On July 17, 1933 she was released from exile in Aulie-Ata, and allowed to live freely in the USSR as a kind of partial amnesty. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Maria Vasilyevna Vishnevskaya. She was born in February, 1903 in Tambov in a lower-middle class family. Her father was a teacher. She went to a Tambov gymnasium. Until 1929 she had day work, and from 1929 was the educator of the son of Oreshina, the wife of a writer. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping the exiled". In accordance with article 58-10 she was sentenced to three years' exile in the north. Hers was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Claudia Vasilyevna Konstantinova. She was born on April 24, 1895 in Moscow in a peasant family. She went to Moscow commercial school, and then studied in the Moscow Commercial Institute. From 1915 to 1921 she

worked as a cashier in a commercial bank, and in 1921 in the Main Water Board. From 1922 she was an executive of Soyuztrans. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping the exiled". In accordance with article 58-10 she was sentenced to three years in the camps. Hers was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Pelagia Ivanovna Makarova (born May, 1894 in Moscow) and her sister **Olga Ivanovna Makarova** (born June, 1896 in Moscow). They were from a peasant family. They both studied at the Engalychevaya gymnasium before the war. Then Pelagia went to work as a teacher until 1917, and then for a house management committee, while Olga worked in the Engalychevaya gymnasium as a teacher from 1914, as a teacher in a school (from 1919 to 1922), then as a clerk in the Administration of Water Transport (from 1922 to 1925), and then, after a period of unemployment as an accountant. On April 14, 1931 they were arrested and cast into Butyrki prison. On June 5 they were accused of being members of "the counter-revolutionary monarchist organization 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping the exiled". They were sentenced in accordance with article 58-10 to three years' exile in Kazakhstan. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about them.

Maria Iosifovna Baulina. She was born on January 6, 1877 in Lgovsky uyezd, Kursk province in the family of a land official. She went to the Moscow Arsenyeva gymnasium in 1885, and then entered the Pavlovskaya community of the sisters of mercy, remaining there until its closure in 1917. Then, until 1922, she worked in a toy factory. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 were accused of being a member of "the counter-revolutionary monarchist organization 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping the exiled". She was sentenced in accordance with article 58-10 to three years in the camps. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Sophia Vasilyevna Postnikova. She was born in 1879 in Moscow into the family of a factory-owner. She was educated at home. After the revolution she worked on her own as a corset-maker. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10 she was sentenced to three years in the camps. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". On May 10, 1932 she was released from the camp, and

her sentence was commuted to a ban on her living in twelve places in Urals province with confinement to her place of domicile for three years.

Helena Grigoryevna Grigoryevna. She was born in April, 1903 in Moscow into a merchant's family. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". However, taking into account the time she had already spent in prison, she was released. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931".

Maria Frolovna Penyugina. She was born on April 27, 1884 in the village of Polyany, Chembarsky uyezd, Penza province into a peasant family. She obtained an intermediate education. At the time of her arrest she was a medical sister in the House of the Mother and Child. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10 she was sentenced to three years in the camps. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". She served her term in the Mariinsky camps. In 1934 she went to live in Kirzhach.

Anna Vasilyevna Peters. She was born in 1875 in Moscow in the family of a merchant. She worked as a teacher in various Soviet institutions, and was living on a pension at the time of her arrest, on April 14, 1931. She was cast into Butyrki prison. On June 5 she was convicted by the OGPU of being "a member of a counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10 she was sentenced to three years in Kazakhstan. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931".

Maria Timofeyevna Marach. She was born in 1878 in St. Petersburg in a merchant family. From 1909 to 1912 she work in the Sheremetyev wine shop, and from 1912 to 1918 she was an assistant in the book shop of the Archaeological Commission. From 1919 she was an archivist in the Archive of the RKKA. On April 14, 1931 she was arrested, was cast into the Butyrki prison and on June 5, as part of the group case "The Case of I.A. Babikov and others, Moscow, 1931", was convicted of being "a member of the counter-revolutionary monarchist organization 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". She was sentenced in accordance with article 58-10, but was released taking into account the term of imprisonment she had already had. Nothing more is known about her.

Valentina Mikhailovna Samoilo*va*. She was born in April, 1900 in the town of Klinty, Surazhsky uyezd, Chernigov province into a noble family. Her father was the director of a factory, and she finished her studies at a Moscow gymnasium. She worked as a teacher. On April 14, 1931 she was arrested and cast into Butyrki prison. On June 5 she was convicted by the OGPU of being "a member of a counter-revolutionary organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "helping exiles". In accordance with article 58-10, she was sentenced to three years' exile in the north. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". Nothing more is known about her.

Vera Mikhailovna Novoselskaya. She was born on December 23, 1891 in the village of Shekhovitsy, Grubeshovsky uyezd, Kholm province into a peasant family. She finished her studies at the Kholm gymnasium. She then became a teacher in Moscow school number 5. On April 14, 1931 she was arrested in Moscow, and was cast into Butyrki prison. On June 5 she was convicted by the OGPU in accordance with article 58-10 of being "a member of the counter-revolutionary organization 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping exiles". This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". She was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Catherine Yakovlevna Borisova. She was born in November, 1877 in Moscow into a peasant family. In 1894 she finished her studies at a Moscow school, and then studied for two years in a pedagogical college. From 1900 she was a corrector in a printing press. On April 14, 1931 she was arrested in Moscow, and was cast into Butyrki prison. On June 5 she was convicted by the OGPU in accordance with article 58-10 of being "a member of the counter-revolutionary organization 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping exiles". This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". She was released in view of the time she had already spent in prison. Nothing more is known about her.

Maria Alexandrovna Pavedskaya. She was born in 1887 or 1888 into the family of a worker. She lived alone, and was a dress-maker. In 1930 she was arrested for "participation in the anti-Soviet illegal organization 'True Orthodoxy', an organization of defence against Soviet power". She was condemned in accordance with article 58-10. Hers was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931". Nothing more is known about her.

Nadezhda Alexandrovna Shernval. She was born in 1885 in Moscow into a noble family. In 1914 she began working in the refuge attached to the monastery of the Mother of God, "The Joy of All Who Sorrow" in Moscow.

She wanted to become a nun, but the revolution disrupted her plans. She became a parishioner of the Danilov monastery. On April 14, 1932 she was arrested, and on May 16 was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". In accordance with article 58-11 she was sentenced to three years' exile in Central Asia. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Helena Sergeevna Zimina. She was born in 1896 in Moscow, the daughter of a railwayman. She had an intermediate education. She was a parishioner at the church of St. Nicholas the Big Cross. On April 14, 1932, while working at the telegraphic transfer table at the Main Post Office in Moscow, she was arrested. On May 16 she was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". In accordance with article 58-11 she was sentenced to three years' exile in Central Asia. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Alexandra Yevseyeva Yeliseyenko. She was born in 1889 in Ponutovka, Chernigov province into a peasant family. She had an elementary education and was the treasurer of the church of St. Nicholas in Kotelniki. On April 4, 1932 she was arrested in Moscow, and on May 16 was condemned as "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 Central Asia. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Olga Nikolayevna Denisova. She was born in 1906 in Moscow, and had an intermediate education. On April 14, 1932 she was arrested, and on May 16 was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". In accordance with article 58-11 she was sentenced to three years' deprivation of the right to live in twelve places with confinement to one domicile. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Iraida Ivanovna Derevschikova. She was born in 1885 in Moscow into a merchant family, and completed three classes in a gymnasium. She went to the church of St. Nicholas in Podkopaï. On April 15, 1932 she was arrested, and on May 16 was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". In accordance with article 58-11 she was sentenced to exile in Central Asia. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Olga Prokofyevna Demidyuk. She was born in Moscow and completed eight classes in a gymnasium. She went to the church of St. Nicholas in Klenniki. On April 14, 1932 she was arrested for being “a member of the church-monarchist counter-revolutionary organization, ‘The True Orthodox Church’” and was cast into Butyrki prison. On May 16 she was convicted of “belonging to a secret monastery”, and in accordance with article 58-11 was sentenced to three years’ exile in Kazakhstan. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Lydia Alexandrovna Schelgacheva. She was born in 1877 in St. Petersburg, the daughter of a port customs official. She went to a gymnasium and finished pedagogical course. From 1901 to 1921 she worked as a teacher, and was a spiritual daughter of Elder Barsanuphius of Optina. She strove for the monastic life, although she did not become a nun. She was called “Barsanuphushka”, and was a parishioner at the Serbian podvorye. On April 14, 1932 she was arrested, and on May 16 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 Central Asia. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Antonina Nikolayevna Pashkevich. She was born in 1882 in the city of Yuriev, Lithuania into a noble family. She went to drawing school in Leningrad. On April 21, 1932 she was arrested in Moscow when she was working as an artist. On May 16 she was convicted of being “a member of the counter-revolutionary church-monarchist organization, ‘The True Orthodox Church’”, and in accordance with article 58-11, was sentenced to three years’ exile in Central Asia. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Vera Sergeyevna Buturlina. She was born in 1889 or 1879 in Moscow into a noble family, being the daughter of a general who owned three stone houses in Moscow. She went to the Fourth Moscow Gymnasium. In 1909 she fell ill with tuberculosis, and in 1910 went to Lausanne. She worked as a home teacher, and at the moment of her arrest was a clerk in the Snegirevskaya hospital. She was the choir director in the Znamenskaya church in Moscow under Fr. Vladimir Krivolutsky, and then became a parishioner in the Serbian podvorye, in the church of St. Nicholas in Podkopai and the Spaso-Peskovsky church. 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 sentenced to three years’ exile in Kazakhstan. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. She died in about 1940 in Moscow and was buried in the Vvedenskoye (German) cemetery.

Alexandra Filippovna Shirkova. She was born in the 1870s in Moscow province into a peasant family, and studied in a village school. On April 14, 1932 she was arrested, and on May 16 was convicted of being “a member of a church-monarchist counter-revolutionary organization, ‘The True Orthodox Church’”. In accordance with article 58-11, she was sentenced to three years’ deprivation of the right to live in twelve places with confinement to Urals province. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Helena Ivanovna Batalova. She was born in 1873 in the town of Gorbatov, Nizhegorodskaya province into a lower middle class family. She went to live in Poltava, where she went to a women’s gymnasium and then worked as an educator. From 1917 to 1921 she worked in the Brocar factory. At the time of her arrest, on April 14, 1932, she was working as a nurse in a hospital in Moscow while going to the Danilov monastery. On May 16 she was convicted of being “a member of a church-monarchist counter-revolutionary organization, ‘The True Orthodox Church’”, and was sentenced in accordance with article 58-11 to three years’ deprivation of the right to live in twelve places with confinement to the Urals. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Maria Ivanovna Stavropolskaya-Khudyakova. She was born in 1886 in Verkhne-udinsk uyezd, Transbaikal province into a peasant family. She worked as a midwife and dress-maker, and looked after her blind mother. On April 14, 1932 she was arrested in Moscow, and on May 16 was convicted by the OGPU of being “a member of the church-monarchist counter-revolutionary organization, ‘The True Orthodox Church’”. In accordance with article 58-11, she was sentenced to three years deprivation of the right to live in twelve places in the country and was confined to Urals province. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Maria Vasilyevna Okhotkina. She was born in 1877 in the village of Frolovskoye, Meshevsky uyezd, Kaluga province into a peasant family. She was a parishioner in the church of St. Nicholas “the Big Cross”, cleaning and standing behind the candle counter. On April 14, 1932 she was arrested, and on May 16 was convicted by the OGPU of being “a member of the church-monarchist organization, ‘The True Orthodox Church’”. In accordance with article 58-11, she was sentenced to three years’ deprivation of the right to live in twelve places in the country and confinement to Urals province. Hers was part of the group case, “The Case of Ananin and others, Moscow, 1932”. Nothing more is known about her.

Daria Emelyanovna Mikhailina. She was born in 1873 in the village of Derevlevo, Zyuzin volost, Moscow province. She finished her studies at a city

school. In 1918 she became a nun in the Ivanovsky women's monastery in Moscow. From 1927 she had no permanent place of abode and wandered through the cities and villages. When she lived in Moscow she went to the church of St. Nicholas the Big Cross. On April 15, 1932 she was arrested in Moscow, and on May 16 was convicted of being "a member of the church-monarchist counter-revolutionary organization 'The True Orthodox Church'", and was sentenced, in accordance with article 58-11 to deprivation of the right to live in 12 places in the country, and had to stay in Urals province for three years. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932".

Elizabeth Fyodorovna Ushakova. She was born in 1899 in Tver, the daughter of a clergyman. She went to Moscow University, and became a scientist in the Astrophysics Institute. She was not married. She was arrested in October, 1930 and cast into the inner prison of the OGPU in the Lubyanka before being moved to Butyrki prison in 1931. On September 3, 1931 she was convicted of being "a member of a cell of the All-Union counter-revolutionary monarchist organization of churchmen, 'The True Orthodox Church'" and of "keeping the archive of this counter-revolutionary organization". In accordance with article 48-11, she was sentenced to three years' exile in Kazakhstan. Hers was part of the group case, "The Case of the All-Union Centre of True Orthodoxy, 1931". Nothing more is known about her.

Alexandra Danilovna Kuznetsova. She was born in 1868 in the village of Pochinki, Nizhegorod province into a peasant family, and received an elementary education. She was brought up by Count Sheremetyev. From 1917 she was without fixed occupation. In the middle of the 1920s she was living in Moscow. On August 28, 1934 she was arrested for being "an ardent churchwoman" in connection with the case of a "counter-revolutionary church-monarchist grouping", and on December 11 was sentenced to five years' exile. On December 15 she was sent to Arkhangelsk. Nothing more is known about her.

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The following were convicted in the group case, "The Archive Case N H-6656, Moscow, 1931":

Hieromonk Seraphim (Vladimirovich Ivanov). He was born in 1863 in Moscow into a lower-middle-class family, and had an intermediate education. In 1891 he joined the Znamensky monastery. From 1914 to 1917 he served as a military priest in the First Army on the Western front. From 1929 he was serving in the church of St. Maximus the Confessor in Moscow. On December 28, 1930 he was arrested, but released after promising not to leave the city. On February 8, 1931 he was convicted of "anti-Soviet agitation" and sentenced in

accordance with article 58-10 to three years' exile in the north. Nothing more is known about him.

Hieromonk Anubius (Stepanovich Kirillov). He was born in 1869 in the village of Pandrobulskoye, Ananyevsky uyezd, Kherson province into the family of a peasant. In 1895 he entered the Donskoy monastery in Moscow, where he remained until 1929. Then he served pannikhidas on the graves in Danilov monastery. On December 28, 1930 he was arrested, and on February 8, 1931 was convicted of "anti-Soviet agitation" and sentenced in accordance with articles 58-10 to three years' exile in the north. Nothing more is known about him.

Priest Constantine Konstantinovich Voskresensky. He was born on January 23, 1873 in the village of Pereslavl'tsevo, Vysokovskaya volost, Uglich uyezd, Yaroslavl province into the family of a priest. His brother was Bishop Benjamin of Old Ufa. In 1895 he finished his studies at Yaroslavl theological seminary and was ordained to the diaconate, serving in Yaroslavl. In 1902 he was ordained and appointed to the church of SS. Florus and Laurus in Moscow. In 1918 he was arrested and sent to the camps for six months. He returned to his church, and from 1919 worked as an accountant. In 1921 he was transferred to the church in the Pyatnitsky cemetery. On December 28, 1930 he was arrested and condemned for "anti-Soviet agitation". At his interrogation he testified that he belonged to the followers of Patriarch Tikhon, commemorated Metropolitan Peter in the litanies and had a negative attitude towards the renovationists. On January 3, 1931 he was sentenced in accordance with article 58-10 to three years' exile to Kazakhstan. Nothing more is known about him.

Priest Alexander Ivanovich Karnayev. He was born in 1868 in Okhotsk, Perm province and received higher musical education. He served as a deacon in Petrograd until 1917, when he was ordained to the priesthood and sent to the village of Rogoli, Perm province, where he remained until 1924. For four months in 1917 he served as a military priest in the First Don Cossack regiment. In 1924 he was transferred to Shapshuga stanita, Kuban province, where he and his wife had their own house. In 1930 he entered Moscow Theological Academy, earning money from chanting in various churches. On December 28, 1930 he was arrested, and on February 8, 1931 was convicted of "anti-Soviet agitation" and sentenced to three years' exile in the north in accordance with article 58-10. Nothing more is known about him.

Nun Alexandra (Ivanovna Yevsigneyeva). She was born in 1895 in the village of Bakino, Alexandrovsk uyezd, Vladimir province into a peasant family. In 1913 she entered the Alexeyevsky monastery in Moscow. After its closure in 1930 she remained to live in its building with several sisters. They were occupied in stuffing quilts. On December 28 she was arrested and condemned for "anti-Soviet agitation". On January 3, 1931 she was sentenced

in accordance with article 58-10 to three years' exile in the north. Nothing more is known about her.

Nun Praskovya (Alexeyevna Zenkina). She was born in 1878 or 1879 in the village of Naryshkino, Saratov province. In 1901 she entered the khutor of the Strastny monastery in the village of Koskovo, Dmitrov uyezd. After the closure of the khutor in 1927, she became a member of a sewing artel in Moscow that was joined by about two hundred nuns from closed monasteries. She also stuffed quilts at home. On December 28 she was arrested and condemned for "anti-Soviet agitation". On January 3, 1931 she was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Tatyana (Petrovna Kuteleva). She was born in 1874 in the village of Khonyatino, Kolomna uyezd, Moscow province, and entered the Conception monastery in Moscow as a novice in 1891, becoming a nun in 1917. In 1918, when the monastery was closed, most of the nuns left, but Mother Tatyana "remained and worked". In 1924 she was thrown out and went to live in a basement stuffing quilts. On December 28, 1930 she was arrested and condemned for "anti-Soviet agitation". On January 3, 1931 she was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Praskovya (Andreyevna Konstantinova). She was born in 1874 in the village of Brazhnikovo, Gzhatsk uyezd, Smolensk province. In 1886 she entered the Conception monastery in Moscow as a novice, becoming a nun in 1917. From 1925 she lived in a private flat and worked in an artel. On December 28, 1930 she was arrested for "anti-Soviet agitation", and on January 3, 1931 was sentenced to three years' exile in Kazakhstan in accordance with article 58-10. Nothing more is known about her.

Nun Agrippina (Ivanovna Karykh). She was born in 1871 or 1872 in Dankov, Ryazan province. In 1892 she entered the Kazan Golovinsky monastery in Moscow province. In 1925 she went to work as a cleaner in the church of the Sign in Moscow and lived under the bell-tower. On December 29, 1930 she was arrested, and on February 8, 1931 was convicted of "anti-Soviet agitation" and sentenced in accordance with article 58-10 to three years' exile to the north. Nothing more is known about her.

Nun Eudocia (Ivanovna Ivanova (Kuzmicheva)). She was born in the village of Polutyievo, Leninsky uyezd, Moscow province in 1884, and in 1904 entered the Nativity monastery in Moscow. From 1918 to 1920 she worked in a laundry factory; from 1921 to 1923 in a hospital in the Kremlin; and from 1923 to 1927 as a sicknurse in the hospital in the name of Dostoyevsky. From 1927 he was a pensioner. On December 28, 1930 she was arrested for "anti-Soviet agitation", and on January 3, 1931 she was sentenced in accordance with

article 58-10 to three years' exile in the north. On March 13, 1932 she was released early from exile. Nothing more is known about her.

Nun Pelagia (Antonovna Ignatenko (Ignatenkova)). She was born in 1880 in the village of Usok, Glukhov uyezd, Chernigov province. Before the revolution she struggled in the Resurrection monastery. On December 28, 1930, while living in Golitsyno station, Moscow province, she was arrested for "anti-Soviet agitation", and on January 3, 1931 was sentenced to three years' exile in the north in accordance with article 58-10. Nothing more is known about her.

Novice (Nun?) Tatyana (Pavlovna Kapustina). She was born in 1877 or 1878 in the village of Kazaki, Gremyachaya volost, Venevsky uyezd, Tula province. After the death of her parents she joined the Alexeyevsky monastery in Moscow. There she remained for thirty-two years, until she was expelled together with the other nuns. After the revolution she was forced to do sewing of clothes for the army. From 1922 she had to do various work, main the sewing of quilts. On December 28, 1930 she was arrested for "anti-Soviet agitation", and on January 3, 1931 was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan.

Novice Agrippina (Alexeyevna Izhvanova). She was born in 1897 in the village of Orudyevo, Dmitrov uyezd, into a peasant family, and struggled in the Trinity Akatov monastery in Moscow province. After leaving it in 1922 she worked stuffing quilts at home. On December 28, 1930 she was arrested, and on February 8, 1931 was convicted of "anti-Soviet agitation" and sentenced to three years' exile in the north. Nothing more is known about her.

Novice Anastasia (Petrovna Zenina). She was born in 1904 in the village of Sukhotinka, Stupinskaya volost, Efremovskiy uyezd, Tula province. In 1913 she entered the Sophijsky monastery in Kazan province. After the closure of the monastery in 1931, she returned to her native village, where she occupied herself with handiwork. In 1925 she went to work in Moscow as a serving maid. In 1927 she entered the Seraphimova desert in Moscow province as a novice. From 1929 she was working as a nightwatchman in the church of the Exaltation on Vozdvizhenka. On December 28, 1930 she was arrested for "anti-Soviet agitation". On January 3, 1931 she was sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about her.

Novice Anna (Pavlovna Zlobina). She was born in 1873 in the village of Peperilovo, Uglich uyezd, Yaroslavl province into a peasant family, and entered the Pokrov community of nurses in Moscow, working in the kitchen. After the revolution she worked for hire, and then became a watchman in the church in the Pokrov cemetery. At the same time she was stuffing quilts. On December 28, 1930 she was arrested for "anti-Soviet agitation". On January 3,

1931 she was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan. Nothing more is known about her.

Novice Natalya (Yefimovna Klokova). She was born in 1879 in Kolomna into the family of a worker. In 1910 she entered the Nativity monastery in Moscow. After its closure in 1924 she stayed to live in its building. From 1922 to 1924 she worked as a cleaner in the workshop attached to the monastery. Because of ill-health, she left her work and went to live in a flat with a nun who worked in a factory. On December 28, 1930 she was arrested for "anti-Soviet agitation", and on January 3, 1931 was sentenced to three years' exile in the north in accordance with article 58-10. Nothing more is known about her.

Novice Nadezhda (Semyonovna Zapolskaya). She was born in August, 1872 in the village of Kurovo, Moscow uyezd, the daughter of a priest. She went to the Philaretovskoye diocesan school, and in 1896 entered the Ascension monastery in Moscow. Her obedience was in the library. On October 2, 1902 she became a rassophore nun. From 1918 to 1922 she worked in the Pokrov community of nurses, and from 1922 was stuffed quilts in the sewing artel, "Common Work", into which more than two hundred nuns and novices of closed monasteries found work. On December 28, 1930 she was arrested for "anti-Soviet agitation", and on January 3, 1931 she was sentenced in accordance with article 58-10 to three years' exile to Kazakhstan. Nothing more is known about her.

Novice Alexandra (Alexandrovna Zamesova). She was born in 1884 in Moscow in the family of a village teacher. In 1902 she entered the Moscow Conception monastery. From 1917 to 1921 she worked as a nurse in a children's home located in the monastery. From 1921 to 1924 she sewed underwear for a factory. In 1924 she entered an artel. From 1928 she worked stuffing quilts in a sewing artel in which more than two hundred nuns and novices from closed monasteries found work. On December 28, 1930 she was arrested for "anti-Soviet agitation", and on January 3, 1931 was sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about her.

Novice Neonilla (Arsenyevna Zabrodina). She was born in 1874 in the village of Vnukovo, Myshkin uyezd, Yaroslavl province into a peasant family. In 1891 she entered the Novodevichi monastery in Moscow as a novice, staying there until 1925. Then became a member of a sewing artel in Moscow that was joined by about two hundred nuns from closed monasteries. She also stuffed quilts at home. On December 28 she was arrested and condemned for "anti-Soviet agitation". On January 3, 1931 she was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan. Nothing more is known about her.

Novice Maria (Kirillovna Kirillova). She was born in 1882 in the village of Glykshevo, Mozhaisk uyezd, and joined the Conception monastery in Moscow in 1909. In 1904 she studied to be a nurse in Sevastopol, and served in the Russo-Japanese war of 1904-05. She returned to the monastery, staying until its closure. On December 28 she was arrested and condemned for “anti-Soviet agitation”. On January 3, 1931 she was sentenced in accordance with article 58-10 to three years’ exile in the north. Nothing more is known about her.

Novice Agrippina (Fyodorovna Ivanova). She was born in 1892 in the village of Podlipki, Lukhovitskaya volost, Zارايسк uyezd, Ryazan province. In 1915 she entered the Conception monastery in Moscow as a novice. After the closure of the monastery in 1924 she went for a while to the country. Then she returned to Moscow, where she worked stuffing quilts and was a member of the Union of Seamstresses. On December 28, 1930 she was arrested for “anti-Soviet agitation”, and on January 3, 1931 she was sentenced in accordance with article 58-10 to three years’ exile in the north. Nothing more is known about her.

Novice Eudocia (Varfolomeyevna Ivanova). She was born in 1872 in the village of Okulovka, Krestetsky uyezd, Novgorod province into a peasant family. In 1891 she joined the Ascension monastery in Moscow. From 1922 she stuffed blankets at home. On December 28, 1930 she was arrested, and on February 8, 1931 she was convicted of “anti-Soviet agitation”, and sentenced to three years’ exile in Kazakhstan in accordance with article 58-10. Nothing more is known about her.

Novice Praskovya (Ivanovna Ivanova). She was born on October 12, 1899 in the village of Zamoshye, Ostretskaya volost, Gzhatsk uyezd, Smolensk province into a peasant family. At the age of eleven she became an orphan, and two of her aunts who struggled in the Alexeyevsky monastery in Moscow handed her over to a refuge attached to the monastery, where she remains as a novice. From 1917 she lived in Moscow sewing underwear for soldiers of the Red Army and stuffing duvets at home. On December 28, 1930 she was arrested, and on January 3, 1931 she was convicted of “anti-Soviet agitation”, and sentenced to three years’ exile in the north in accordance with article 58-10. She was taken under guard to her place of exile in Pinega, Arkhangelsk province, where she worked at cutting wood. On her release in 1934 she settled in Kashira, since she was not allowed to live in Moscow. From 1934 to 1937 she worked as a hairdresser, and from 1936 to 1937 as a nanny in a hospital. In 1937 she was arrested against and sent to the Novinskaya women’s prison in Moscow. She was sentenced to eight years in the camps, which she served in Rybinsk, working on the construction of a dam. There she lost her health. Her term ended on October 11, 1945. Nothing more is known about her.

Novice Praskovya (Fyodorovna Rossiyskaya). She was born in 1878 in the village of Yelino, Cherkizovskaya volost, Moscow province into a peasant family. She went to a village school. In 1897 she entered the Moscow Ivanovo monastery, and continued to live in it after its closure. She worked quilting bedcovers and went to the church of St. Nicholas the Big Cross. On December 28, 1930 she was arrested for “anti-Soviet agitation” and cast into Butyrki prison. On January 3, 1931 she was sentenced in accordance with article 58-10 to three years’ exile in the north. Nothing more is known about her.

Novice (Nun?) Domna (Konstantinovna Kurbel). She was born in 1886 in the village of Berezovka, Yampolsky uyezd, Podolsk province, and lived for about twenty years in monasteries, including in Moscow. On December 28, 1930, while working the an artel, she was arrested for “anti-Soviet agitation”, and on January 3, 1931 was sentenced to three years’ exile in the north in accordance with article 58-10. Nothing more is known about her.

Novice Anastasia (Alexandrovna Kamshilova). She was born in 1874 in the village of Gari, Rostov uyezd, Yaroslavl province into a peasant family. In 1892 she entered the Staritsky monastery as a novice, and from 1917 to 1924 sewed clothes for the army in the monastery. After the closure of the monastery in 1924 she and two sisters from the monastery, **Gracheva** and **Danilova**, stuffed quilts at home. They went to the Znamenskaya church on Petrovka. On December 28, 1930 she was arrested for “anti-Soviet agitation”, and on January 3, 1931 was sentenced in accordance with article 58-10 to three years’ exile in Kazakhstan. Nothing more is known about her.

Nadezhda Semyonovna Kondratyev. She was born in September, 1878 in the village of Novoye, Vladimir uyezd, Vladimir province. She worked as a dressmaker at home. On December 28, 1930 she was arrested for “anti-Soviet agitation” on a church matter, and on January 3, 1931 was sentenced to three years’ exile in Kazakhstan in accordance with article 58-10. Nothing more is known about her.

Eugenia Mitrofanovna Shumova. She was born in 1904 in the village of Chekino, Schelkovskaya volost, Mozhaisk uyezd, Moscow province into a peasant family. From childhood she worked in Moscow, and learned how to sew. From 1929 she worked close to the church of the Exaltation in Moscow. On December 28, 1930 she was arrested in the gallery of the church where several people had gathered, as usual, to drink tea after the service, and was cast into Butyrki prison. She was accused of “anti-Soviet agitation”, but declared at her interrogation: “I am a believer and will remain such.” On January 3, 1931 she was sentenced in accordance with article 58-10 to three years’ exile to Kazakhstan. Nothing more is known about her.

Elizabeth Vasilyevna Kholmogorova. She was born on February 7, 1883 in Moscow into the family of a post office and telegraph official. She went to a

gymnasium. She was married and was a parishioner of the Ascension church on Radio street. On December 28, 1930 she was arrested and cast into Butyrki prison. In 1931 she was convicted in accordance with article 58-10 and sentenced to three years' exile. Nothing more is known about her.

Anna Tikhonovna Zavetova. She was born in 1882 in the village of Ivanovskoye, Moscow uyezd into a peasant family. She was divorced from her husband. She began to work in a factory in Moscow in 1903, and then returned to her native village, working in the fields. From 1926 she was working in Moscow as a servant, a nanny and a laundress. From 1927 she worked in an artel, and was a member of the Nikolsky church. On December 28, 1930 she was arrested for "anti-Soviet agitation". On January 2, 1931 she was convicted in accordance with article 58-10 and sentenced to three years' exile in the north or Kazakhstan, or deprived of the right to live in certain places for three years. Nothing more is known about her.

Alexandra Ilyinichna Koroleva. She was born in 1902 or 1903 in Tula province. On December 28, 1930 she was arrested for "anti-Soviet agitation" in the church of the Exaltation of the Cross in Moscow, and on January 3, 1931 was sentenced to three years' exile in the north in accordance with article 58-10. Nothing more is known about her.

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Igumen Nicanor, in the world Nicholas Kirillovich Orlov, was born on November 28, 1871 in the village of Dedkovo, Novotorzhok uyezd, Tver province into a peasant family. He became the abbot of the Valaam Spaso-Preobrazhensky monastery. In 1914, because of the closure of the monastery as a result of the beginning of the war, the monks led by Igumen Nicanor went to the monastery's podvorye in Moscow, where they lived until its closure in 1925. They had no means of subsistence except the alms of kind people. The workers in the neighbouring bakery would give them bread to the glory of God, not asking for money. After the closure of the podvorye, Igumen Nicanor served in the Nativity women's monastery in Moscow until its closure. The brothers dispersed, going to various places. One group headed by Igumen Nicanor lived in a rented flat and served in the church of the Rzhev icon of the Mother of God. On June 23, 1930 Igumen Nicanor was arrested, and was accused of "participation in an illegal anti-Soviet grouping of churchmen" and of "conducting anti-Soviet agitation". However, the case was shelved and he was released. On October 7, 1930 he was arrested again with other monks and cast into Butyrki prison. On November 23 he was convicted of being "the head of an illegal monastery" and sentenced to death with confiscation of property in accordance with article 58-10 and 58-14. He was shot on November 29, 1930 and buried in the Vagankovskoye cemetery.

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Protopriest Roman Medvedev, in monasticism **Joseph**. He was born on October 1, 1874 in Grubeshove, Lyublin province, Poland in the family of a teacher in a gymnasium. In 1892 he finished his studies at Kholm theological seminary, and in 1896 (or 1897) - at the St. Petersburg Theological Academy. He was a spiritual son of St. John of Kronstadt. In 1896 he became inspector of the Vilnius theological seminary, and in 1900 (or 1901) he was married and ordained to the priesthood, serving in Chernigov province. From 1902 he was serving in churches in St. Petersburg, and in 1907 became rector of the cathedral in Sevastopol and protopresbyter of the Black Sea Fleet. In 1912, during the mutiny on the battleship "St. John Chrysostom", he put great efforts into pacifying the sailors and stopping the disturbances. For this they wanted to kill him in 1917, but he succeeded in getting to Moscow, where, from 1918, he was rector of the church of St. Basil the Blessed in Moscow, and president of the "Council of United Parishes". On May 22, 1918 he was arrested, and on July 30 - released before trial after promising not to leave the city. On November 27 his case was shelved on amnesty. From 1919 he was rector of the church of St. Alexis of Moscow. On September 8, 1921 he was arrested again, and on November 23 his case was again shelved on amnesty. During his service in Moscow he was arrested eleven times.. On April 21 (February 16), 1931 he was arrested in connection with the Moscow branch of the True Orthodox Church, together with several members of the Orthodox Brotherhood of the Zealots of Orthodoxy attached to the church of St. Alexis: **Maria Alexandrovna Ivanova, Zinaida Petrovna Berzin, Helena Petrovna Vinogradova, Elizabeth Pavlovna Galdybina, Olga Alexandrovna Kushnereva, Alexandra Alexandrovna Kaloshina, Lyubov Yuryevna Bergman, Elizabeth Alexeyevna Dits and Elizabeth Yuryevna Bergman**. They were cast into Butyrki prison, and on April 30 were convicted of being "active members of a counter-revolutionary organization, "The Brotherhood of the Zealots of Orthodoxy"". Theirs was part of the group case, "The Case of Protopriest Roman Medvedev and others, Moscow, 1931". Twenty-four members of the community were sentenced to various terms of imprisonment. Nothing more is known about them. Fr. Roman himself was sentenced to death on May 10. However, this sentence was commuted to ten years in the camps, and he was sent to the White Sea canal. On July 24, 1936 he was released from camp early because of illness and sent to Maloyaroslavets, Kaluga province. On August 18, 1937 he was tonsured into the mantia with the name Joseph. On September 8 he died in Maloyaroslavets.

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The following were convicted in "The Case of F.N. Alexinsky and others, Moscow, 1931":

Archimandrite Joasaph, in the world Andrew Lavrentyevich Isayev. He was born in 1878 in the village of Voronovo, Sapginsky uyezd, Ryazan

province. He was igumen of the Chudov monastery in Moscow until its closure in 1918, when he went to work in the world. In 1923 he joined the Vysoko-Petrovsky monastery, and in 1929 was transferred to the church of the Nativity of the Mother of God in Putinki. On April 14, 1931 he was arrested for "systematic anti-Soviet agitation", "expressed in the organization of illegal 'sisterhoods' and 'brotherhoods'" and for "helping exiled clergy". He was cast into Butyrki prison. On April 30 he was sentenced to three years in the camps in accordance with article 58-10. In May he arrived at Vishlag in Usolye, Perm province. After serving his term he settled in Sergiev Posad. Nothing more is known about him.

Priest Peter Fyodorovich Konstantinov. He was born in August, 1876 in the village of Frolovskaya, Voskresensky uyezd, Moscow province into a peasant family. He went to a village school. In 1921 he began to serve as a reader in the church of SS. Peter and Paul in Moscow, and was ordained to the priesthood in 1927. He did not have his own parish, but served in various churches in Moscow and Moscow province. On April 14, 1931 he was arrested for "systematic anti-Soviet agitation". He had arrived in Moscow to serve the all-night vigil in the church of St. Nicholas on Maroseika. Having served, he went to stay the night with a parishioner whom he knew, **Dvoinevaya**. When they had just begun to drink tea, they were both arrested. He was cast into Butyrki prison. On April 30 he was sentenced to three years in the camps in accordance with article 58-10 for "systematic anti-Soviet agitation", "expressed in the organization of illegal 'sisterhoods' and 'brotherhoods'" and for "helping exiled clergy". In May he arrived at Vishlag in Usolye, Perm province. Nothing more is known about him.

Nun (?) Maria (Petrovna Kurinskaya). She was born on August 1, 1891 in Moscow and had an intermediate education. From 1920 to 1927 she worked as a typist, and then went on a pension through illness. In 1928 she became a spiritual daughter of Priest Kontsevich, rector of the church of St. Nicholas in Pyzhi in Moscow, and was a member of the parish council. On April 14, 1931 she was arrested and cast into Butyrki prison. On April 30 she was convicted of "anti-Soviet activity expressed in the organization of illegal 'sisterhoods' and 'brotherhoods'" and "helping exiled clergy", and was sentenced in accordance with article 58-10 to three years' exile in Chita and Omsk region with confinement to one domicile. Nothing more is known about her.

Nun (?) Lyubov (Arkipovna Zhuk). She was born in about 1886 in the village of Velotovo, Yereminskaya volost, Novogrudsky uyezd, Minsk province. She was a spiritual daughter of Fr. Sergius Mechiev. On April 16, 1931 she was arrested in Moscow for "systematic anti-Soviet agitation". At the moment of her arrest she had no fixed occupation and lived on the alms of believers. She was cast into Butyrki prison. On April 20 she was convicted of "active anti-Soviet activity expressed in the organization of illegal 'sisterhoods' and 'brotherhoods'" and "giving help to exiled clergy". During

her investigation she said: "It seems that I have been in all the Moscow churches and in almost all of the churches the parishioners know me and call me Lyuba, and they all help me materially". In accordance with article 58-10 she was sentenced to three years' exile in Kazakhstan. On May 11, 1931 she arrived in Kazakhstan. Nothing more is known about her.

Lydia Nikolayevna Knyazheskaya. She was born in 1891 in Moscow, worked in an artel packing toys. After her divorce she went round many churches, and found what she was looking for in the sermons of **Priest Bykov** in the Spasa Bozhij Dom church. He was arrested and imprisoned, and later, on April 14, 1931 she, too, was arrested and cast into Butyrki prison. On April 30 she was convicted of "anti-Soviet activity expressed in the organization of illegal 'sisterhoods' and 'brotherhoods'" and "helping exiled clergy", and was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan, where she arrived on May 11. Nothing more is known about her.

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Archimandrite Anempodist (Alexeyev) was deputy of the Vilnius Holy Spirit monastery in about 1915. In 1925 he was serving in the Donskoy monastery in Moscow, and was very close to Patriarch Tikhon. He was the treasurer of the Trinity patriarchal podvorye on Samoteka. Before 1929 he was arrested and exiled. He died in 1935 in exile in semi-isolation in a private flat. He was buried in the Dukhososhestvensky cemetery in Astrakhan.

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Deacon James Pavlovich Ferenets was born on October 10, 1895 in the village of Brodok, Kobrinsky uyezd, Grodno province into a peasant family. He went to a pedagogical seminary in Grodno province, and became a deacon in 1912, serving in the women's monastery of the Presentation in Krasnostok, Sokolsky uyezd. In 1914 he was evacuated with the monastery to Moscow, where he served first in the church of the Alexandrinsky palace in Moscow until 1918, and then in the church of the St. Catherine's women's desert in Rastorguyevo settlement, Lesninsky region. On October 16, 1935 he was arrested and cast into Butyrki prison. On January 8, 1936 he was convicted of "links with relatives in Poland and America" and "non-submission to the authorities (a non-commemorator)." He was sentenced to three years in the camps. This was "The case of Igumen Panteleimon (Kunakhovich) and others, Moscow province, 1936", and he was convicted with **Hieromonk Panteleimon**, **Nun Matrona** (Timofeyevna Gordeyeva), **Nun Christina** (Vasilyevna Belokon) and others. He pleaded not guilty. He was sentenced to Karlag, where he died some time between 1936 and 1939.

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Anna Ivanovna Zertsalova was born on January 31, 1870 into a noble Moscow family. She was the spiritual daughter of the famous wonderworker of Moscow, Protopriest Valentine Amphiteatrov, the rector of the church of SS. Constantine and Helena in Moscow, who subjected her to a strict spiritual education. As she put it, "My whole proud, self-loving, arrogant nature was literally ground into fine powder." The consequences of this education were "the fullest consciousness of my great unworthiness, my spiritual weakness and feebleness".

For a time Anna Ivanovna was a teacher in an atheist family in Yaroslavl province. There she had to suffer much, and was not allowed to teach the couple's children. However, she built a school of literacy in the village, gathered many children into it, and finally won the respect of her employers. Returning to Moscow, she was able to find pupils with the help of Fr. Valentine.

Fr. Valentine called Anna "my author". And after his death in 1908 she began carefully to write down the reminiscences and stories of his spiritual daughter, Martha Evdokimovna, with whom she was friendly. With great difficulty her first book, A Short Description of the Outstanding Activity of Protopriest Valentine Amphiteatrov was written, passed by the censor and printed in 1910.

The book sold out immediately. Letters came to Anna Ivanovna from all over Russia asking that pannikhidas be served at the grave of batyushka, and then cases of help and miraculous healings were related. Anna Ivanovna began to collect material for her second book, A True Pastor of Christ, which also sold out very quickly. The complexity and hassle involved in the publication of these books occupied Anna Ivanovna's time and did not allow her to become depressed because of her spiritual solitude. Later she issued two more books: A Candlestick of Orthodoxy and An Ascetic of Faith and Piety, and in 1916 she published her fifth collection, Spiritual Teachings. New-Martyr Anna continued to write a diary after the death of batyushka and after the October revolution; her diaries are a valuable witness to life in "the freest country in the world".

The last years of the life of the new martyr were sorrowful: the authorities expelled her from her house, refused her a passport and threatened her with arrest. In spite of being passportless, she continued to live in Moscow, staying with believing people. As before, she taught children the Law of God, reading, music and literacy. She refused to take money for lessons, and gave any money she received to the poor. She suffered greatly both spiritually and physically, but in her most difficult moments she called to mind a conversation with Fr. Valentine. "Before his death batyushka said to me once: 'Do you murmur against the Lord?' 'No, dear batyushka,' I hastened to assure him. 'We shall struggle and conquer the enemy,' he replied. However heavy

and joyless I felt, I still constantly remembered the words of batyushka, which shone on me like a ray of light, lightening my depression and strengthening my tormented and weakened will and energy" ("My Diary after the Death of Batyushka", manuscript).

Batyushka had foretold the death of the future martyr, saying that she "will go off into nowhere". One foggy morning she disappeared. Only in our time has it become known for certain that she was martyred. She was arrested on October 27, 1937 and put in Butyrki prison. During the interrogation she was constantly asked about her activity in composing and publishing books on Protopriest Valentine and the miracles he worked, and on the distribution of his photographs.

"Tell the investigation the persons who helped you in the glorification of the priest Amphiteatrov."

"After the death of the priest Amphiteatrov I made it my aim to publish his life in a separate book. Many of his venerators knew about this, and they helped me to write this book. The majority of the people who took part in the release of these books are now dead."

"The investigation demands from you indications of the persons who copied his photographs for you and reprinted your manuscripts on typewriters in recent times. Give their names."

"I, Anna Ivanovna Zertsalova, refuse to give the names of the persons who helped me in copying the photographs of Priest Valentine Amphiteatrov, and also reprinted my last, fifth book."

"What is your attitude to Soviet power?"

"I am indifferent to Soviet power. But I do not agree with Soviet power in questions touching on religion. That is: Soviet power, in my opinion, conducts persecutions against the Church and believers, closes churches without the agreement of believers, and exiles innocent clergy. All this elicits dissatisfaction not only in me, but in the majority of believers."

The investigation completed its work on November 21. On November 23, in "Case P-74889 (Moscow, 1937)", Anna Ivanovna was sentenced to be shot by a troika of the UNKVD for being "an active participant in a counter-revolutionary Church-monarchist group [i.e. the Catacomb Church], and has glorified the grave of the dead pope Valentine Amphiteatrov for counter-revolutionary ends. She has organized pilgrimages of believers to the grave and staged 'miracles'." On November 27, 1937 she was shot at Butovo and buried in an unknown common grave.

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Archimandrite Anastasius, in the world Michael Ivanovich Obolensky. He was born in Moscow in 1907 and received an intermediate education. He was tonsured, ordained to the priesthood and then raised to the rank of archimandrite. During the 1930s he was in Vladimir province. In 1936 he was arrested in a group case. On April 26 he was sentenced to five years in the camps and sent to the White Sea canal. On August 19, 1937 he was arrested in camp. On August 26 he was sentenced to death, and on September 1 he was shot in Sandoromokh.

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Priest Elijah Mikhailovich Gromoglasov was born on July 20, 1869 in the village of Yermish (Anosovo), Temnikovskiy uyezd, Tambov province, in the family of a deacon. In 1889 he finished his studies at the Tambov theological seminary, and then he graduated from the Moscow Imperial University. In 1893 he graduated from the Moscow Theological Academy with the degree of candidate of theology, and the next year became a lecturer in the Academy in the faculty of history and the exposing of the Russian schism. In 1900 he became a reader in the English language. In 1909 he was awarded the degree of master of theology. In May, 1911 he was sacked from the Academy for his "progressive" views expressed officially in the newspapers in 1906. From 1909 to 1916 he was inspector of the Mariinsky women's school, and from 1912 to 1916 – assistant to a member of the Moscow City Office. From 1916 he was a freelance lecturer in Church law at the Imperial Moscow University, and a teacher in the higher women's courses of V. Poltoratskaya. In May, 1917 he was restored to the Moscow Theological Academy, and in the same year became a participant in the Moscow diocesan congress as a delegate from the laity. He was also a member of the Pre-Conciliar Council, and a member of the Sacred Council of the Russian Orthodox Church in 1917-18. In June, 1917 he was elected president of the section on Church Administration at the All-Russian Conference of Orthodox clergy and laity. In December, 1917 he was elected a member of the Higher Church Council from the laity. He was an expert on Church law, on the history of the Old Ritualist schism and on questions related to the Church marriage. He was an active participant in the movement for the participation of the laity in the affairs of the Church and for the promotion of the principle of sobornost' in its administration. On February 18, 1922 he was ordained to the diaconate, and on February 20 – to the priesthood in the church of the Resurrection in Kadashy. On March 22, 1922 he was arrested in Moscow in connection with the affair of the "Council of United Parishes" and imprisoned in the Sokolniki house of correction. He passed through the second stage of the Moscow trial on resistance to the requisitioning of church valuables in the cathedral of Christ the Saviour. In November-December, 1922 Vyshinsky demanded that he be shot, but the court sentenced him to 18 months in prison. The sentence was reduced to one

year in connection with an amnesty. In March, 1923 he was released under guard. In 1924 he was arrested in Moscow, and again in 1925, when he was sentenced to three years in exile. He was exiled to Surgut in Tobolsk province. In May, 1928 he was taken for an operation to the hospital in the Butyrki prison in Moscow. After his release he was not able to be registered in Moscow, and so lived in Tver. On November 2, 1937 he was arrested in Tver, and on December 2 was sentenced by a troika of the NKVD to be shot. The sentence was carried out on December 4.

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Nicholas Sergeevich Chernyshev was born on March 5, 1898 in Moscow. He was educated by Fr. Sergius Durylin, and was a spiritual son of Elder Anatolius (Potapov) of Optina. He was friendly with Fr. Alexander Gomanovsky, Fr. Sergius Sidorov and S.I. Fudel. He painted an icon of the "Reigning" Mother of God in the middle of the 1920s for the church of St. Nicholas on the Arbat. He was married to the daughter of A.D. Samarin. On December 16, 1941 he was arrested in Moscow for having participated since 1928 in an anti-Soviet illegal group of Churchmen headed by Priest Alexander Gomanovsky and was cast into prison in Samara. On August 19, 1942 he was sentenced to five years' exile in Kazakhstan in accordance with articles 58-10 part 2 and 58-11. On December 15, 1942 he died in Dzhabul, supposedly from dysentery, but he was probably shot in Saratov in the autumn.

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Peter Victorovich Guryev was born in 1863 in Moscow, the son of a protopriest. He went to Moscow theological seminary and Moscow Theological Academy, graduating in 1889. On March 5, 1891 he received the degree of master of theology. On April 19, 1890 he became a candidate for the post of secretary of the chancellery of the Holy Synod, becoming junior secretary in 1891 and senior secretary in 1894. In the same year of 1890 he became a co-worker and assistant editor of Tserkovniye Vedomosti. In 1902 he became director of the Schools Council of the Holy Governing Synod, and on November 12, 1912 - in charge of the chancellery of the Synod. During the Local Council of the Russian Orthodox Church in 1917-18 he was assistant secretary of the Council, a member of the Council's Council and a member of the Juridical Conference. The success of his work during the Council led to his becoming the closest co-worker of Patriarch Tikhon. In 1922-23 he was brought to trial in the same case as Patriarch Tikhon, and was convicted in accordance with articles 62 and 119. On January 12, 1924 the Antireligious Commission noted that three people arrested in connection with the case of Patriarch Tikhon, Metropolitans Nicander and Arsenius and layman Guryev, had been released without the commission's knowledge. Since this was considered "politically harmful", the GPU was entrusted with arresting them again. And so, in spite of the fact that the case against Patriarch Tikhon was

shelved on March 21, 1924, Peter Victorovich was exiled to Bukhara (or Turkul). There he was helped by Metropolitan Peter (Polyansky), but was not released until the murder of Kirov in 1934. After that he was not allowed to live in the big cities. He died in Mozhaisk in 1943.

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A priest described an experience he had had in prison: "In the cell we were eight people and we all turned out to be priests who knew each other very well. Among us there was one who openly confessed in front of us that he had been a party member and, of course, an atheist. And he had even held the post of procurator, since he was a lawyer. He said that he had demanded and had obtained the "maximum penalty" for many believers, and that on his conscience were the deaths of many Christians.

"But the All-Merciful God,' he said, 'called me to repentance. He called me to undoubting faith in the Lord Jesus Christ. And I, having become a priest, fearlessly confess Him everywhere. And now I am in the prison of which I was the "boss" not long ago. And all my interrogators are my former acquaintances. They told me that I had gone out of my mind, that I had become socially dangerous and all the rest which I used to tell Christians in the past. And now my work is coming to its end... Glory to God: through His manifest help I am firm and unshaken in the Faith. And I only ask, I entreat the Lord to grant me His great mercy to redeem my great sins through martyrdom...'

"They had given him the maximum penalty and he was waiting impatiently for the execution of the sentence. And finally they took him out at night to shoot him. His whole appearance was transfigured and lit up in an unusual way. He rejoiced as he got together his belongings. Before leaving he sang one of the troparia of the Paschal canon with an inspiration that it is impossible to communicate, while at the same time shedding tears of gratitude for the forgiveness he had received from God: *When those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with joyful step, exalting the eternal Pascha!*

"In a word, he rejoiced, he triumphed, when they took him to his death. He asked the forgiveness of all present and their prayers for his sinful soul after his death. He bowed to the ground before everyone and withdrew, beaming with happiness that they were taking him to his longed-for death for the Faith in Christ."

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Protopriest Alexander Nikulin related the following story. There were several of us in a prison cell - all priests. Some were dozing before the call,

others were fast asleep. Suddenly a young priest who had been sleeping, **Fr. Alexander**, woke up in great agitation and drew the attention of the others to his story.

"Please wake up and listen to what I have to tell you. You know that I have just been sleeping. And in my sleep I saw my father, a priest who was killed by the Bolsheviks. He appeared to me with a beautiful shining cross on his breast and said the following very important words to me: 'Today you will be with me!'"

And the young priest Alexander had only just managed to say these words when the feeding window opened and the commandant of the prison himself said:

"So-and-so (his surname, Christian name and patronymic), out with your things!"

As soon as the feeding window closed, Fr. Alexander said:

"You see, that's just what my father who appeared to me in my sleep told me. They're going to shoot me! I'm going to meet my father whom I love so much!.. Glory to God, glory to God for His great mercy to me the sinful and unworthy one!"

And he made a full prostration to all of us and moved towards the door. But on the threshold he turned and added:

"My father also said: 'Moscow will collapse!' This will happen without fail!..."

With these words Father Alexander disappeared through the door...

We were all stunned by what had happened. Soon we heard a single shot. Fr. Alexander had gone to see his father in the flesh and the Eternal Heavenly Father. "Eternal memory!" we whispered, "with the saints give rest...", and we crossed ourselves. There were tears in all our eyes.

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In one military sub-unit not far from Moscow, an incident of reprisal against some who had refused to swear the military oath took place. Although they exterminated them secretly, it was done in such a way that the whole sub-unit knew the essence of the affair, which was "covered up with white threads", as they say.

Two soldiers were members of the Catacomb Church. On joining the ranks of the Red army, they decisively refused to swear the oath of allegiance to the Soviet authorities. They explained:

"By our refusal to swear we do not wish to declare that we shall betray the Soviet armed forces. No, we shall resolutely fulfil all their commands as long as these are not contrary to the Christian law of life. But we have no right to take an oath because the authorities to whom we must swear are antichristian. But we are Christians. We are obliged to fulfil the law of Christ. But the Soviet authorities are not only atheist: they are also anti-theist, God-fighting..."

After this explanation they were left, it would seem, in peace. No punishment was laid upon them. But a few days later they were called on duty to go somewhere in a lorry. But the lorry was without sides, the sides had been taken away, and only a flat platform was left. The soldiers sat on this platform. But their hands were bound to a weight so that when the lorry was moving fast they could not help falling off and being crushed. And if they were not killed immediately, then there were the two men sitting in the cabin with the driver... They were brought in dead: "an unfortunate accident - the soldiers fell off the lorry and were crushed!..."

This was a disguised variant of the "maximum penalty punishment" for these soldiers of Christ, because in the name of faith in God and faithfulness to Him they had refused to swear an oath of allegiance to the enemies of God.

(Sources: Schema-Monk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossiyskoy (MS, Mayford, 1980); M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 888; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 196, 201, 212, 213, 215, ch. 24; part 2, pp. 225, 307, 311; Archbishop Lazarus of Tambov, "Out from the Catacombs", Orthodox America, vol. X, no. 10 (100), June, 1990, p. 6; "Vladyka Lazar otvyechayet na voprosy redaktsii", Pravoslavnaya Rus', N 22 (1451), November 15/28, 1991, p. 6; Hieromonk Damascene (Orlovsky), Mucheniki, Ispovedniki i Podvizhniki Blagochestiya XX Stoletiya, Tver: Bulat, volume 2, 1996, pp. 54-81; Vladimir Rusak, Pir Satany, London, Canada: Zarya, 1991, pp. 40, 100; Moskovskij Paterik, Moscow: Stolitsa, 1991, p. 64; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 3-8; Service Orthodoxe de Presse, 209, June, 1996, p. 16; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997; M.B. Danilushkin (ed.) Istoria Russkoj Pravoslavnoj Tserkvi 1917-1970, St. Petersburg, 1997, p. 539; Nun Anna (Teplyakova), Vospominaniya, Moscow, 1998, pp. 35-37; A.P., in Pravoslavnaya Rus', N 7 (1532), April 1/14, 1995, pp. 9-10, from N. Astafyeva, E. Serovaya, "1930: OGPU obvinayet pravoslavnykh svyashchennikov v zagovorye protiv

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41. HIEROMARTYRS AND MARTYRS OF MOSCOW PROVINCE

Priest Nekrasov was serving in the village of Dubrovo, Ruzsky uyezd, Moscow province. In August, 1917 his house was surrounded by a band of blasphemers who broke down the doors and started firing crazily out of their revolvers. Fr. Nekrasov was killed, while his wife was wounded in the chest.

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Priest Alexander Glagolevsky was serving in Ilyinskaya volost, Bogorodsk uyezd, Moscow province. On September 25, 1918 he was arrested "for counter-revolutionary activity and as an evident monarchist" and shot.

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Priest Basil was serving in the village of Uzhgorod, Verey uyezd. He had seven young children. A detachment of Latvian riflemen came into the village. The commissar brought the young 36-year-old priest out of his house and said: "I'm going to ruffle the feathers of your pope! If anyone comes up to him, I'll shoot him." Then he shot him in front of the house. He remained unburied for four days, until the Latvians had left the village.

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Abbot Macarius, in the world Michael Petrovich Popov, was born in 1870 or 1871 into a peasant family. He was tonsured into monasticism on April 13, 1899 in the New Athos monastery in the Caucasus. In 1914 he joined the Savvino-Storozhevsky monastery in Zvenigorod, Moscow province, becoming steward and prior on January 4, 1916.

In 1918 the authorities decided to seize the Savvino-Storozhevsky monastery. On March 28 Abbot Macarius received an order from the Zvenigorod executive committee "to hand over the citizen's monastery property to Commissar Makarov... But instead of carrying out the order (given on the basis of the decree on the separation of Church and State) Macarius... did nothing, but sent the order together with Hieromonk Laurence to the assistant of the Society of standard-bearers, Warden Astafyev, in order to stir up the dark mass of peasants... Hieromonk Laurence, instead of going to Astafyev, went to the local priest Derzhavin, handed him the paper and said: 'Look, now they're taking away the monastery property, later they'll also take the church's...' At the meeting (of the population of the Savvinskaya sloboda)... Priest Derzhavin fell on his knees and with tears in his eyes fervently called on the people to go in a cross procession to the monastery to defend the relics of St. Sabbas, who was not threatened by any

kind of danger... and uprooted their trust in Soviet power..." On May 15 a meeting took place of the local inhabitants and people from the public guard of the churches, who were disturbed by the arbitrariness of the authorities and the requisitioning of church property. The disturbed crowd, which was joined by peasants from the neighbouring villages, aroused by the sounding of the alarm, seized, beat up and then killed the commissar appointed to the monastery, having first beaten up a pair of communists. A military detachment summoned from a neighbouring region quickly restored "order". More than 30 people were arrested, including **Sergius Soloviev**, the assistant supervisor of the Zvenigorod theological school. One of the "organizers of the counter-revolutionary demonstration in the monastery", according to the investigation, was Abbot Macarius. Another was Priest Basil Derzhavin.

On the next day, May 16, **Hieromonk Sergius**, who was born in about 1864, and was serving in the Savvino-Storozhevsky monastery, was shot just outside the monastery grounds.

On September 6, in "The Case of the Savvino-Storozhevsky monastery, Zvenigorod, 1918", Abbot Macarius was accused of "a counter-revolutionary demonstration" by the Moscow revolutionary tribunal, and sentenced to "indefinite imprisonment with the heaviest forced labour and without the right to say goodbye to relatives". Nothing more is known about him.

Also convicted in this case were:

Hieromonk Theophan, in the world Demetrius Avgustov. He was born in 1863 or 1864 and went to a theological seminary. He was arrested on May 25, and on September 6 he was convicted of "a counter-revolutionary speech" and sentenced to three years in prison. Nothing more is known about him.

Priest Basil Sergeyevich Derzhavin. He served in Savvino-Storozhevskaya sloboda. On May 18 he was arrested, and on September 6 was sentenced to indefinite imprisonment with the hardest forced labour without the right to see his relatives for his "counter-revolutionary speech". Nothing more is known about him.

Hierodeacon Ambrose, in the world Alexis Mozzhukhin. He was born in Kaluga province into a peasant family and served as a deacon in the monastery. He was sentenced to six months in prison for "a counter-revolutionary speech", but on September 25 he went into hiding. Nothing more is known about him.

Basil Petrovich Deshevy. He was named as one of the "organizers of the counter-revolutionary speech in the monastery". On September 6 he was sentenced to indefinite imprisonment with the hardest forced labour without the right to see his relatives. Nothing more is known about him.

Fr. Constantine Alexeyevich Golubev was born in 1852 in the village of Baranovka, Volsk uyezd, Saratov province, in the family of a church reader. In Holy Baptism he was named after the holy Prince Constantine of Yaroslavl. His father died when he was nine years old. Shortly after the death of his father, he entered the Saratov theological seminary. When he was twenty-four, he felt in himself a calling to missionary work. With the blessing of Bishop Tikhon of Saratov and Tsaritsyn, he was appointed missionary of the Brotherhood of the Holy Cross in the village of Baranovka. Fr. Constantine was in this post from September, 1876 to March, 1878. At the same time he was teacher of the law of God in the parish school that he himself founded. He was also confirmed as teacher of Russian and Slavonic in the Volsk theological school. In 1879 he was appointed missionary of the Brotherhood of the Holy Cross, leader of discussions and supervisor of the anti-schismatic library in Volsk. Bishop Tikhon then appointed him anti-Old Ritualist and anti-Protestant missionary for the Saratov diocese. From 1876 to 1895 he converted more than 500 people from the Old Ritualists and various mystical and rationalist sects.

Fr. Constantine's successful missionary activity attracted the attention of Metropolitan Sergius (Lyapidevsky) of Moscow and Kolomna, who was disturbed by the activities of the Old Ritualists and sectarians in Moscow province, especially in Bogorodsk uyezd. On March 4, 1895 he was appointed to the protopriest's vacancy in the Theophany cathedral in Bogorodsk (Noginsk), and on March 12 he was ordained to the priesthood by Bishop Tikhon (Nikanorov) of Mozhaisk. A month later he was appointed anti-schismatic (Old Ritualist) missionary in Bogorodsk and its uyezd, and dean of two deaneries - the cities of Bogorodsk and Pavloposad. He conducted intense pastoral and missionary activity in this post, working particularly in those layers of the population that had been affected by sectarian propaganda.

Fr. Constantine took an active part in charitable work for prisoners, and was one of the Directors of the uyezd Department of the Committee for the care of prisons, and celebrated services in the prison church. Metropolitan Sergius appointed him president of the Bogorodsk Theophany Department of the SS. Cyril and Methodius Brotherhood, and from 1897 he was in charge of the Istomkin parish school attached to the Shibayev factory, becoming teacher of the law of God in it from 1901.

Fr. Constantine paid great attention to the religious education and enlightenment of women; for on it, he said, depended the future of Russia. He was a member of the Council of the Bogorodsk women's pro-gymnasium from 1897 to 1900, and through his efforts a women's parish school attached to the Bogorodsk Theophany cathedral was opened in 1900, in which he was

director and teacher of the law of God. Fr. Constantine also paid great attention to the struggle against drunkenness, and was a member of the Bogorodsk national abstinence committee.

On November 22, 1903 he was raised to the rank of protopriest in the Theophany cathedral in Bogorodsk. He became president of the Monarchical Society in Bogorodsk.

In the midst of all his many activities, Fr. Constantine still found time for his large family, composed of seven members. Besides his wife Maria Nikitina, he had four daughter, Maria, Alexandra, Anna and Marianna, and two sons, Leonid and Boris. He brought up his children in a strictly Orthodox spirit.

On May 12 and 13, 1918, a great church ceremony was organised on the initiative of the parish council of the Bogorodsk cathedral by the Orthodox population of the city and 85 surrounding villages. On the evening of the 12th there arrived from Moscow: the Patriarch, Metropolitan Sergius of Vladimir, Archbishops Anastasius of Kishinev, Joasaph of Kolomna and Mozhaisk and Eudocimus of America, and Bishops Tikhon of the Urals, Arsenius of Serpukhov and Silvester of Verey with many clergy from the capital. No less than 100,000 people were present at the moleben after the Liturgy in the city square.

In November, 1918, he was arrested by the local soviet as he was coming out of his church after the all-night vigil. For a few days he was kept under arrest in Bogorodsk prison, and then without a trial or investigation he was sentenced to be shot. Fr. Constantine probably knew about his sentence, because he sent his cross and service-book out of the prison. He was ready for death and did not ask to be released.

The day of his execution was cold and windy. A large crowd followed him to the place of execution. Those who were near him heard him say: "They know not what they are doing." The executioners only wounded him, before throwing him alive into a pit and throwing earth on him. Fr. Constantine raised his head from the pit, and asked them to kill him. His daughter also knelt and asked with sobs that her father not be buried alive. To no avail.... The earth over his grave continued to "breathe" for some time. People who arrived later covered the soles of his feet and the end of his ryasa with earth.

Also shot and buried with Fr. Constantine was a **woman** who had fearlessly tried to shield his body with hers, and a **Red Army soldier** who had been baptised by Fr. Constantine and who refused to shoot him.

After his death Fr. Constantine appeared several times to his executioner, a certain Bedov. Once, on seeing his wife coming into the house with

unbrushed hair, in a fit of madness he thought that she was Fr. Constantine and shot and killed her. Then he shot himself.

On hearing of Fr. Constantine's death, the Council of the Russian Orthodox Church which was at that point in session in Moscow inscribed his name on the list of the first martyrs and confessors of the faith. Even during the worst periods of the Soviet regime, his spiritual children and numerous believers of Noginsk would go to his tomb to pray. On November 20, 1995 the incorrupt relics of Protopriest Constantine were discovered, together with those of the martyrs who suffered with him.

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Protopriest Alexander Ivanovich Voskresensky was the rector of the cathedral in the city of Ruzy, Moscow province. In 1918 he was arrested on the charge of "demonstratively refusing to recognize Soviet power", and was cast into Taganka prison in Moscow. Nothing more is known about him.

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Priest Sergius Petrovich Bogolepov was serving in the church of the village of Pruss, Moscow province. On July 29, 1918 he was arrested and was accused of "agitating for a Constituent Assembly". On December 13, 1918 he was sentenced to indefinite imprisonment. Nothing more is known about him.

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Protopriest Vladimir Leitsus was serving in the Pokrovsko-Vasilyevsky church in Pavlovsky Posad, Moscow region. The local Bolsheviks closed the local monastery in 1920, and then demanded the closure of the church. Entering the church with police, they took out all the icons before cutting them up and burning them. Fr. Vladimir was arrested in the 1920s and was then exiled. Nothing more is known about him.

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Priest Demetrius Pavlovich Malinin was born in 1866 and finished four classes at the Moscow theological seminary. He was serving in the village of Nikolskoye, Krasno-Pakhorskaya volost, Podolsk uyezd, Moscow province. In November, 1919 a rebellion, the so-called "rebellion of the deserters", took place in Podolsk uyezd. There was a meeting of the peasants to discuss this in the village of Nikolskoye. Fr. Demetrius was accused of convening the meeting, of writing a note "to the deserters" at this meeting, and of hiring a horse to send them this note. In 1920 he was accused of "counter-revolution and aid to deserters", and was sentenced to fifteen years in prison. He was cast into prison on January 16, 1920, but in November, in accordance with the

amnesty, his sentence was reduced to five years in the camps. Nothing more is known about him.

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Hieromonk Barsonuphius (Budkin) served in the Pesnoshsky monastery in Dmitrov uyezd. In 1927 the monastery was closed and he went to serve in the village of Trubichevo, Dmitrov uyezd. In 1929 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

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Priest Basil Yegorovich Golovin was born in 1871 in the village of Nezdorovo, Maklakovskaya volost, Skopin uyezd, Ryazan province, the son of a church reader. He went to a theological seminary, and was serving in the village of Nizhny Beloomut, Kolomna region. On August 9, 1929 he was arrested, and on January 3, 1930 he was convicted of "anti-Soviet agitation" and "resisting the authorities in the closure of churches". In accordance with articles 58-10 and 58-11, he was sentenced to death. He was shot on January 15, 1930 and buried in the Vagankovskoye cemetery.

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Priest Timothy Ivanovich Subbotin was born on February 20, 1892 in the village of Khotyainovo, Kolomensky uyezd, Moscow province into the family of the reader of the Khotyainovo church. He went to Kolomenskoye theological school (until 1907) and then Moscow theological seminary (until 1913). He was married to **Eudocia Ivanovna**, and had a son and a daughter. He was sent to serve in the church of St. Nicholas in the village of Matrenino, Volokolamsk region, Moscow province. In 1926 or 1927 he was returning from a mill when he was seized by members of the Komsomol and attached to the reins of a horse. The horse was allowed to run until Fr. Timothy died. After the death of her husband, Eudocia Ivanovna was exiled to Kazakhstan. Her children were brought up in the village until her return.

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The clergyman Ivan Semyonovich Talinsky was born in 1887 in the village of Saltykovo, Moscow province, where he also served. On October 22, 1929 he was convicted by the OGPU for the Middle Volga region, and sentenced to death in accordance with articles 58-8 and 58-10. He was shot in 1929.

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Nun Natalya (Fyodorovna Tsabina) was born in 1890 in the village of Kochenyagino, Serpukhov uyezd, Moscow province into a peasant family. In 1919 she entered an agricultural artel created by nuns under the leadership of Abbess Orlova-Davydova on the site of the closed Dobrynikha monastery. At the end of 1928 the monastery was finally closed and the nuns (more than one hundred) had to vacate the buildings. They scattered around the nearby villages. Nun Natalya stayed with a few nuns to live under the bell-tower of the former monastery in Dobrynikha. She earned a living by sewing in an artel. On February 4, 1930 she was arrested and cast into Serpukhov house of corrective labour, and was convicted of being “a member of an organization of nuns and churchpeople under the leadership of Princess Shirinskaya”, of “conducting anti-collective farm agitation” and “anti-Soviet activity”. This was part of the group case, “The Case of P.A Shirinskaya and others, Moscow province, Dobrynikha village, 1930”. Nothing more is known about her.

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The following were convicted in “The Archive Case N P-46588, Moscow province, 1930”:

Yegor Alexeyevich Ignatov. He was born in 1864 and lived in Moscow. In 1930 he was arrested and sentenced to five years in the camps, commuted to exile in the north. Nothing more is known about him.

Luke Trofimovich Kapustin. He was born in 1862 in Moscow province. In 1930 he was sentenced to five years in the camps, commuted to exile in the north for the same period. Nothing more is known about him.

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Priest Basil Vasilyevich Zuyev was born in 1887 in the village of Bukholovo, Shakhovskiy region, Moscow province into a peasant family. He went to a theological school, and served in his native village from 1927. On March 10, 1931 he was arrested, and on March 30 he was convicted of “systematic anti-Soviet agitation” and “grouping round himself prosperous kulak elements and using religious women for anti-Soviet agitation”. He was sentenced to ten years in the camps in “The Archive Case N P-74916, Moscow province, 1931”. Nothing more is known about him.

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Priest Herman Alexandrovich Yermolov was born in 1880 in St. Petersburg. He served in Yegoryevsk, Moscow province. On December 17, 1930 he was arrested, and on January 5, 1931 was sentenced to death for “anti-Soviet activity” in accordance with article 58-10. He was shot on January 14 and buried in the Vagankovskoye cemetery in Moscow.

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Priest Nicholas Vasilyevich Kuplensky was born in 1877 in the city of Dmitrov, Moscow province in the family of a teacher in a theological school. After finishing his studies at the Bethany theological seminary he became a teacher in the Yakhroma factory school. In 1905 he began serving as priest in the village of Peremyshlovo, Moscow province. In 1912 he was transferred to the Yakhroma settlement in Dmitrov uyezd. In January, 1930 he was retired as a priest. On June 14, 1930 he was arrested in the village of Leonovo, Dmitrov region, and on June 20 was sentenced in accordance with article 58-10 to three years' exile in Siberia for "anti-Soviet agitation and the organization of a meeting of believers (up to 1000 people) demanding the opening of the Yakhroma church". He pleaded innocent. Four other people were indicted in this, "The Case of Priest Kuplensky and others, Moscow province, 1930". He was exiled to Kirensky district, Irkutsk province. Nothing more is known about him.

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Priest Sergius Petrovich Ilyinsky served in Mytishi, Moscow province. In 1929 he was arrested, and in 1931 he died in prison.

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Ivan Mikhailovich Karzhavin was born in 1882 in the village of Avdotkino, Bogorodsk uyezd, Moscow province into a peasant family. On March 11, 1931 he was arrested together with **Monk Nicholas** (Vasilyevich Nemov) in Avdotkino, and cast into the Domzak in Noginsk. On March 30, in "The Case of Nemov and Karzhavin, Moscow province, 1931", he was convicted of "anti-Soviet agitation" and sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, remitted to exile in Kazakhstan for the same period. He refused to recognize his guilt. Nothing more is known about him.

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The following suffered specifically for their rejection of the declaration of Metropolitan Sergius and membership of the Catacomb Church:

Archimandrite Ephraim (Alexander Kaledin). He was abbot of a men's monastery in Kashira. In September (January), 1929 he was arrested in connection with the Kashira branch of the True Orthodox Church, was sentenced to five years' exile and was sent to Semipalatinsk, arriving there in July, 1930. Nothing more is known about him.

Protopriest Hippolytus Nikolayevich Krasnovsky. He was born in 1873 (or 1883) in Moscow in the family of a priest. He graduated from the Moscow Theological Academy and from 1909 was rector of the church of the Resurrection of the Word on the Taganka in Moscow. He lived in the village of Skhodnya, Moscow province. On September 19, 1930 he was arrested and cast into the Butyrki prison in Moscow. On February 18, 1931 he was sentenced to ten years in the camps for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sent to a camp. Nothing more is known about him.

Protopriest Alexis Vasilyevich Likhachev. He was born in 1863 in the village of Rudnya, Bogorodsk uyezd, Moscow province and went to a theological seminary. As priest and later protopriest he served in the village of Ozery, Kolomna region. At the end of 1927 he settled in the village of Olesovo, Klin region in the house of the Baranov nuns. On October 18, 1929 he was arrested for being “the leader of the Klin branch of the counter-revolutionary monarchist church organization, the True Orthodox Church², and on January 29, 1930 was sentenced to death. On February 1 he was shot.

Hieroschemamonk Dionysius (Osipovich Petushkov). He was born in 1863 in the village of Sominets, Savtinsky volost, Tver uyezd, Tver province in a peasant family. From 1914 he lived in the St. Nilus desert, Ostashkovsky uyezd, Tver province, until its closure in 1927, and then on Cherenchikha khutor near the village of Ivanov Dvor, Yasenovskiy region, Moscow province. He was arrested on February 16, 1931 in connection with the Skhodnya branch of the True Orthodox Church. On June 6 he was sentenced to death. The sentence was carried out on June 10, 1931 in Moscow. He was buried in the Vagankovskoye cemetery.

Hieromonk Ivan (Vasilyevich Postnikov). He was born in 1893 in the family of a priest, and received an intermediate education. In February, 1928 he was secretly tonsured, then ordained to the priesthood. He led an illegal monastery in the village of Trubachevka, near Moscow. On December 28, 1930 he was arrested in connection with the Klin branch of the True Orthodox Church, and on February 28, 1931 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Hieromonk Germogen (Pavlovich Gaidukov). He was born in 1877 in Bryansk, was tonsured and ordained to the priesthood. In 1930 he was serving in the churches of Moscow province. In 1931 he was arrested for being “a participant in the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years in the camps and was sent to a camp. On his release he lived illegally in Mordovia, serving in secret. In the autumn of 1937 he was arrested, and on December 7 he was sentenced to death and shot.

Hieromonk Claudius (Ivanovich Dvoryansky). He was born in 1872 in the village of Khonoshi, Orel province into a peasant family. In 1888 he entered the Holy Trinity - St. Sergius Lavra as a novice. In 1903 he moved as a monk to the podvorye of the Lavra in St. Petersburg, and in 1905, as a hieromonk - to the Tifensky monastery in Novgorod province. During the 1920s he was serving in Petrograd, and from 1925 to 1929 - a priest in the villages of Kolbyaki and Meleyekhsa, Tiphensky region. In September, 1929 he was appointed by Bishop Demetrius (Lyubimov) to serve in the Josephite church in the village of Gora, Orekho-Zuyevo region, as deputy of the rector in case of his arrest. On December 6, 1930 he was arrested and accused of bringing from Moscow or Serpukhov the prayer for the much-suffering Church. This prayer was read by Fr. Claudius on Sundays, sometimes standing and sometimes on his knees. On December 6, 1930 he was arrested, and on February 18, 1931, in "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov Branches, 1931", he was convicted of "participation in the counter-revolutionary church-monarchist organization, the True Orthodox Church", and in accordance with articles 58-10 and 58-11 was sentenced to ten (five) years in the camps. He was sent to the Temnikov camp in Mordovia, but on March 22, 1933 was released early and sent into exile in the north for the remainder of his term. Nothing more is known about him.

Hieromonk Melchizedek, in the world Demetrius Alexeyevich Likhachev. He was born in 1867 in the village of Stoyanets, Stoyanchisky volost, Korchevsky uyezd, Tver province into a peasant family. He studied at a village school. On October 5, 1892 he became a novice in the Gethsemane skete; his obedience was to oversee the candle factory. On January 13, 1898 he joined the Zosima desert in Alexandrovsky uyezd, Vladimir province. On March 7, 1898 he was tonsured into monasticism, and on June 14 he was ordained to the diaconate. On October 21, 1901 he was ordained to the priesthood, becoming a district dean on June 20, 1907. After the closure of the Zosima desert, in 1923, he went to live in the village of Olissovo, Korchevsky uyezd, Tver province (Olesovo, near Klin) with Archimandrite Innocent (Oreshkin). He occupied himself in horticulture and also continued to look after the nuns who were there. Occasionally he would serve in the church of the Petrovsky monastery. He was arrested on March 11, 1931 in connection with the Klin branch of the True Orthodox Church, for "anti-Soviet agitation and belonging to a counter-revolutionary church organization", and on June 6 was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out on June 10, 1931. He was buried in Vagankovskoye cemetery.

Hieromonk Nestor, in the world Nicholas Nilovich Postnikov-Myasnikov. He was born on October 30, 1904 in the village of Selizharovo, Ostashkovsky uyezd, Tver province. He was from a merchant (peasant) family. He finished his studies at a seven-year school, and from 1917 to 1921 studied in his native

village. From 1921 to 1928 he lived in two monasteries in Kiev. In 1925 he became a servant of Bishop Nikon. In 1928 he was serving as a deacon in the city of Rostov, Yaroslavl province, and from 1929 – in Moscow. Later he was ordained to the priesthood. On September 29, 1930 he was arrested in the village of Aksinino, Khovrino station, Moscow province and cast into the inner prison of the OGPU in Moscow. In the trial he was called “a deserter from military service” and accused in connection with the Tver branch of the True Orthodox Church. On January 13, 1931 he was convicted by the OGPU of “leading a counter-revolutionary church-monarchist organization”. The indictment reads: “Monk Nestor in 1928 was leading a counter-revolutionary organization consisting of priests, monks and kulaks (30 people in all). The members of the organization, for the sake of secrecy and the successful carrying out of their counter-revolutionary work, dug out a secret cave in the flat of **Schema-Nun Helena** (Sezintseva) in the village of Ipokovka, where they had secret meetings and worked out how to undermine the collective farm building and other undertakings of Soviet power by means of agitation at meetings and the individual working over of peasants, having as their final aim the overthrow of Soviet power and the re-establishment of the monarchy. Nuns were sent round the villages for this agitation. The ideological leader was Bishop Gabriel Abalymov. Nestor also created in Moscow a circle of anti-Soviet Christian youth – a reserve for the organization, ‘The Underground Church’, and educated them in an anti-Soviet spirit, organizing with them meetings in the flat of a member of the organization. V.D. Anakin.” “In order to succeed in his anti-Soviet actions, Nestor spread the rumour that he was the Tsarevich Alexis, while his admirers, the nuns, tried to spread this version more widely among the believers.” Fr. Nestor was sentenced to ten (five) years in the camps in accordance with article 58-11 and sent to the White Sea canal. On August 10, 1937 he was arrested in camp, and on September 9 he was sentenced to death. On September 15 he was shot.

Priest Elijah Sergeevich Krylov. He was born in a workers’ family in Orekhovo-Zuyevo, Bogorodsky uyezd, Moscow province, in 1881 (1890 or 1891) in the family of a dye master. He finished his studies at the Yegoryevskaya gymnasium and a commercial institute. Until 1917 he worked as a factory inspector. By 1921 he was serving as a priest in Orekhovo-Zuyevo. In 1923 he became rector of the church of the village of Gora, Bogorodsky uyezd, Moscow province. In May, 1929 he went to Petrograd, met Archbishop Demetrius (Lyubimov) and joined the Catacomb Church. When he returned, he invited seven people to the church and, according to the account of a secret OGPU agent, “declared that he had entered into communion with Demetrius of Gdov as a bishop who would not enter into any kind of deal with Soviet power”. At the end of the year (or in August, according to another source), Fr. Elijah was arrested in August, 1929 and exiled to the village of Kudykino in Orekhovo-Zuyevo district for six months. His place as superior of the parish in Gora was taken by **Hieromonk Claudius** (Dvoryansky). In March, 1930 he was exiled to Solikamsk, but returned from exile in July, having been

acquitted by a court on May 30. He again served in Gorka. He was arrested on December 6, 1930 for being "the organizer and leader of a branch of the counter-revolutionary monarchist church organization, the True Orthodox Church in the village of Gora, Orekhovo-Zuyevo". He was cast into Butyrki prison in Moscow and on February 18, 1931 was sentenced to be shot for "participation in the anti-Soviet illegal organization 'True Orthodoxy'". He was buried in the Vagankovskoye cemetery in Moscow.

Priest Nicholas Sergeyeovich Azbukin. He was born in 1891 in Likhvin, Kaluga province, and served in the village of Obolenskoye, Vysokinichi region, Moscow province. In 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on November 22 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Priest Ioann Ioannovich Konoplin. He was born in 1875 in Vladimir province and received an elementary education. He was ordained to the priesthood and in 1929 was serving in the villages of Dubrovki and Drovoseki, Orekhovo-Zuyevo district. On December 6, 1930 he was arrested for "participation in the Orekhovo-Zuyevo branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On February 5, 1931 he was convicted of "participation in the anti-Soviet illegal organization, 'True Orthodoxy'", and was sentenced in "The Case of the True Orthodox Church: Moscow, Tver, Serpukhov Branches, 1931" to three years' exile in accordance with articles 58-10 and 58-11. He was sent to the north. Nothing more is known about him.

Priest Ivan Vladimirovich Zhukov. He was born in 1882 in the village of Koptevka, Kaluga uyezd, Moscow province. He served in the village of Belkino, Borovsky region. In 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 12 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Alexander Alexeyevich Pospelov. He was born in October, 1883 in the village of Bogorodskoye, Kolomenskoye uyezd, Moscow province, in the family of a priest. He finished his studies at the Moscow theological seminary. From 1905 to 1909 he worked as a teacher. He was ordained to the priesthood in 1909. From 1914 to 1931 he served as rector of the church in Skhodnya, Moscow province. In February, 1930 he went to Petrograd to visit **Bishop Sergius** (Druzhinin). On April 1 (March 28), 1931 he was arrested for being "an active participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6

was sentenced to five years in the camps, commuted to five years' exile in Kazakhstan. Nothing more is known about him.

Priest Alexander Arsenyevich Troitsky. He was born in 1891 in the village of Krasnoye, Podolsk uyezd, Moscow province. He served in the Josephite church of St. Nicholas the Wonderworker on Ilyinka (or of the Exaltation on Vozdvizhenka) in Moscow. In May, 1929 he was arrested for being "a participant in the Moscow 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. In the spring of 1934 he was released and settled in the village of Oznobishino, Podolsk region. There, in 1937, he was arrested again, and on December 1, 1937 was sentenced to ten years in the camps and was sent to a camp. Nothing more is known about him.

Priest Paul Petrovich Troitsky. He was born in 1883 in Morshansk, Tambov province, and served in the village of Mezhetchino, Vyazma district. At the beginning of 1929 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox", and on December 18 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Alexandrovich Dayev. He was born in 1889 in the village of Sashkino, Ferzikovsky uyezd, Moscow province, and served in Sashkino. In 1931 he was arrested for being "an active participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on March 25 was sentenced to death and shot on the same day.

Priest Victor Victorovich Astakhov. He was born in 1872 in the village of Peredol, Ugodsko-Zavodsky uyezd, Kaluga province. In 1929 he was serving in a church in Moscow province. At the beginning of 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 12 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Priest Basil Illarionovich Anisimov. He was born in 1880 in the village of Nikolskoye, Kursk province. Having been ordained to the priesthood, he served in the Zlatoust region of Moscow province. In 1931 he was arrested for being "a participant in the Zlatoust branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on July 22 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about him.

Priest Theodore Petrovich Bogoslovsky. He was born in 1861 in the village of Solodcha, Ryazan province. He served as a priest in the

Transfiguration church in the village of Spas-Sukhodrev, Maloyaroslavsky region, Moscow province. In the autumn of 1930 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 15, 1931 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Gregory Ilyich Dobromyslov. He was born in 1876 in Medyni, Kaluga province, and served in the village of Subbotniki, Zavodsky region. In 1932 he was arrested for being “an active participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 5 was sentenced to three years in the camps, and was sent to a camp. Nothing more is known about him.

Priest Peter Sergeyeovich Laktionov. He was born in 1886 in the village of Bishki, Kharkov province. He served in the village of Makarovo, near Moscow. In 1933 he was arrested for being “a participant in the Moscow 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 Nicholas Alexandrovich Dayev. He was born in 1889 in the village of Sashkino, Ferzikovsky region, Moscow province, where he served. On March 25, 1931 he was sentenced to death for being “an active participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, in accordance with articles 58-10 and 58-11. He was shot on the same day.

Priest Peter Ionovich Chepurko. He was born in 1887 in the village of Kalanchak, Dneprovsky uyezd, Tauris province, and finished four classes in a school. In 1908 he was ordained to the diaconate and served in the village of Demino, Klin region. In 1930 he was ordained to the priesthood. On April 1, 1931 he was arrested for being “a participant in the Klin branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 6 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hierodeacon Pachomius, in the world Theodotus Nikolayevich Slepnev, was born in 1882 in the village of Ivanovo, Veselovskaya volost, Klin uyezd, Moscow province into a peasant family. He finished one-and-a-half classes in a village school. In 1904 he joined the Nikolo-Peshkovsky monastery in Dmitrov uyezd, Moscow province. In the monastery there also struggled Hieromonk Alexis Pavlov, the son of the cousin of his mother, who became his spiritual brother. After the closure of the monastery in 1928 Fr. Pachomius continued to live for a while on the territory of the former monastery, where a workers' artel was organized, but in 1928 he left for his native village, where

he lived with his brother. In 1929 he went to serve as a deacon in the village of Dulovo, living in the house of Fr. Alexis, who served as the priest. In 1930 he went with Fr. Alexis to the church of St. Elijah in the village of Dorshevo, Klin region. In the spring and in November of same year he went to the Zheltikovo monastery in Tver, where he learned of the persecution against the True Orthodox priests Fr. Alexander and Fr. Arsenius. On the night of February 18-19, 1931 he was arrested in his flat together with Fr. Alexis, Priest Boris Vetrov (from the village of Medvezhya Pustyn), the warden E.E. Khrapchenkov and the reader I.V. Bogatnekov. On March 19 he was convicted by the OGPU of "participation in an anti-Soviet group, agitation against all the undertakings of Soviet power and distributing false rumours about a war to come soon and a change of authority". In accordance with articles 58-10 and 58-11, he was sentenced to be shot. This was part of the group case, "The Case of the Illegal, Counter-Revolutionary Group, Moscow province, Klin region, 1931". Fr. Pachomius rejected the charge of "counter-revolutionary agitation". However, in his interrogations he openly expressed his opinions: "I consider that the Antichrist has not yet been born, but God has sent Soviet power as a punishment. It has signs of the appearance of the Antichrist in the form of collective farms and various booklets with the seal of the Antichrist, that is, with the five-pointed star. I don't know when the Antichrist himself will appear, but when he appears, some believers will go into the woods." "I read the manuscript on the coming of the Antichrist systematically at meetings in the flat, and also to old women who gathered there in the evenings. I did this in order to please God, since I believe that the more dissatisfaction there is with the power of the Antichrist, that is, Soviet power, the more quickly the truth will triumph, and this power will be overthrown, and in its place will come a lawful power headed by the anointed of God, a lawful tsar. Then there will be no persecutions against the faith, and the Orthodox will not be dekulakized." "Soviet power is the antechamber of the kingdom of the Antichrist. In the State there is now a cruel struggle between the believing Christians and Soviet power. Now there is powerful discontent and agitation among the people, but the time will come when an end will come to the patience of the people and it will rise up against the godless Soviet power and overthrow it. The collective farms planted by Soviet power are an act opposed to God, and I believe that it is necessary to fight against the collective farms and conduct agitation among the believers so that they should fight against the collective farms and not allow their spread." "In my opinion, from the moment that there was no tsar in Russia, the Antichrist was born, as a result of which there was disturbance among Russian people, and people are fighting against each other already for fourteen years. The struggle is between the believing Christians and the Soviet government, but the time will come when the people will rise up against Soviet power and overthrow it, and then the power will be from the right side. It will consist of believing people, and then there will be quiet and peace among all people." "In view of the fact that every undertaking of the godless Soviet power is an act opposed to God, I, as a clergyman, believe it my duty to preach among the peasants that they

should not submit to the temptation of the devil in the person of Soviet power, and there will soon be a war, and then the rebelling Christian people will overthrow the power that opposes God and right works will reign on earth and the believing peasants will not suffer restrictions." Fr. Pachomius was shot on March 15, 1931 and was buried in the Vagankovskoye cemetery in Moscow.

Deacon Sergius Lavrovich Lobtsov. He served in the church in the village of Gorka, Orekhovo-Zuyevo district until December, 1930. He was arrested on December 6 in connection with the "organization True Orthodoxy" and from December 8 was in prison in Butyrki. Later he was released. Nothing more is known about him.

Deacon Alexis Alexeyevich Voznesensky. He served in the church in the village of Gorka, Orekhovo-Zuyevo district. He was arrested on December 6, 1930 in connection with the affair of the True Orthodox Church, and from December 8 was under investigation in Butyrki prison. However, he was soon released.

Deacon Nicholas Nicolayevich Belikov. He was born in 1883 in Moscow. He was a trader. He lived in the village of Marino, Borovsky region, Moscow province. He was in opposition to Metropolitan Sergius, and served as a deacon in an illegal church. On August 25, 1937 he was arrested, and on September 10 was condemned for "counter-revolutionary activity" by the OGPU and condemned to be shot. The sentence was carried out on September 14. He was buried in Butovo.

The clergyman Nicholas Timofeyevich Batov. He was born in 1864 in the village of Kamenka, Kaluga uyezd, Moscow province and received an intermediate education. He served in the church of Kamenka. At the beginning of 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on November 10 was sentenced to five years in the camps, commuted to five years' exile. He was sent to Kazakhstan. Nothing more is known about him.

Priest Peter Alexandrovich Yakushev. He was born in 1904 in the village of Zhivotovka, Sukhinichi uyezd, Western province. He was ordained to the priesthood and served in the village of Kazarinovo, Maloyaroslavets region. On February 12, 1930 he was arrested for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 27, 1931 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Abbess Athanasia, in the world Alexandra Vasilyevna Lepeshkina. She was born in Moscow in 1885 into a family of rich merchants distinguished for

their generosity. In 1902 she finished her studies at the Usachevsko-Chernyavskoye women's school in Moscow, and in the same year entered the Zosimova desert of the Trinity-Odigitria monastery, Verey uyezd, Moscow province. In 1904 she studied iconography at the Seraphimo-Ponetayevsky monastery for six months. After 1914 she became a rasophor-nun with the name Athanasia. In 1920 she was elected abbess of the same monastery and tonsured into the mantia. In the same year she organized an agricultural artel, "Zosimova Desert" out of the inmates of the monastery and became its president. By her titanic efforts in organizing the artel, she managed to keep all the nuns alive, while services continued without interruption. In 1928, after the liquidation of the artel, she settled in the village of Petrovskoye (Alabino), in Naro-Fominsky region; she worked by making blankets. On May 25, 1931 she was arrested together with **Novice Eudocia Buchineva** for being "a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 10 was sentenced by the OGPU to five years in the camps for "anti-Soviet agitation". The sentence was commuted to five years exile in Kazakhstan. On the second day after her arrival at her place of exile, in June or July, she died (she had been ill with heart disease and tuberculosis). Novice Eudocia died the next day.

Abbess Innocentia, in the world Maria Petrovna Nikolayeva. She was born in 1871 in the village of Troitskoye, Moscow province, into a peasant family. She received an elementary education. In 1896 she was tonsured, and later became an abbess of a monastery. From 1923 she was leading a secret monastic community in the village of Olesovo, Klin region. On April 5, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to ten years in the camps, commuted to the same period in exile in Kazakhstan. Nothing more is known about her.

Monk Matthew, in the world Matthew Gavrilovich Sharypin. He was born on November 16, 1881 in the village of Peremilovo, Dmitrov uyezd, Moscow province, in a peasant family. He had an elementary education and worked as a weaver. From the 1910s he was a novice in the St. Methodius monastery in Dmitrov region, and in 1926 was tonsured into monasticism. After the closure of the monastery in 1927 he went around the villages of the Tver region and lived on alms. He was arrested on May 5 (April 26), 1931 for being "a participant in the Klin branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6, 1931 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Monk Alexander (Vasilyevich Gubenkov). He was born in 1880 in Kimry, Tver province and had an elementary education. At the end of the 1920s he was living in the village of Chernyshevka, Moscow province. On June 19, 1931 he was arrested in connection with the Moscow branch of the True

Orthodox Church, and on June 28 was sentenced to three years in the camps, and was sent to a camp. Nothing more is known about him.

Nun Eudocia (Mikhailovna Savinova). She was born in 1898 in the village of Beltsy, Alexandrovsk uyezd, Vladimir province. At the moment of her arrest, on December 6, 1930, she was working as a cleaner in the church in the village of Gorka, Orekhovo-Zuyevo region. She was cast into Butyrki prison for belonging to the Orekhovo-Zuyevo branch of the True Orthodox Church. On February 18 (5), 1931 she was convicted by the OGPU of "participation in the anti-Soviet illegal organization, 'True Orthodoxy'," and was sentenced, in accordance with articles 58-10 and 58-11, to five (three) years in the camps, and was sent to a camp. Hers was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931". Nothing more is known about her.

Nun Eudocia (Alexandrovna Kunishnikova). She was born in 1892 in Moscow province into a peasant family, and received an elementary education. She became a nun in the Seraphimo-Znamensky monastery near Kashira. In the middle of the 1920s she was living in the village of Trubachevka near Moscow. On December 29, 1930 she was arrested in connection with the Moscow branch of the True Orthodox Church, and on February 28, 1931 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Nun Darya (Matveyevna Pankina). She was born in 1890 in the village of Gari, Dmitrov uyezd, Moscow province into a peasant family, and received an elementary education. In 1910 she joined a monastery and was tonsured. From 1927 she was in an illegal situation. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Nun Catherine (Matveyeva), and **Nun Elizabeth** (Baranova) were spiritual children of Archimandrite Innocent (Oreshkin), who lived in the village of Olesovo, Moscow province with another monk of the Zosima Desert, **Hieromonk Melchisedek** (Likhachev). In Fr. Innocent's trial they are mentioned as secret nuns in whose flat a secret monastery was organized. They were arrested in 1931, and on March 17, 1933 were in exile. Nothing more is known about them.

Nun Martha (Florovna Labzina). She was born in 1877 (1878) in Kirzhach, Vladimir province into a peasant family. She served in the church in the village of Gorka, Orekhovo-Zuyevo district, and was working as a servant in the house of Fr. Elijah Sergeevich Krylov. She was arrested on December 6, 1930 in connection with the Orekhovo-Zuyevo branch of the True Orthodox

Church, and on February 18, 1931 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Nun Paraskeva (Ivanovna Labzina). She was born in 1898 in the village of Chizhikovo, Dmitrov uyezd, Moscow province into a peasant family, and received an elementary education. In 1923 she joined a monastery and was tonsured. From 1929 she was living in the village of Gorki, Klin region. On April 1, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Xenia (Grigoryevna Panfilova). She was born in 1893 in the village of Semyonovo, Ryazan province into a peasant family, and received an elementary education. In 1902 she joined a monastery and was tonsured. From 1923 she was in a monastic community in the village of Timonin near Klin. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church. On June 6, 1931 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Olga (Polycarpovna Safonova). She was born in 1889 in the village of Telitkino, Moscow province into a peasant family, and received an elementary education. In 1898 she joined a monastery and was tonsured. From 1927 she was serving as a reader in the Demyanovsk church in Klin. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps, and sent to a camp. Nothing more is known about her.

Nun Olga (Sergeyevna Patrikeyeva). She was born in 1898 in Moscow province into a peasant family, and received an elementary education. She was tonsured in the Seraphimo-Znamensky monastery near Kashira. At the end of the 1920s she was living in the village of Trubachevka. On December 29, 1930 she was arrested in connection with the Klin branch of the True Orthodox Church, and on February 28, 1931 was sentenced to three years' exile and sent to a camp. Nothing more is known about her.

Nun Thecla (Andreyevna Patrikeyeva). She was born in 1890 in the village of Yezhino, Klin uyezd, Moscow province into a peasant family. In 1911 she joined a monastery and was tonsured. From 1930 she was working as the nightwatchman in the church in the village of Vvedenskoye. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Martha (Nikitichna Garnova). She was born in 1883 in the village of Smetanino, Klin uyezd into a peasant family, and received an elementary education. In the 1930s she was living in Moscow province. On April 25, 1932

she was arrested in connection with the Moscow branch of the True Orthodox Church, and on July 7 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Natalya (Nina) (Fyodorovna Baranochinkova). She was born in 1896 in the village of Borschevo, Klin uyezd, Moscow province, in a peasant family. At the beginning of the 1920s she was tonsured in the monastery of SS. Boris and Gleb. In 1926-1927, after the destruction of the monastery, she worked in the fields. On April 4, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps. She was sent to a camp. Nothing more is known about her.

Nun Alexandra (Petrovna Karelina). She was born in 1886 in the village of Schapovo, Klin uyezd into a peasant family and received an elementary education. In 1905 she was tonsured, and remained in a monastery until its closure in 1937, when she moved to the village of Maloye Schapovo. On March 30, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Anna (Fyodorova Raidakova). She was born in 1877 in the village of Ostritsy, Smolensk province into a peasant family, and received an elementary education. In 1892 she joined a monastery and was tonsured. From 1923 she was in a monastic community in Klin. On April 5, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on May 20 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Catherine (Alexeyevna Rubova). She was born in 1891 in the village of Vladykino, Moscow province, into a peasant family, and received an elementary education. In 1904 she joined a monastery and was tonsured. From 1924 she was in a monastic community in the village of Timonino near Kling. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church. On June 6 she was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Aleutina (Stepanovna Maurina). She was born in 1895 in the village of Tanchekovskaya, Vologda province, into a peasant family. In 1914 she was tonsured, and from 1927 she was living in the village of Elzino, near Klin. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Nun Martha (Matveyevna Goskova). She was born in 1886 in the village of Izvol, Tula province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in the village of Dugna.

In 1930 she was arrested in connection with the Moscow branch of the True Orthodox Church, and in April she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Alexandra (Mikhailovna Kochanova). She was born in 1899 in Moscow province and received an elementary education. She joined the Seraphimo-Znamensky skete near Kashira. In the middle of the 1920s she was living in the village of Trubachevka, Moscow province. On December 29, 1930 she was arrested in connection with the Moscow branch of the True Orthodox Church, and on February 28, 1931 was sentenced to three years' exile and sent to the north.

Nun Anastasia (Petrovna Bobrova). She was born in 1876 in the village of Ivanovskoye, Medyn uyezd, Kaluga province into a peasant family. She received an elementary education, and in the 1920s lived in Vysokinichi, Moscow province. In 1931 she was arrested in a group case concerning a branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun (?) Aquilina (Ivanovna Galkina). She was born in 1891 in Vershevskaya volost, Klin uyezd, Moscow province into a peasant family. Together with the sisters **M.F. and P.F. Dogadina**, with whom she lived, she "tried to live a monastic mode of life: not marrying and passing her life in prayer". She lived in Moscow province. On April 25 (14), 1931 she was arrested for being a member of the Moscow branch of the True Orthodox Church and cast into Butyrki prison. On July 7 (May 16), 1932 she was convicted of being "a member of a church-monarchist organization, 'The True Orthodox Church'", and in accordance with article 58-11 was exiled for three years to Kazakhstan. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Nun Maria (Alexeyevna Azhayeva). She was born in 1894 in Moscow province into a peasant family and received an elementary education. She was tonsured in the Seraphimo-Znamensky monastery near Kashira. In the 1920s she was living in the village of Trubachenko, Moscow province. On December 29, 1930 she was arrested in a group case connected with a branch of the True Orthodox Church. On February 28, 1931 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Catherine (Yegorovna Vinogradova). She was born in 1889 in the village of Kurovo, Moscow province into a peasant family, and had an elementary education. In 1924 she was tonsured, and was in a monastery until 1925. From 1928 she was working as a watchman in the church in the village of Vedenskoye, Klin region. On April 3, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 she was

sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Anna (Ivanovna Gurova). She was born in 1866 in Tula and had an elementary education. In the middle of the 1920s she was living in the village of Vysokinichi, Moscow province. In 1931 she was arrested in connection with the Moscow branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and was sent to Kazakhstan. Nothing more is known about her.

Nun Elizabeth (Ivanovna Gurova). She was born in 1866 in Tula and had an elementary education. In the middle of the 1920s she was living in the village of Vysokinichi, Moscow province. In 1931 she was arrested in connection with the Moscow branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and was sent to Kazakhstan. Nothing more is known about her.

Nun Pelagia (Ivanovna Gurova). She was born in 1866 in Tula and had an elementary education. In the middle of the 1920s she was living in the village of Vysokinichi, Moscow province. In 1931 she was arrested in connection with the Moscow branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and was sent to Kazakhstan. Nothing more is known about her.

Nun Anna (Maximova Dorofeyeva). She was born in 1881 in the village of Krev, Tver province into a peasant family, and received an elementary education. In 1898 she was tonsured, and until 1923 was in a monastery. After its closure she lived in the village of Pershutino, Klin region. On April 4, 1931, she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Catherine (Mikhailovna Salova). She was born in 1893 in the village of Shikhovaya, Kaluga province into a peasant family, and went to three classes of a village school. In 1923 she joined a monastic community in Klin. On March 11 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Anysia (Pavlovna Sedova). She was born in the village of Gorki, Klin uyezd, Moscow province, and received an elementary education. In 1918 she joined a monastery and was tonsured. From 1929 she was living in her native village. On March 11, 1931 she was arrested, and on June 6 was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Zinaida (Fyodorovna Sokolikova). She was born in 1889 in Moscow province into a peasant family, and received an elementary education. She was tonsured in the Seraphimo-Znamensky monastery near Kashira, and in the 1920s was living in the village of Trubachevka. On December 29, 1930 she was arrested in connection with the Klin branch of the True Orthodox Church, and on February 28, 1931 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Anna (Lvovna Maslova). A secret nun, during the 1920s she lived in Skhodnya, near Moscow. In 1930 she was arrested in connection with the Moscow branch of the True Orthodox Church, and was sentenced to five (?) years in the camps and sent to a camp. Nothing more is known about her.

Nun Helena (Mikhailovna Denisova). She was born in 1880 in Moscow into a peasant family, and lived in the village of Skhodnya, Moscow province. On April 5, 1931 she was arrested for being "an active participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Eudocia (Emelyanovna Yegorova). She was born in 1886 in Fofanskaya sloboda, Ryazan province into a peasant family, and received an elementary education. From 1890 she was living in a monastery, and was tonsured. From 1923 she was in a secret monastic community in the village of Olisovo, Klin region. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Maria (Porfiryevna Baranova). She was born in 1872 in the village of Olisovo, Klin uyezd, Moscow province, into a peasant family, where she lived doing housework. On April 5, 1931 she was arrested for being "a participant in the Klin branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Alexandra (Stepanovna Strakhova). She was born in 1888 in the village of Yelgozino, Klin uyezd, Moscow province into a peasant family. In 1914 she joined a monastery and was tonsured. In 1929 she returned to her native village. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Tatyana (Nikolayevna Protasyeva). She was born in 1904 in Moscow province into a peasant family, and received an elementary education. She was tonsured in the Seraphimo-Znamensky monastery near Kashira, but in the 1920s lived in the village of Trubachevka. On December 29, 1930 she was arrested in connection with the Klin branch of the True Orthodox Church, and on February 28, 1931 was exiled for three years to the north. Nothing more is known about her.

Nun Tatyana (Vasilyevna Filina). She was born in 1874 in the village of Padrino, Moscow province into a peasant family. In 1900 she joined a monastery and was tonsured. From 1923 she was in a monastic community in the village of Timonino near Klin. On March 11, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Theodora (Filippovna Filippova). She was born in 1871 in the village of Tarmakovo, Tver province into a peasant family. In 1891 she joined a monastery and was tonsured. From 1926 she was living in the Klin region. On April 4, 1931 she was arrested in connection with the Klin branch of the True Orthodox Church, and on June 6 she was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Agrippina (Petrovna Suvorova). She was born in 1882 in Moscow and lived in Skhodnya. In the autumn of 1930 she was arrested for being “an active participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 6, 1931 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nuns Athanasia (Dmitrievna Chernykh), **Elizabeth** (Yefimovna Baranova), **Eudocia** (Dmitrievna Panfilova) and **Sophia** (Pavlovna Naryshkina). They were arrested between March 11 and May 7, 1931, and condemned on May 20, 1931 for “anti-Soviet agitation and belonging to a counter-revolutionary church organization”, after which they were sentenced to five years in the camps (sometimes commuted to five years in exile in Kazakhstan) in accordance with articles 58-10 and 58-11. Nothing more is known about them.

Demetrius Maximovich Sologubov. He was born in Moscow in 1866 into the family of a merchant. In the 1920s he was living in Skhodnya, Moscow province as a pensioner. On April 1, 1931 he was arrested for being “an active participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 6 was

sentenced to deprivation of the right to live in twelve cities for three years. Nothing more is known about him.

Ivan Alexeyevich Kuvshinov. He was born in 1872 in the village of Sonino, Podolsk uyezd, Moscow province, into a peasant (merchant's) family. He went to a two-class school. Until the revolution he was in charge of a transport office in Moscow and had his own home. In the 1920s he worked as an accountant. On October 20 (19), 1930 he was arrested for being "a participant in the Orekhovo-Zuyevo branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and cast into the Butyrki prison in Moscow. On February 18, 1931 he was condemned to be shot by the OGPU for "participation in the anti-Soviet illegal organization 'True Orthodoxy'". On June 4 he was shot.

Ivan Ivanovich Kuvshinov. He was born in Orekhovo-Zuyevo, Bogorodsk uyezd, Moscow province in 1897, the son of **Ivan Alexeyevich Kuvshinov**. He finished his studies at the practical academy in Moscow, and from 1919 was studying at course in the Military-Agricultural Academy and served in the commissariat. He served in the church of the village of Gora, Orekhovo-Zuyevo district as a subdeacon. In 1926, on the initiative of Bishop Paulinus (Kroshechkin) he became one of the four messengers who collected the votes of the bishops in a secret election to the patriarchate. In 1927 he was arrested and sentenced to three years in the camps and sent to a camp. The lists of names of bishops who had voted were found on him. On November 3, 1930 he was arrested for being "a participant in the Orekhovo-Zuyevo branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and cast into Butyrki prison in Moscow. On February 18, 1931 he was sentenced to be shot by the OGPU for "participation in the anti-Soviet illegal organization 'True Orthodoxy'". On June 4 he was shot.

Vladimir Alexandrovich Primak. He was born in 1880 at Klin station, Moscow province, and worked in retailing. On April 1, 1931 he was arrested for being "a participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Basil Pavlovich Kochkov. He was born in 1868 in Kishkino, Tula province into a peasant family. He lived in the village of Skhodnya, Moscow province, and worked as an accountant in the Sokolnichi department of the Moscow bank. On April 4, 1931 he was arrested for being "a participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 5 was sentenced to deprivation of the right to live in twelve places for three years. Nothing more is known about him.

Nicholas Nikolayevich Maslov. He was born in 1886 in Moscow, in the family of a commercial traveller, and received an intermediate education. He lived in the village of Skhodnya, and worked as the administrator organizing exhibitions in the Trade Palace. He was assistant warden of the church of the Exaltation in Moscow. On October 19, 1930 he was arrested for being “the organizer and leader of the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On June 6, 1931 he was sentenced to ten years in the camps and was sent to a camp. Nothing more is known about him.

Nicholas Yakovlevich Smirnov. He was born in 1881 in Moscow in a merchant’s family. He finished three classes in a city school. He lived in Skhodnya, Moscow province and worked as an accountant. He also did some illegal trade, for which he was disenfranchised. On April 1, 1931 he was arrested for being “a participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 6 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Kiryan Nikolayevich Portnov. He was born in 1859 in the village of Rybolovo, Bronitsky uyezd, Moscow province. On August 7, 1937 he was arrested, and on August 28 he was convicted by the UNKVD of “organizing an illegal counter-revolutionary group of ‘True Orthodox Christians’ and conducting systematic counter-revolutionary agitation”. He was sentenced to death in accordance with article 58-10. The sentence was carried out on August 30 in Butovo, where he was also buried.

Peter Nikolayevich Portnov. He was born in 1877 in the village of Rybolovo, Bronitsky uyezd, Moscow province. On August 7, 1937 he was arrested, and on August 28 he was convicted by the UNKVD of “active participation in a counter-revolutionary group of ‘True Orthodox Christians’ and illegal meetings at home with counter-revolutionary agitation”. He was sentenced to death in accordance with article 58-10. The sentence was carried out on August 30 in Butovo, where he was also buried.

Ignatius Filatovich Tupikov. He was born in 1886 in the village of Abashkino, Bronnitsky uyezd, Moscow province. He had an elementary education. On August 7, 1937 he was arrested in the village of Rybolovo, Bronnitsky uyezd, and on August 38 was convicted of “participation in a counter-revolutionary group of ‘True Orthodox Christians’” and of “spreading rumours about the fall of Soviet power”. In accordance with article 58-10 he was sentenced to death. He was shot on August 30, 1937 in Butovo.

Basil Panteleimonovich Chelombitko. He was born in 1866 at Vyazniki station, Moscow province into a workers’ family. In the 1920s he was living in

the village of Skhodnya, Moscow province. On April 1, 1931 he was arrested for being "a participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to deprivation of the right to live in twelve cities for three years. Nothing more is known about him.

Alexander Yefimovich Dimitriusov. He was born in Orekhovo-Zuyevo, where he also lived. Until the revolution he was a merchant, but in the 1920s he was without work. On December 25, 1930 he was arrested for being "an active participant in the Orekhovo-Zuyevo branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about him.

Nicholas Andreyevich Denisov. He was born in 1877 in Moscow province into a family of landowning nobility who owned a factory before the revolution. He went to a gymnasium. In 1918 he was arrested as a hostage, but was soon released. Then he lived on a khutor near the village of Morschikhino, Skhodnya region, working as a carter. On April 5, 1931 he was arrested for being "an active participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Andrew Sergeyevich Sazonov. He was born in 1879 in the village of Sergeyevskoye, Krapivinsky uyezd, Tula province. His father was a landowner in Tula province. He went to a real school, settled in Skhodnya, and worked as a distributor of technical literature in the Moscow section of the State printing house. On October 19, 1930 he was arrested for being "a participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to ten years in the camps, and was sent to a camp. Nothing more is known about him.

Tatyana Mikhailovna Boikova. She was born in 1882 in the village of Bykovo, Staritsky uyezd, Tver province into a merchant family, and lived in the village of Skhodnya, Moscow province, doing housework. On April 5, 1931 she was arrested for being "a participant in the Skhodnya branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6, 1931 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Tatyana Yakovlevna Mikheeva. She was born in 1900 in the village of Bykovo, Bronnitsa uyezd, Moscow province into a peasant family. She finished three classes at a city school. After 1917 she worked as a seamstress at home. On April 14, 1931 she was arrested in Moscow, and was cast into Butyrki prison. On June 5 she was convicted by the OGPU in accordance with article 58-10 of being "a member of the counter-revolutionary organization 'The True Orthodox Church'", of "anti-Soviet propaganda" and of "helping exiles". This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". The case was quashed and she was released under guard. Nothing more is known about her.

Eudocia Fyodorovna Sharuyeva. She was born in 1866 or 1867, the daughter of a tradesman. She herself went into trade, and continued it after the death of her husband before 1922. She then lived with her son in Moscow province. In 1930 she was arrested and convicted of "participation in the anti-Soviet illegal organization, 'True Orthodoxy'", and sentenced in accordance with articles 58-10 and 58-11. Hers was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931." Nothing more is known about her.

Praskovya Fedulovna Dogadina. She was born in 1884 in the village of Balokovo, Zaraisk uyezd, Ryazan province into a peasant family. On April 15, 1932 she was arrested, and on May 16 was convicted of being "a member of a church-monarchist counter-revolutionary organization, 'The True Orthodox Church'". In accordance with article 58-11 she was sentenced to three years' deprivation of the right to live in twelve places with confinement to the Urals. Hers was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about her.

Anna Nikiforovna Solovyeva and her sister **Eudocia Nikiforovna.** They were born in 1881 and 1883 respectively in the village of Efremovo, Sujskaya volost, Pronsky uyezd, Ryazan province into a peasant family. Anna worked as a maid, then as a washer-up. Eudocia worked at home. On April 15, 1932 they were arrested together with their sister, Maria Zhelovleva, and were cast into the Butyrki isolator. On May 16 they were convicted of being members of the True Orthodox Church, and were sentenced in accordance with article 58-11 to three years' exile in Central Asia. Theirs was part of the group case, "The Case of Ananin and others, Moscow, 1932". Nothing more is known about them.

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The following were convicted in "The Case of the Nuns of Ivanovo Podvorye, Moscow Province, 1931":

Nun Praskovya (Vasilyevna Ivanova). She was born in 1872 in the village of Yegorovo, Mozhaisk uyezd, Smolensk province into a peasant family. In 1898 she joined the Ivanovo women's monastery in Moscow. On May 20, 1931 she and **the other nuns** of the podvorye were arrested, and on June 28 were convicted of "agitation against the enterprises of Soviet power, and against the entry of peasants into the collective farm". She was sentenced to five years in the camps. During her trial she witnessed: "The superior sends nuns round the villages to collect alms, and sometimes the nuns help the peasants to gather the harvest, but they will not help the collective farm since the collective farmers have completely ceased going to church, and the nuns cannot help those who do not believe in God." Nothing more is known about her.

Nun Daria (Semyonovna Kustikova). She was born in 1887 in the village of Fedosovo, Pereyaslavl uyezd, Vladimir province into a peasant family. In 1909 she entered the Ivanovo monastery. After the closure of the monastery in 1918, she and the rest of the nuns (31 people) moved to the podvorye of the monastery at the village of Zabolotye, Mark station, Savelovskaya railway, Moscow province, where they continued to live according to the monastic rule. On May 20, 1931 she and **the other nuns** of the podvorye were arrested, and on June 28 were convicted of "anti-Soviet agitation among the peasants of Zabolotye against the collectivization of villages and other generally useful campaigns". She was sentenced to five years in the camps. Nothing more is known about her.

Novice Vera (Ivanovna Yeremeyeva). She was born in 1884 in the village of Volovo, Bogoroditsky uyezd, Tula province into a peasant family. She entered the Ivanovo women's monastery in 1910. After the closure of the monastery in 1918, she and the rest of the nuns (31 people) moved to the podvorye of the monastery at the village of Zabolotye, Mark station, Savelovskaya railway, Moscow province, where they continued to live according to the monastic rule. On May 20, 1931 she and **the other nuns** of the podvorye were arrested, and on June 28 were convicted of "agitation against the enterprises of Soviet power, and against the entry of peasants into the collective farm". She was sentenced to five years in the camps. Nothing more is known about her.

Novice Agrippina (Stepanovna Klimashina). She was born in 1882 in the village of Gavrilovo, Pereyaslavl uyezd, Vladimir province into a peasant family. She entered the Ivanovo women's monastery in 1909. After the closure of the monastery in 1918, she and the rest of the nuns (31 people) moved to the podvorye of the monastery at the village of Zabolotye, Mark station, Savelovskaya railway, Moscow province, where they continued to live according to the monastic rule. On May 20, 1931 she and **the other nuns** of the podvorye were arrested, and on June 28 were convicted of "agitation against the enterprises of Soviet power, and against the entry of peasants into the

collective farm". During her investigation she witnessed that "she used to go round the villages and often told the peasants that it was not necessary to submit to the communists or enter the collective farms". She was sentenced to five years in the camps. Nothing more is known about her.

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30 nuns were condemned in "The Case of the 30 Nuns, Yegoryevsk, 1931", including:

Nun Xenia (Alexandrovna Zaveryaeva). She was born in 1879 in the village of Buyaty, Yegoryevsk uyezd, Ryazan province into a peasant family. She went to elementary school, and then worked in a factory. In 1897 she entered the Holy Trinity - Mariinsky monastery in Yegoryevsk as a novice, and remained there until its closure in 1919. Then she went to live with her sister in Yegoryevk. On May 20, 1931 she was arrested, and on May 29 was convicted of "anti-Soviet agitation". In accordance with article 58-10, she was sentenced to five years in the camps, commuted to five years' exile in Kazakhstan. Nothing more is known about her.

Nun Pelagia (Petrovna Konina). She was born in 1883 into a worker's family. Her father and brothers were revolutionaries and organizers of the Bolshevik party in Yegoryevsk. In 1900 she joined the Holy Trinity Mariinsky monastery in Yegoryevsk. After its closure in 1919, she occupied herself with handiwork at home. On May 20, 1931 she was arrested, and on May 29 was convicted of "anti-Soviet agitation" and sentenced to five years in the camps, commuted to the same period in exile in Kazakhstan. Nothing more is known about her.

Nun (Novice?) Tatyana (Ivanovna Kutakova). She was born in 1880 in the village of Savvino, Yegoryevsk uyezd, Ryazan province into a peasant family. In 1898 she joined the Holy Trinity Mariinsky monastery in Yegoryevsk. After its closure in 1919, she occupied herself with handiwork at home. On May 20, 1931 she was arrested, and on May 29 was convicted of "anti-Soviet agitation" and sentenced to five years in the camps, commuted to the same period in exile in Kazakhstan. Nothing more is known about her.

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On May 19, 1931 **Priest Michael Troitsky** and **twelve nuns** of the Kolychevo Kazan monastery, which was dissolved in 1917, were cast into the house of correction in Yegoryevsk. Then, on May 29, they were sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to the same period of exile in Kazakhstan and confiscation of their property in "The Case of the Twelve Nuns of Kolychevo Monastery and Fr. Michael Troitsky, 1931".

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Nun Vera (Kharitinovna Grafova) was born in 1878 in the village of Sobolevo, Bogorodsk uyezd into a peasant family. In 1903 she joined the Brusensky Dormition monastery in Kolomna. From 1918 she lived in private flats, stuffing quilts. On May 29, 1931 she was arrested, and was convicted in accordance with article 58-10. She was sentenced to five years in the camps, commuted to exile to Kazakhstan. Hers was part of the group case, "The Church Case P-77284, Kolomna, 1931". She died in prison in 1932.

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Novice Pelagia (Elizarovna Zhigulina) was born in 1884 in the village of Suslovo, Yelets uyezd, Orel province into a peasant family. In 1903 she joined the Spaso-Vlakhernsky monastery in Dmitrov uyezd, and was a singer in the choir. In 1929 she moved to the church in the village of Nikolskoye-Trubetskoye, Reutovsky region, Moscow province. On May 18, 1931 she was arrested, and on May 29 was convicted of "anti-Soviet agitation". In accordance with articles 58-10 and 58-11, she was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Hers was "The Case of the Former Monastery Inmates Living in the Reutovsky region of Moscow province, 1931". Nothing more is known about her.

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Twenty-four people were convicted in "The Case of the Kulak Group of Citizens of Zvyagino (Moscow Province, 1931)", including:

Priest Leonid Yakovlevich Samoilov. He was born in 1874 in Kotelnichi, Vyatka province into the family of an official. He was a widower. He completed missionary courses in Kazan in 1902, and then went to serve as a priest in Zhitomir, before being transferred to the church of the Three Hierarchs at the Beautiful Gates in Moscow. From June 20, 1920 to March, 1921 he combined work as an accountant in the Ministry of Health with his priestly duties. In 1921, finding himself without a place of service, he moved to the village of Zvyagino, Pushkino region, Moscow province, where he served until his arrest on March 9, 1931. The court records say that he was a Tikhonite, "moreover he adhered to its right wing". He declared that "he supported the prosperous peasantry which obtained economic prosperity for itself by its own labour, and did not support poverty, people who did not want to work, free-loaders and drunkards. He did not support the division of the village into levels, the enmity between the classes, the insupportable taxes, he considered it appropriate to give the peasantry the freedom of action to demonstrate initiative. He called Soviet power antichristian. He taught the peasants in the spirit of the Word of God to pray, and then God would hear

them." On March 20 he was convicted by the OGPU of "being a member of a kulak group existing in the village of Zvyagino", of "conducting hostile agitation directed towards the undermining of the socialist order in the village". In accordance with articles 58-10 and 58-11, he was sentenced to five years in the camps, which was commuted to exile in Kazakhstan for the same period. Nothing more is known about him.

Nun Pelagia (Grigoryevna Korsakova). She was born in 1886 in the village of Zvyagino, Pushkino region, Moscow province. In 1902 she entered the Khotkovo monastery as a nun and stayed there until its closure in 1928, when she returned to her native village, where she served as a chanter in the choir. On March 9, 1931 she was arrested together with her sister, **Nun Natalya**, and convicted of "membership in 'a kulak group'" and of "spreading provocative rumours in relation to the communists" and of "a hostile attitude to Soviet power". She was "the first among the women to preach the destruction of Soviet power and the collective farms". Both sisters were "hostile to Soviet power, calling it demonic, and the communists - devils". In accordance with articles 58-10 and 58-11 she was sentenced to three years in the camps. Nothing more is known about her.

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Priest Demetrius Fyodorovich Blagoveschensky was born on October 22, 1879 in the village of Timonino, Bogorodsk uyezd, Moscow province into the family of a deacon. He finished four classes at Moscow theological seminary, and on May 22, 1900 went to serve as reader in the village of Ilyinskoye, Kolomna uyezd, Moscow province. From 1904 to 1906 he was also assistant teacher in the Ilyinskoye church-parish school. On October 20, 1906 he was ordained to the diaconate from the church in the village of Ivoilovo, Novo-Petrovsk uyezd. The parish was poor, and in order to sustain himself and his family Fr. Demetrius went to Ruza to work as an accountant. However, when he was told to renounce his priesthood as a condition of working there, he refused. Fr. Demetrius was often brought to trial for not paying his taxes, and in 1931 was exiled for three years from Moscow province and had his property confiscated. On April 11, 1932 he was arrested in Ivoilovo and cast into prison in Novo-Petrovsk. During his interrogation, Fr. Demetrius declared: "I can in no way reconcile myself with the existing power and the customs it has established. I consider that Soviet power applies only violence to the people. They restrict and eliminate religion while the servants of the cult are simply thrown overboard... All this takes place against the will of the people... I think that the country is ruled very unskillfully in the main by people who have been put there to rule but who are not up to their calling, who by their own actions elicit dissatisfaction among us, especially among the servants of the cult... We know that however Soviet power conducts its work, a definite section of the population - more exactly, the majority of the working people - confess the Orthodox faith..." On April 13 he was accused

of agitation against Soviet power and against collective farms - five people witnessed against him. On April 27 he was convicted of "anti-Soviet agitation" and in accordance with article 58-10 was sentenced to three years in the camps. He was sent to Volokolamsk prison (May 5), then via Butyrki prison to Medvezhya Gora on the White Sea - Baltic canal. On December 15, 1932 he died in a camp at Kuzema station on the Murmansk railway.

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Demetrius Grigoryevich Zaitsev was born between 1886 and 1889. Before the revolution he would go to work in Ozery in a spinning factory. In 1914 he went to the front, where he lost a leg and returned to his village as an invalid. His fellow-villagers judged that since he could not stand by a machine, he could also not work the land, but he could be a watchman in church. So he went to work as a watchman in the village of Chernevo, Moscow province. In 1926 he was arrested as "a servant of the popes" and sent for ten years to Solovki. He was put in a camp with the clergy. They were starving. Once his wife brought him some bread which was mouldy after the long journey. With trembling hands her husband and the clergy asked her not to throw away the bread, but, thanking God, ate it to the last crumb. Having served his term, Demetrius returned to Chernevo in 1936 as an invalid. Immediately the authorities sent him back to Solovki, where he died between three and five days after his arrival.

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The following were convicted in the group case, "The Case of the Five Nuns, Moscow Province, 1931":

Nun Pelagia (Semyonovna Zhavoronkova). She was born in 1896 in the village of Yazvischi, Volokolamsk uyezd into a peasant family. She went to a village school. In 1915 she joined the Spaso-Borodinsky monastery in Mozhaisk uyezd. In 1917 the monastery was closed, and from 1917 to 1924 Mother Pelagia lived and worked in an agricultural commune formed on the place of the monastery. In 1924 she returned to her native village, where she worked in the fields. On May 19, 1931 she was arrested, and on June 28 was condemned for "participation in a counter-revolutionary group and the conducting of systematic agitation against the enterprises of Soviet power". In accordance with article 58-10, she was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Praskovya (Stepanovna Zhigareva). She was born in 1877 in the village of Ivoilovo, Voskresensky region, Moscow province into a peasant family. In 1905 she entered the Ascension monastery in Moscow. After its closure after 1917 she returned to her native village. From 1929 she was working in the church in the village of Yazvischi, Volokolamsk uyezd. On

May 18, 1931 she was arrested, and on June 28 was convicted of “participation in a counter-revolutionary group” and “conducting systematic anti-Soviet agitation against the undertakings of Soviet power”. In accordance with article 58-10 she was sentenced to three years’ exile in Kazakhstan. Nothing more is known about her.

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The following were convicted in the group case, “The Case of Archimandrite Gurias Mishanov and the Former Inmates of the Spaso-Borodinsky monastery, 1931”:

Nun Susanna (Yakovlevna Kurkova). She was born in 1889 in the village of Kiucher, Pereslavsky uyezd, Vladimir province into a peasant family. In 1914 she entered the Sergievo-Dubovsky monastery in Verey uyezd, Moscow province. In 1928 she became a cleaner at a church in Mozhaisk. On May 19, 1931 she was arrested and cast into Mozhaisk Domzak. On June 28 she was convicted of being “a member of an anti-Soviet grouping of nuns of the Spaso-Borodinsky monastery acting on the territory of Mozhaisk region, Moscow province”. In accordance with article 58-10, she was sentenced to five years in the camps commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Nun Tatyana (Andreyevna Yevdokimova). She was born in 1886 in the village of Shevardino, Mozhaisk region, Moscow province, and entered the Spaso-Borodinsky monastery in Moscow province. In 1931 she was condemned to five years’ exile in Kazakhstan. Nothing more is known about her.

Nun Anna (Semyonovna Kuptsova). She was born in 1885 in the village of Novaya, Volokolamsk uyezd, Moscow province into a peasant family. She entered the Spaso-Borodinsky monastery as a novice. After the closure of the monastery in 1928 she worked in an agricultural artel created by the nuns. In 1928 she was working in the St. Elijah church in Mozhaisk, and from 1929 – as a cleaner in the village of Pushkino, Mozhaisk region. On May 19, 1931 she was arrested in Pushkino, and cast into Mozhaisk Domzak. On June 28 she was convicted of being “a member of an anti-Soviet grouping of nuns of the Spaso-Borodinsky monastery acting on the territory of Mozhaisk region, Moscow province”. In accordance with article 58-10, she was sentenced to five years in the camps commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Nun Catherine (Grigoryevna Karelina). She was born in 1871 in the village of Yershovo, Verey uyezd into a peasant family. In 1889 she entered the Spaso-Borodinsky monastery as a novice. After the closure of the monastery in 1928 she worked in an agricultural artel created by the nuns. On May 19,

1931 she was arrested in Mozhaisk, and cast into Mozhaisk Domzak. On June 28 she was convicted of being “a member of an anti-Soviet grouping of nuns of the Spaso-Borodinsky monastery acting on the territory of Mozhaisk region, Moscow province”. In accordance with article 58-10, she was sentenced to five years in the camps commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Nun Martha (Ustinovna Zhikhareva). She was born in 1888 in the village of Viktorovka, Livny uyezd, Orel province, and entered the Spaso-Borodinsky monastery in Moscow province. She was arrested in 1931 and sentenced to five years’ exile in Kazakhstan. Nothing more is known about her.

Nun Eudocia (Nikitichna Ivankova). She was born in 1873 in the village of Nikolskoye, Livny uyezd, Orel province, and entered the Spaso-Borodinsky monastery in Moscow province. She was arrested in 1931 and sentenced to five years’ exile in Kazakhstan. Nothing more is known about her.

Nun Barbara (Ivanovna Belenkova). She was born in 1893 in the village of Podyablonka, Sychevsky uyezd, Smolensk province into a peasant family. In 1900 she entered the Spaso-Borodinsky women’s monastery in Mozhaisk province as a novice, staying there until its closure in 1930. Then she worked in an agricultural artel created by the nuns. On May 19, 1931 she was arrested in Mozhaisk and cast into Mozhaisk Domzak. On June 28 she was convicted of being “a member of an anti-Soviet grouping of nuns of the Spaso-Borodinsky women’s monastery acting on the territory of Mozhaisk region, Moscow province”. In accordance with article 58-10 she was sentenced to five years in the camps, was commuted to exile in Kazakhstan for the same period. In November, 1940 she was arrested in the case of a group of True Orthodox Christians of Mozhaisk. Nothing more is known about her.

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Tatyana Nikolayevna Grimblit. She was born in 1903 in Tomsk and went to a gymnasium. From 1926 to 1928 she was in exile in Zyryan district. After her release, in the 1930s she was living in Konstantinovo, Moscow province and worked as a laboratory assistant in the Konstantinovo hospital. A deeply believing woman, she put crosses on patients and called on them to confess and receive communion. On September 5, 1937 she was arrested for “systematic anti-Soviet agitation and doing harm in healing”, and on September 22 was sentenced to death. On September 23 she was shot at the Butovo polygon.

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Schema-Nun Rafaila, in the world Marina Akhipovna Vishnyakova. She was born in 1887 in the village of Bilyatovo in Poland and received an

elementary education. She was tonsured into the schema. In the 1920s she was living without fixed occupation or domicile. In 1930 she was arrested and exiled for three years to the north. In 1933 she was released and returned to Moscow province. On January 21, 1938 she was arrested, and on February 14 was sentenced to death. On February 17 she was shot at Butovo polygon.

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Abbess Martiniana was serving as the senior nun in the workhouse in the Borisoglebsk women's monastery in the village of Anosino, Zvenigorod uyezd, Moscow province. In 1926 the nuns of the monastery came to Bishop Seraphim, who was living in Anosin desert at the time, and asked him to choose a new abbess for their community. He chose Nun Martiniana. After the closure of the monastery she was exiled. Nothing more is known about her.

Schema-Abbess Eugenia (Alypia), in the world Melania Petrovna Taisheva, was born in 1875 in Georgia into a Russian family. She was orphaned when still young - her parents were killed as the result of an armed conflict in the Caucasus. In 1884 she was taken into the monastery of St. Nina in Georgia together with another future abbess-martyr, **Mother Tamara**, the founder of the Znamensky skete. She became a nun with the name Alypia and learned iconography. After the revolution she was transferred with her spiritual mother, Abbess Juliana, to Moscow, where she became treasurer of the Pokrov convent and supervised the building of the Seraphimo-Znamensky skete. In 1918 she moved to Anosin Desert in Zvenigorod uyezd, a very strict convent with 150 nuns. On July 7, 1928 the Bolsheviki arrested Mother Alypia together with the steward and altar-server of the monastery and imprisoned them in the Lubyanka. She was in exile in the north for three years. On her return in 1931 she secretly settled, together with the steward, Nun Antonia (Yakimova), in the dacha of the Lobovs, former benefactors of Anosin Desert, in the woods about six kilometres from the Kubinka station on the Belorussian road. At that time they prayed in the church of St. George of Neocaesarea in Kadashi, where Bishop Manuel (Lemeshevsky) lived and served. There they lived the life of desert-dwellers. During the war, as the Germans were retreating, the dacha was burned down. The nuns were given shelter by the widow of the forester, Maria Yevgrafova. Shortly before her death Abbess Alypia was tonsured into the schema with the name Eugenia. She died on March 18, 1942, and was buried in the woods near Kubinka settlement, Odintsovsky region, Moscow province, by Mother Antonia and Maria Yevgrafova. There was nobody to perform the burial service. After 1946, when Mother Antonia returned to Moscow, the funeral service was performed in the village of Akulova, at Otradnoye station on the Belorussian railway by Priest Sergius Orlov.

Nun Eleutheria, in the world Maria Pavlovna Yakimova, was born in about 1880 in Mikhailovsky uyezd, Ryazan province into a noble family. Her aunt, Nun Philareta, was the abbess of the Kiev Pokrov monastery. After the death of her father her mother moved with her children to Moscow, where they went to services in the Kremlin Chudov monastery and soon became spiritual children of Bishop Arsenius (Zhadanovsky). Her brother **Nicholas** was shot for refusing to join the service of the Bolsheviks. In 1917, after the death of their mother, the Yakimov sisters, Catherine and Marina, with their former servant, joined a community led by Matushka Alypia. In 1918 the monastery was closed, and they all moved to the Anosin Desert. In 1918 she was tonsured with the name Eleutheria. A few months later, on July 7, 1928, the monastery was closed, and she was arrested together with the abbess and the other sisters and cast into the Lubyanka in Moscow. She was sentenced to three years' exile in Aktyubinsk in Kazakhstan. In 1931 she returned to Moscow and became a maid-servant. After a few years her masters sent her to their dacha at Khotkovo, where she lived in difficult circumstances. There she met Nun Magdalena (Fomina). Two years before her death in about 1961, she returned to her elder sister, Nun Antonia (Yakimova), in Moscow, where she died and was buried in the Vostryakovskoye cemetery. Three years later **Nun Antonia** also died.

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57; Vladimir Rusak, Pir Satany, London, Canada: Zarya, 1991; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow, 1998; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

42. HIEROMARTYRS AND MARTYRS OF SERGIEV POSAD

Hieroschemamonk Alexis, in the world Theodore Alexeyevich Soloviev, was born on January 17, 1846 in Moscow, in the family of a priest. He studied in the Androniyevsky theological school, and then in the Moscow theological seminary. In 1867 he was ordained to the diaconate. In 1872, on becoming a widower, he lived in Moscow and served until 1895 in the church of St. Nicholas in Tolmachy. On June 6, 1895, he was ordained to the priesthood for the cathedral of the Assumption in the Kremlin. In 1897 he became the spiritual father of the clergy of the Assumption cathedral. On November 30, 1898, after the marriage of his son, he entered the Zosima desert and was tonsured into the mantia. He was an elder and the spiritual father of many people, from laymen to hierarchs. On June 3, 1916, he went into reclusion. In 1917-18 he was a delegate from the monastics to the Local Council of the Russian Orthodox Church. On November 18, 1917, he drew the lot which elected Metropolitan Tikhon as Patriarch of Moscow and All Russia. On February 28, 1919, he was tonsured into the schema. Between January 22 and May 6, 1923, Zosima desert was closed. He moved to Sergiev Posad with his cell-attendant, Fr. Macarius, living in the house of the Verkhovtsy, and then in a private flat. He was in opposition to Metropolitan Sergius. On October 2, 1928, he died in Sergiev Posad. His funeral in the Peter and Paul church was celebrated by Archbishop Innocent (Sokolov) of Biisk with a large multitude of clergy and people. He was buried in Sergiev Posad in the Kokuyevsky cemetery by the altar. Later, after the closing of the cemetery, his remains were transferred to the new town cemetery.

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Igumen Job, in the world Ivan Fyodorovich Firguf, was born in 1865 or 1866 in Riga into a family of Russianized Germans; his father was a doctor. He was an officer in the Keksholm regiment, but in 1892 retired and entered the Gethsemane skete in Sergiev Posad as a novice. In 1896 he was tonsured and ordained to the priesthood. In 1897 he became treasurer of the Zosima Desert in Vladimir province. From 1903 to 1905 he was sent, at the request of Great Princess Elizabeth Fyodorovna, to serve in the army in the Far East. In 1905 he returned to his post in Zosima Desert. In 1909 he became assistant ekonom in the Holy Trinity - St. Sergius monastery. In March, 1917 the Bolshevik commissar in Sergievo sent him back to the Gethsemane skete. From October, 1917 he served the women's community "Joy and Consolation" in Serpukhov uyezd. On August 27, 1918 he became prior of the monastery of St. Sabbas in Zvenigorod. On June 17, 1919 he was arrested in connection with an incident at the opening of the relics of St. Sabbas and cast into the Taganka prison in Moscow. On January 15, 1920 he was sentenced to fifteen years' imprisonment for "counter-revolutionary activity". The indictment said: "Igumen Jonah (Firguf), Hieromonk Sabbas (the spiritual

father) and Ephraim (the sacristan) occupied leading posts and were present at the opening [of the relics of St. Sabbas] on March 17, 1919, and were witnesses of the irreproachable behaviour of the authorities at the opening. Then, with the deliberate aim of counter-revolutionary activity and stirring up the parishioners against the authorities they thought up and distributed among the population spitefully slanderous rumours about the supposedly blasphemous actions of these authorities, thereby inclining the organization of believers attached to the monastery to present a complaint-petition to the Soviet of People's Commissars against the actions of these authorities... while Jonah personally also sent a petition to the clerical leaders in Moscow, acting in this in concert with [N.D.] Kuznetsov..." At the trial, "Igumen Jonah, a monk with a thin, ascetic face, took a small Gospel out of his pocket, made the sign of the Cross and read from one place where the sufferings of Christ were described: 'At the sixth hour there was darkness over the whole earth, and it continued to the ninth hour...' He went on: 'Yesterday the electricity went out here and we were all in darkness. This reminded me of the eclipse that took place at the time of the sufferings on the Cross of Him Who was the Light of the world.' 'I went to the monastery exclusively of my own will,... and if I were to display some kind of cowardice before being deprived of life, that would be terrible for me... For every monk death for Christ is the greatest enjoyment. Therefore I fear no death.' Fr. Jonah did not ask for any condescension from the judge: 'Like Christ before Pilate, I want nothing... What I decisively desire is that the tribunal should carry out the will of God.'" Because of an amnesty, Fr. Jonah's sentence was reduced, first to five years, and then to twenty months. In 1921 he became igumen of the Gethsemane skete. It appears that he was repressed in 1929. Nothing more is known about him.

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Shortly after the issuing of the Bolshevik decree on the separation of Church and State on January 20, 1918, the Bolsheviks set about confiscating monastery property and nationalizing the monasteries themselves. Among them was the Holy Trinity - St. Sergius monastery in Sergiev Posad, which was made into a State museum. In order to survive in these conditions, many monks sought service in the museum, mainly as watchmen. Also in the town of Sergievo many representatives of well-known aristocratic families (the Olfusyevs, Shakovskys, Mescherskys, Istomins, Lopukhins, Trubetskoys, and others) found work in the museum and lived in the town's "aristocratic quarter". In 1928 the Bolsheviks invented a plot in order to root out these "former" people.

On May 12, 1928 there appeared an article in The Workers' Gazette by A. Lyasso entitled "A Nest of Black Hundredists near Moscow". It claimed that "the Trinity - Sergius Lavra has become a refuge of former princes, factory-owners and gendarmes... Secret monasteries [have been created] under the

guise of agricultural communes. Church literature is being published on Soviet money... This situation is no longer tolerable. The nest of Black Hundredists must be destroyed. The appropriate organs must pay special attention to Sergievo." A few days later Workers' Moscow took the stage, choosing as its principal target the former professor of the Theological Academy P.A. Florensky and the historian Yu.A. Olsufyev. They were accused of "issuing religious books for mass circulation under the stamp of a State scientific institution".

Taking their cue from such articles, the authorities staged a supposed attempted murder against the deputy head of Agitprop, Kostomarov, and more than one hundred people who had not even heard of Kostomarov were arrested in May, 1928 and cast into Butyrki prison in Moscow. A rapid investigation and trial was held, and on June 8 eighty people were convicted of "anti-Soviet activity" and sent into exile in accordance with article 58-10. The case was called "The Case of the Antisoviet Group of Black Hundredist Elements in Sergievo, Moscow province, 1928", and also (in the archive of the FSB) "The Case of Alexandrov and others" - probably from the name of the first to be accused in alphabetical order. Among those convicted were:

Igumen Paisius, in the world Peter Vasilyevich Larin. He was born in 1869 in the village of Savinkovo, Pronsky uyezd, Ryazan province into a peasant family. He was educated at home and worked as a cook. In 1890 he entered the Desert of the Holy Spirit attached to the Holy Trinity - St. Sergius Lavra. On August 16, 1897 he was made a novice, on March 17, 1901 - a monk, on February 21, 1913 - a hieromonk, and in 1920 - igumen (by Patriarch Tikhon). At his investigation he declared that he would never renounce his service in the Church and as igumen of the Holy Spirit Desert supported Patriarch Tikhon. He was sentenced to three years' exile in Arkhangelsk. After serving his term, on June 26, 1931, he was arrested again, was cast into prison in Arkhangelsk, and on July 17, 1932 was deprived of the right to live in twelve places in the country, in the Urals and in the border regions. In 1932 he appealed to the Procurator of the Supreme Court for permission to live freely, since he was already old, sick and had no means of living. The request was granted. Nothing more is known about him.

Hieromonk Barnabas, in the world Nicholas Vasilyevich Pokatov. He was born in 1877 in the village of Khvostovka, Arzamas uyezd into a peasant family, and was educated at home. He joined the Holy Trinity Lavra in Sergiev Posad in 1903, becoming a novice in 1903 and a monk on March 14, 1909. On August 15, 1915 he was ordained to the diaconate. In 1919, in the rank of hieromonk, he began to serve in the Historico-Artistic museum of the Lavra. On October 1, 1919 he was arrested. On May 22, 1928 he was arrested again and cast into Butyrki prison. He was accused of "conducting agitation among the believers with the aim of arousing them against Soviet power by indicating that Soviet power defiles the churches and destroys them." But he

said: "I personally never said that Soviet power defiles the churches and that Soviet power persecutes people for the faith and exiles innocent churchmen". On June 8 he was convicted of "anti-Soviet activity" and sentenced in accordance with article 58-10 to three years' exile in Arkhangelsk. He went to Arkhangelsk. Nothing more is known about him.

Hieromonk Jason, in the world James Yefimovich Poroshin. He was born on April 30, 1884 in the village of Yelkovka, Vladimir uyezd, Vladimir province. In 1908 he joined the Bogoliubovskaya coenobium of the Holy Trinity – St. Sergius Lavra, and was tonsured on April 4, 1915. On December 20, 1915 he was ordained to the diaconate, and in 1923 – to the priesthood. On May 22, 1928 he was cast into Butyrki prison, and on June 8 he was convicted of "anti-Soviet activity" and sentenced to three years' exile in Central Asia in accordance with article 58-10. Nothing more is known about him.

Hieromonk Miron, in the world Michael Nikolayevich Semenchinsky. He was born on October 11, 1870 in Sergiev Posad into the family of a worker. He was educated at home. On April 3, 1897 he became a novice in the Holy Trinity – St. Sergius monastery, and on February 14, 1902 was tonsured into monasticism. On July 30, 1906 he was ordained to the diaconate, and on September 8, 1913 – to the priesthood. In 1919, after the closure of the monastery, he became nightwatchman at the Historico-Artistic museum of the Holy Trinity – St. Sergius monastery. At his investigation he declared that "To this day I have not renounced monasticism nor engaged in any anti-Soviet activity, and never have I heard about such activity from anyone". He was sentenced to three years' exile in Arkhangelsk. He arrived in Arkhangelsk in July. On July 17, 1932, his case was reviewed by a troika of the northern region and in accordance with article 58-10 he was sentenced to deprivation of the right to live in twelve places in the country, in the Urals and in border regions, and was confined to one definite place of residence. Nothing more is known about him.

Hieromonk Damian (Daniel Ivanovich Larichev). He was born in December, 1870 in the village of Kosmodamianovskoye, Livny uyezd, Orel province into a peasant family. He joined the Holy Trinity Lavra on July 21, 1906, becoming a novice on May 4, 1911 and a monk on March 3, 1912. On October 9, 1918 he was ordained to the diaconate by Patriarch Tikhon, and by 1919 was a hieromonk. In the same year he became a watchman at the Historico-Artistic museum of the Holy Trinity Lavra. He was cast in to Butyrki prison, and in accordance with article 58-10 he was sentenced to three years' exile in Arkhangelsk. On June 23, 1931, after serving his term, he was given another one: deprivation of the right to live in twelve places in the country, in the Urals and in the border areas. On June 17, 1932 he was convicted of "anti-Soviet activity" and sentenced in accordance with article 58-10 to three years' deprivation of the right to live in twelve places in the country, in the Urals and the border areas. Nothing more is known about him.

Hieromonk Hypatius, in the world Ivan Alexandrovich Dichin. He was born in September, 1872 in the village of Sorokino, Yaroslavl uyezd, Yaroslavl province into a peasant family. On February 16, 1899 he joined the Bogolyubovskaya coenobium in the Holy Trinity - St. Sergius Lavra as a novice. On March 8, 1903 he was made a monk, on February 2, 1904 was ordained to the diaconate, and on April 7, 1911 - to the priesthood. From 1918 to 1928 he worked in an agricultural artel in Sergiev. He was arrested on May 22, 1928 and cast into Butyrki prison. On June 8 he was convicted of "anti-Soviet activity" and sentenced in accordance with article 58-10 to three years' exile in Central Asia. Nothing more is known about him.

Sergius Sergeyevich Glagolev. He was born on October 9, 1865 in Krapivny, Tula province, the son of a protopriest and brother of Protopriest Demetrius Sergeyevich Glagolev. He finished his studies at Tula theological seminary in 1885, and graduated from Moscow Theological Academy in 1889, after which he stayed at the Academy on a professorial scholarship. He also taught in Moscow and Berlin Universities. In 1890 he became a teacher in Vologda theological seminary, and in 1892 returned to the Moscow Academy as professor in the faculty of Basic Theology. He became a master of theology in 1898, a doctor of theology in 1901 and a member of the Academy Administration in 1910. From 1900 he was vice-president of the Universal Congress of Religions in Paris. In the words of S. Volkov, he was "a talented person with an encyclopaedic knowledge (besides theology, philosophy and other humanitarian sciences, he was well acquainted with higher mathematics, physics and biology), a brilliant orator, a witty conversationalist, he took a lively and profound interest in his lectures, in which he spoke as a defender of religion and Orthodoxy, responding in a lively manner to all the newest tendencies of European thought", In 1917 he became a member of the Preconciliar council, and then a member of the Local Council of the Russian Orthodox church. In 1920 he was a professor in the Moscow theological courses, and from 1919 - director of the Institute of Popular Education in Sergiev Posad. He was cast into prison in Penza in July, 1928. There he met his former pupil, Bishop Cyril (Sokolov), who helped him to organize himself in exile. But in December he and several people who had gathered at the house of the warden of one of the churches to bless the house were arrested with Bishop Cyril. He was sent to Saransk in Mordovia. In 1929 he was released and went to Vologda. On June 5, 1937 he was arrested for "counter-revolutionary activity, provocative rumours, the propaganda of fascism, etc." On September 19 he was sentenced to death in accordance with articles 58-10 and 58-11. On October 2 he was shot.

Boris Mikhailovich Zimin. He was born in June, 1872 in Moscow into a peasant family, and went to the Stroganov art school before becoming a teacher in the school of arts in Podolsk province in 1893. From 1900 to 1920 he was a cashier in Moscow province. Then he became a pensioner and work

invalid. He was a member of the church-parish council of the church of St. Michael in Sergiev from 1926. At the time of his arrest he had four children aged from one to seven. He was sentenced to three years' exile in Siberia, commuted to three years' deprivation of the right to live in six cities with confinement to a definite domicile. In July, 1928 he went to live in Rostov. Nothing more is known about him.

Joel Fyodorovich Zaprudsky. He was born in October, 1877 in the village of Rybnitsy, Danilov uyezd Yaroslavl province, and was the son of a church reader. He finished his studies at the Demidov juridical lyceum in 1903, and until his arrest served as a secretary in the Moscow circuit court. He was cast into Butyrki prison and sentenced to three years' exile to Cherepovets. Nothing more is known about him.

Michael Alexeyevich (Stepanovich?) Gorokhov. He was born in December, 1902 in Sergiev Posad, and was a member of the parish council of the Archangels church. After the arrest of the priest of this church, Michael Alexeyevich went to Moscow to inquire about him, and then brought him parcels in prison. He was arrested, cast into Butyrki prison and sentenced to three years' exile in Central Asia in accordance with article 58-10. He arrived in Tashkent in July, 1928. Nothing more is known about him.

Basil Yegorovich Chistov. He was born in March, 1875 in Sergiev Posad and was a sausage-maker. He was sentenced to three years' exile in Central Asia (Tashkent). Nothing more is known about him.

Michael Dmitrievich Banin. He was born on September 20, 1874 in Moscow into a noble family. He was a former colonel of the gendarmes and took part in the First World War, having studied in the Third Alexandrovskoye military school and the Cadet Corps. From 1917 to 1921 he worked on Moscow-Kazan railway. On October 8, 1921 he was arrested in Sergiev Posad and spent seven months in prison in Moscow. Then he worked as an accountant for a handicraft artel. He was a member of the church council of the SS. Peter and Paul parish and was elected as a member of the auditing commission. He was one of the first to be arrested and was named as one of the leaders of the "conspiracy" in the newspapers. Moreover, although, according to the investigation, he had been a secret GPU agent, he had been disturbed at the newspaper campaign against completely innocent people, calling it a malicious slander. For that reason he was given the longest sentence in the case - ten years on Solovki, where he arrived in July. Nothing more is known about him.

Theodore Vasilyevich Ushkov. He was born on June 15, 1850 in the village of Blagoveschenskoye, Sergievsky uyezd, Moscow province. He worked as a cabby and was described in his indictment as "an active churchman". He said: "I am very well disposed towards Soviet power. I have never conducted

agitation against Soviet power. I have had quarrels with individual communists and pointed out this or that error of theirs or indicated how they do this or that work. I have no national enmity towards anyone, and I have never said anything against other nations. I have had quarrels only in a chance manner, when I was driving some acquaintance of mine. I have never spoken at any meetings." He was sentenced to three years' exile in Kazakhstan and deprived of the right of living in Moscow and Moscow province. Nothing more is known about him.

Elizabeth Sergeyevna Oliv. She was born in April, 1880 in Dzhapar Koshkuj, Tauris province in a noble family. She was a former lady-in-waiting of Great Princess Maria Pavlovna. Soon after the revolution, at the beginning of the 1920s, she spent more than a year in a Moscow prison, then she spent a term in the camps. After her release in 1922, she settled in Khotkovo, Sergiev uyezd. At her interrogation she declared: "I do not, of course, consider myself to be a supporter of Soviet power, but I am not interested in politics. I do not recognize my guilt in the alleged offence." She was sentenced to three years' exile in Kazakhstan. However, on July 2 she was sent to the city of Tarusa in Kaluga province, where she remained until 1931. Nothing more is known about her.

Vera Timofeyevna Verkhovtseva was born in July, 1857 in Belgorod into a noble family. She was a spiritual father of St. John of Kronstadt. In 1906 she wrote an "Open Letter to the Clergy", in which she foretold a spiritual catastrophe. On being widowed, in 1916, she left the capital and went with her daughter to her estate in Tula province. Then they moved to Sergiev Posad. When the Zosima desert was closed in 1923, they gave half their house in Sergiev to Elder Alexis of Zosima desert. He lived there until his death in 1928. On May 22, 1928 she was cast into Butyrki prison, and on June 8 she was convicted of "anti-Soviet agitation". In accordance with article 58-10 she was sentenced to three years' deprivation of the right to live in six cities with confinement in one domicile. She and her daughter, Natalya Alexandrovna (born December, 1893 in Dnepropetrovsk), were exiled to Tula, from where they were in correspondence with Bishop Herman (Ryashentsev). She died in Tula in 1940 and was buried in the All Saints cemetery. Her daughter died in 1991.

Tatyana Alexeyevna Shaufus. She was born in October, 1891 in Kiev into the family of an attorney. She was a nurse in the Red Cross in Petrograd until 1918. Then she moved to Moscow. From 1919 to 1920 she was in prison in Moscow. In 1921 she moved to Sergiev Posad and worked as a nurse in a tuberculosis dispenser. She was cast into Butyrki prison and sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

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In 1931 the OGPU arrested more than 120 people in Sergiev Posad (Zagorsk) in connection with the True Orthodox Church. The most important case was "The Case of I.I. Inyushin and others, Moscow, 1931". The "Inyushin trial" involved 60 people, of whom nine were shot, and the rest sent to the camps with sentences varying between five and ten years. These included:

Archimandrite Macarius, in the world Michael Stepanovich Morzhov. He was born in 1872 in the village of Pakhomovskaya, Vologda province into a peasant family, and received an elementary education. In 1899 he joined a monastery, was tonsured and was later ordained to the priesthood. In 1900 he was raised to the rank of archimandrite and made abbot of a monastery and cell-attendant of Elder Alexis the Hermit. In the 1920s he was serving in the church on SS. Peter and Paul in Sergiev Posad. On May 5, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox church. On June 6 he was sentenced to death, and on June 10 he was shot.

Archimandrite Rodion (Fyodorovich Fyodorov). He was born in 1864 in the village of Akulovo, Moscow province into a peasant family. In 1886 he was tonsured, then ordained to the priesthood and raised to the rank of archimandrite. He served in the church of All Saints in the cemetery in Sergievo. On April 5, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox Church, and on June 6 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Archimandrite (or Igumen) Israel, in the world Ivan Andreyevich Andreyev. He was born in 1870 in the village of Khvaschenvka, Gzhatsk uyezd, Smolensk province, into a peasant family, and was educated at home. He worked as a cobbler, and was of the age to enter into marriage, but before this important step, drawn by an irresistible force, he decided to go to Moscow to venerate the holy places and to visit a relative of his who was a nun. The Kremlin and its holy things captured his heart, and not returning home, he decided to serve the Heavenly Queen in the Gethsemane skete of the Holy Trinity - St. Sergius Lavra. He entered the community on April 30, 1890, became a novice on October 4, 1895 and a monk - on March 12, 1900. On August 29, 1900 he was ordained to the diaconate, and on April 3, 1906 - to the priesthood. He was raised to the rank of igumen and superior of the skete on May 9, 1918. Under his firm and wise direction the skete flourished, and Fr. Israel was venerated by all. In 1923 he was arrested for three months. On January 19, 1925 he was arrested again and cast into Butyrki prison. He was accused that, "being a member of an agricultural artel in Sergievo (the former monastery), he conducted anti-Soviet agitation among the members of this artel, calling on them to disobey the civil rules of the artel and to change it to a monastic situation, since soon there will be an end to Soviet power". He was also accused of being "an ardent blackhundredist, and an influential among the population and the so-called brotherhood". After a time he was released

on amnesty. After the closure of the monastery in 1929 he served in the church of SS. Peter and Paul in Zagorsk. On April 4 (5), 1931 he was arrested for “anti-Soviet agitation and belonging to a counter-revolutionary organization”, for being “an active participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On May 20 he was sentenced in accordance with articles 58-10 and 11 to ten years in the camps, commuted to ten years’ exile in Kazakhstan for the same period. According to one source, he was shot in Semipalatinsk in 1937. According to another, however, he died in exile in Kazakhstan at the end of the 1940s.

Archimandrite Micah, in the world Michael Petrovich Vladimirsky. He was born in 1862 (1865) in Bronnitsky uyezd, Moscow province, in the family of a deacon. He was educated at home. On October 26, 1889 he entered the Holy Trinity – St. Sergius monastery as a novice. On March 27, 1892 (1899) he was tonsured into monasticism with the name Micah. On November 28, 1893 he was ordained to the diaconate, and on June 27 – to the priesthood. In 1910 he was appointed spiritual father of the monastery’s pilgrims. On June 13, 1913 he was appointed the spiritual father of the Lavra brotherhood. On June 7, 1914 he was appointed overseer of the Lavra hospital and workhouse. This involved the duty of giving the last sacraments to the dying and serving their funerals, which usually took place in the church of St. Barbara. Since the hospital and workhouse gave refuge also to pilgrims and peasants from the surrounding villages, this was by no means an easy obedience. But he was considered to be “capable and fervent, of very good behaviour”. In the words of N. Verkhovtseva, Fr. Micah “was greatly honoured and loved. Outside the Lavra walls Fr. Micah looked completely like a child, frightened and timid, and in view of this, it was only in extreme circumstances that he left his community. He was very nervous, and gave the impression of being frail and tender. But as a spiritual father he was attentive, sensitive and firm. As an overseer he was inspired, and as a monk – experienced, with many duties. As a superior he was exceptional pure and demanding on himself and a devoted son of the saint [Sergius]. In what other way can we bless your radiant memory, dear father, who looked after our whole family with spiritual firmness and exceeding kindness. In his angel-like appearance one could compare him only with Fr. Timolay, a monk who was truly ‘not of this world’. They looked completely out of place amidst the many-peopled vanity of the waves of this world, which continually flowed into the hospitably open doors of the holy Lavra. I love the services in the St. Barbara church. There one breathed and prayed easily in an atmosphere of special purity, both inner and outer...” On May 8, 1918 Fr. Micah was made igumen by Patriarch Tikhon. Later, he was raised to the rank of archimandrite. On October 21, 1919 he was transferred to the Gethsemane skete, and was also given duties in the Pyatnitskaya church in Sergiev. After the closure of all the monasteries in Sergiev Posad, in 1929 he was transferred to the Pokrov women’s monastery at Khotkovo station. He also served in the church SS. Peter and Paul in

Zagorsk. On April 4 (5), 1931 he was arrested in accordance with articles 58-10 and 11 in connection with the Zagorsk branch of the True Orthodox Church, on May 20 (June 6_ he was convicted of “anti-Soviet agitation and belonging to a counter-revolutionary church organization”, and sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Archimandrite Vladimir, in the world Basil Terentyevich Terentyev. He was born in 1872 in the village of Shibanovo, Pskov province into a peasant family, and had an elementary education. On August 15, 1898 he entered the Holy Trinity – St. Sergius Lavra as a novice, and on May 25, 1901 entered the desert of the Paraclete and then the Smolensk Zosima desert. On March 28, 1907 he was tonsured in the Zosima desert with the name Vladimir. On May 31, 1912 he entered the Tsaritsyn monastery of the Holy Spirit, and on July 30 was ordained to the diaconate, and on August 5 – to the priesthood. From August 8 he was in temporary charge of the monastery. On April 6, 1913 he was transferred to the Solovetskaya monastery in Simbirsk province and was the spiritual father of the brotherhood. On April 14, 1917 he returned to the Zosima desert, and then in 1921 – to the Bogolyubovo coenobium attached to the Holy Trinity Lavra in Sergiev Posad. In 1923 he was raised to the rank of archimandrite. After the liquidation of the coenobium in 1927 he remained in an agricultural artel on its territory, living in Sergievo and serving in the church of SS. Peter and Paul. On April 5, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox Church, and on May 20 he was convicted by the OGPU of “anti-Soviet agitation and belonging to a counter-revolutionary church organization”. In accordance with articles 58-10 and 58-11, he was sentenced to five years in the camps. This was commuted to exile to Kazakhstan for the same period. On March 3, 1933 he died, perhaps shot.

Protopriest Miron Ivanovich Rzhepik (Rzhenik). He was born on April 21, 1885 in the village of Kuchkarovets (Kuchkarovka), Lutsk uyezd, Volhynia province in the family of a priest. He came from a Czech Catholic family, and was baptised according to the Catholic rite with the name Miroslav. In 1887 the whole family was united to the Orthodox Church in Lutsk. Miron then went to the Klevanskoye theological school and the Volhynia theological seminary (until 1906), and then the Moscow Theological Academy, from which he graduated in 1910. On September 7, 1910 he was sent as a teacher to the Tauris theological seminary. On October 7, 1912 he was ordained to the priesthood, and was sent as teacher of the Law of God to the Lubny pedagogical seminary in Lubny, Poltava province. On September 2, 1915 he was transferred to the Kashin theological seminary as teacher of Holy Scripture, temporarily fulfilling the duties of inspector. He served in the church of SS. Peter and Paul in Sergievo. On April 5, 1931 he was arrested in Sergievo for being “a participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, for “anti-Soviet agitation and belonging to a counter-revolutionary

organization", and on June 6 (May 20) was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. On March 12, 1934 he was sent to Chistyungskoye OLP, Western Siberia, where, on August 18, 1937 he was arrested again for "conducting counter-revolutionary agitation", "using the religious prejudices of the prisoners in the camp and the free population" and "reading religious literature..." From him was taken an antimins, a Gospel, a prayer book, a service book, a wooden cross and a calendar. He was accused together with "the former servants of the cult Salkov, Baranovich, Vostokov, Zhigalov, Karpenko, Simonov, Basilchishin, Rzhepik, Trusevich, Nikolsky and Kirsanov" of "grouping together in an organization and conducting counter-revolutionary agitation among the prisoners of the camp, covering this work with the carrying out of religious rites... An investigation carried out in connection with the case established that a group of priests headed by the former Bishop [Juvenal] Maslovsky had been organized among the prisoners in Chistyungskoye OLP. The indicated counter-revolutionary group of priests, under the flag of carrying out religious rites, conducted counter-revolutionary work among the prisoners, discrediting Soviet power. It spread provocative rumours about a war and the imminent overthrow of Soviet power. It sabotages work in the camp and called on the camp inmates to do this, while at the same working them over in a counter-revolutionary spirit... [The named persons] are accused that, while serving their term of imprisonment in the Chistyunsky camp point, they created a group headed by former Bishop Maslovsky which conducted counter-revolutionary work among the camp inmates... that is, the crime envisaged in article 58-10 of the Criminal Code of the RSFSR." At his interrogations Fr. Miron behaved firmly and refused to admit himself to be guilty of the things he was accused of, although he did admit that he served God in the camp. On September 7, 1937, in accordance with article 58-10, he and those accused with him were sentenced to death in "The Case of M.I. Rzhepik and others, Western Siberia, 1937", and were shot on September 13.

Protopriest Ioann Ioannovich Inyushin. He was born on November 1, 1891 in Belozersk, Novgorod province, in the family of a doctor's assistant that consisted of eleven children. In his childhood he was healed of a serious disease by St. John of Kronstadt. The father of his wife, Matushka Anastasia Ivanovna (née Bronzova) was a priest. Matushka's brother, Ivan Bronzov, was also a priest who died in exile in the 1930s. On June 11, 1914 Ioann Ioannovich finished his studies at the Olonetsk theological seminary. On July 11, he was ordained to the diaconate, and on July 13 - to the priesthood in Petrozavodsk. There he remained to serve until September, 1916, when he entered the Moscow Theological Academy, graduating on May 25, 1920. While studying at the Academy, he was also serving in Moscow (1916-1919) and the village of Malygino, Sergiev Posad region (1919-1931). In the middle of 1929 he joined the Josephites coming under the omophorion of Archbishop Demetrius of Gdov. He was friendly with Fr. Alexander Kremyshensky and corresponded with Archbishop Demetrius and Protopriest Valentine Sventitsky. Fr. John

was a remarkable pastor with a simple, pure soul. People often came to him from Moscow for confession and advice. This was very noticeable and therefore dangerous. The parishioners used to tell him that he would be arrested and his children (he had five, between the ages of two and fourteen) would become orphans. Fr. John replied: "There are no orphans with God." He was arrested on April 4, 1931 in the village of Kovrovo, Sergiev region for being "the leader of the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 5 was cast into prison, first in Sergiev Posad and then in the Butyrki prison in Moscow. He was accused of "entering the counter-revolutionary organization of 'the True Christians', of creating a branch of this organization in Zagorsk, which he led, and of conducting illegal meetings of members of the branch, where questions of counter-revolutionary activity were discussed". He refused to recognize himself to be guilty. On June 6 he was condemned by the OGPU according to article 58-10 and 11, and was sentenced to be shot. The sentence was carried out on June 10, 1931. He was buried in the Vaganskovskoye cemetery.

Hieroschemamonk Dionysius, in the world Denis Osipovich Petushkov. He was born in 1863 in the village of Somino, Tver uyezd, Tver province. On February 16, 1931 he was arrested in Moscow province, and on June 6 was convicted of "anti-Soviet agitation and belonging to a counter-revolutionary church organization". In accordance with articles 58-10 and 58-11 he was sentenced to death. On June 10, 1931 he was shot, and was buried in the Vagankovskoye cemetery in Moscow.

Hieromonk Nathanael, in the world Nicholas Alexandrovich Alexeyev. He was born in 1864 in the village of Nevezhd, Luga uyezd, St. Petersburg province. On February 16, 1899 he became a novice in the Gethsemane skete of the Holy Trinity - St. Sergius Lavra, having entered the monastery on June 4, 1894. On March 12, 1900 (or 1889) he was tonsured into monasticism. On May 17, 1904 he was ordained to the diaconate, and on April 21, 1913 - to the priesthood. After the closure of the skete he served in the church of SS. Peter and Paul in Sergiev Posad. On April 4, 1931 he was arrested for being "a participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was convicted of "anti-Soviet agitation and belonging to a counter-revolutionary church organization". In accordance with articles 58-10 and 58-11 he was sentenced to death. The sentence was carried out on June 10, 1931. He is buried in the Vagankovskoye cemetery, Moscow.

Hieromonk Flavian, in the world Theodore Dmitrievich Karpov. He was born in 1864 in the village of Kabanovo, Moscow province into a peasant family, and received an elementary education. In 1891 he was tonsure and later ordained to the priesthood. He served in the village of Sharapovo, Zagorsk region. On April 5, 1931 he was arrested in connection with the

Zagorsk branch of the True Orthodox Church and on June 6 was sentenced to five years in the camps, commuted to exile for the same period in Kazakhstan. In the spring of 1936 he was released and went to live in the village of Ivanovskoye, Vladimir province. On October 9, 1937 he was arrested, sentenced to death and shot.

Hieromonk Macarius, in the world Michael Stepanovich Morzhov. He was born on May 16, 1872 in the village of Pachomovskaya, Verkhovskaya volost, Velsk uyezd, Vologda province. From 1898 he worked in a factory in Moscow, and in 1899 he joined the Zosima desert, being the cell-attendant of Elder Alexis from 1900 to September, 1928. From 1923 he lived in Sergiev Posad working as a labourer and sometimes serving in the church of SS. Peter and Paul. He was arrested on May 5, 1931 in connection with the affair of the True Orthodox Church, and on June 6 was sentenced to be shot. The sentence was carried out on June 10, 1931 in Moscow. He was buried in Vagankovskoye cemetery.

Hieromonk Maximilian (Marchenko). He was tonsured and ordained to the priesthood. In the middle of the 1920s he was living in Sergiev Posad. In 1930 he was arrested and sentenced to three years' exile and sent to the north. In 1933 he was released and passed over to an illegal situation. On August 19, 1934 he was arrested in Moscow in connection with the Zagorsk branch of the True Orthodox Church, and on December 11 he was sentenced to five years' exile. On December 15 he was sent to Arkhangelsk. Nothing more is known about him.

Hieromonk Basil (Moiseyevich Gavrilichev). He was born in 1874 in the village of Grimyatyevo, Peremyshl' uyezd, Kaluga province into a peasant family. He was tonsured in the Holy Trinity – St. Sergius monastery, but lived in the village of Malygino, working as a church nightwatchman. At the end of the 1920s he was a watchman attached to the Ascension church in Sergiev Posad. On April 5, 1931 he was arrested for being “a participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 6 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Serapion, in the world Sergius Filippovich Kondakov. He was born in 1885 (1882) in the village of Lavrovo, Moscow province into a peasant family, and received an elementary education. On July 25, 1908 he entered the Gethsemane skete of the Holy Trinity – St. Sergius Lavra, and was tonsured into monasticism on November 15, 1915. After 1917 he was ordained to the priesthood. In the middle of the 1920s he was working as a watchman in the church of SS. Peter and Paul in Sergiev Posad. He was arrested on April 5, 1931 in connection with the Zagorsk branch of the True Orthodox Church, and on May 20 was sentenced for “anti-Soviet agitation and belonging to a counter-revolutionary church organization” to ten years in the camps in

accordance with articles 58-10 and 58-11. Then he was sent to a camp. Nothing more is known about him.

Hieromonk Joannicius, in the world Ivan Kuzmich Kashtanov. He was born in 1874 (1873) in Tver province into a peasant family. On June 25, 1897 he entered the monastery of St. Joseph of Volokolamsk in Moscow province as a novice, and was transferred to the Smolensk Zosima Desert in Vladimir province on December 18, 1900. On March 10, 1907 he was tonsured, and was ordained to the diaconate on September 8, 1912. He received the disciples of Elder Alexis (Soloviev). After 1917 he was ordained to the priesthood. At the end of the 1920s he was serving in the village of Paraknite, Zagorsk region. On April 5, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox Church, and on May 20 he was convicted of “anti-Soviet agitation and belonging to a counter-revolutionary church organization”. In accordance with articles 58-10 and 58-11, he was sentenced to ten years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Hierodeacon Innocent. He was tonsured and ordained to the diaconate, and served in the church of SS. Peter and Paul in Sergiev Posad. In 1930 he was arrested in connection with the Zagorsk branch of the True Orthodox Church and sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hierodeacon Abel, in the world Alexis Filippovich Negodin. He was born in 1879 in the village of Kutli, Marshansk uyezd, Tambov province into a peasant family, and was called up into the army. On May 25, 1906 he entered the Holy Trinity – St. Sergius Lavra, becoming a novice on January 17, 1915 and a monk on April 13. From 1918 he was working as an electrician in Sergievo. He was later ordained to the diaconate. On March 11 (April 5), 1931 he was arrested for being “a participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on May 20 (June 6) was sentenced, in accordance with articles 58-10 and 58-11, to five years in the camps. He was sent to a camp. Nothing more is known about him.

Hierodeacon Euprosyn (Basil Andrianovich Danilov). He was born in 1898 in the village of Yazykovka, Nevosilsky uyezd, Tula province into a peasant family. He was tonsured, ordained to the diaconate and went to serve in the Smolensk Zosima Desert, Alexandrovsk uyezd, Vladimir province. After the closure of the community in 1923, he served in a parish in Sergiev Posad. On April 5, 1931 he was arrested for being “an active participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on May 20 (June 6) was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. Nothing more is known about him.

Deacon Peter Lavrentyevich Yudin. He was born in 1877 in the village of Siblovo, Kimry uyezd, Tver province, into a peasant family. In the 1920s he served in a church in Sergiev Posad. On April 4, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox Church, and on June 6 he was sentenced to death. On June 10 he was shot.

Deacon Nicholas Stepanovich Aristov. He was born in 1872 in the village of Strakhovo, Klim volost, Kashira uyezd, Tula province into a noble family. In the 1920s he worked as a photographer. In 1930 he was ordained to the diaconate, and served in the church of SS. Peter and Paul in Sergiev Posad. On April 4, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox Church, and on June 6 he was convicted of “anti-Soviet agitation and belonging to a counter-revolutionary church organization”. In accordance with articles 58-10 and 58-11 he was sentenced to death. The sentence was carried out on June 10, 1931. He is buried in the Vagankovskoye cemetery, Moscow.

Abbess Innocentia (Maria Petrovna Nikolayeva). On May 20, 1931 she was condemned for “anti-Soviet agitation and belonging to a counter-revolutionary church organization”, and was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps, which was commuted to ten years’ exile in Kazakhstan for the same period. Nothing more is known about her.

Monk Demetrius (Sergeyevich Shesterin). He was born in 1887 (1884) in Orekhovo-Zuyevo, Moscow province into a worker’s family. From his young years he had been in the Lavra in Sergievo and was tonsured. In the 1920s he was without fixed abode and without work. On April 4, 1931 he was arrested in connection with the Zagorsk branch of the True Orthodox Church, anti-Soviet agitation and belonging to a counter-revolutionary church organization”, and on June 6 was sentenced to be shot in accordance with articles 58-10 and 58-11. The sentence was carried out on June 10. He is buried in the Vagankovskoye cemetery, Moscow.

Monk Sabbas (Semyon Afanasyevich Belousov). He was born in 1870 in the village of Krugloye, Kozlov uyezd, Tambov province into a peasant family. He joined the Gethsemane skete of the Holy Trinity – St. Sergius Lavra on May 28, 1895, becoming a novice on May 23, 1899 and a monk on March 8, 1903 (or 1897). After the closure of the skete he continued to live in Sergiev Posad, working as a craftsman. On April 5, 1931 he was arrested for being “a member of the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and condemned by the OGPU for “anti-Soviet agitation and belonging to a counter-revolutionary church organization”. In accordance with articles 58-10 and 58-11, he was

sentenced to five years in the camps, which was commuted to exile in Kazakhstan for the same period. Nothing more is known about him.

Nun Vera (Adamovna Sazonova). She was born in about 1875 in Tula province into a peasant family, and received an elementary education. She was tonsured in the Holy Trinity – St. Sergius Lavra, and in the 1920s was in an illegal situation. In 1930 she was arrested in connection with the Zagorsk branch of the True Orthodox Church, and was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Ignatius Artemyevich Markov. He was born on December 20, 1876 in Marino khutor, Makhrisky uyezd, Ivanovo-Voznesensk province into a peasant family. He worked in the fields. At the beginning of 1930 he was dekulakized, disenfranchised and sentenced to one year's forced labour, after which he fled. He was without fixed occupation or domicile. On October 19 (May 5), 1931 he was arrested for being "a participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 he was sentenced to death, in accordance with articles 58-10 and 8-11, for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". On June 10 he was shot and buried in Vagankovskoye cemetery.

Basil Moiseyevich Gavrilichev. He was a watchman in the Ascension church in Sergiev Posad. He was arrested on April 5, 1931, and on May 20 was convicted of "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. Nothing more is known about him.

Matthew Gavrilovich Sharypin. He was arrested on May 5, 1931, and on May 20 was convicted of "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. Nothing more is known about him.

Nicholas Nikolayevich Maslov, who was arrested on March 15, 1931 and convicted on May 20 for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced to ten years in the camps in accordance with articles 58-10 and 58-11. He was shot on June 10, 1931.

Vladimir Alexandrovich Primak, who was arrested on March 30, 1931 and convicted on May 20 for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. This sentence was

commuted to exile in Kazakhstan for the same period. Nothing more is known about him.

Andrew Sergeevich Sazonov. He was arrested in Moscow province on April 5, 1931, and on May 20 was sentenced to ten years in the camps in accordance with articles 58-10 and 58-11 for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". Nothing more is known about him.

Demetrius Maximovich Sologubov was arrested in Moscow province on March 15, 1931, and on May 20 was condemned for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced to deprivation of his right to live in twelve places in the country with confinement to one domicile for three years, in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Basil Panteleimonovich Chelombitko was arrested in Moscow province on March 15, 1931, and on May 20 was condemned for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced to deprivation of his right to live in twelve places in the country with confinement to one domicile for three years, in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Peter Ivanovich Chepurko. He was arrested on March 11, 1931, and on May 20 was condemned for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Nicholas Andreyevich Denisov. He was arrested on April 5, and on May 20 was condemned for "anti-Soviet agitation and belonging to a counter-revolutionary church organization". He was sentenced to ten years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Athanasia Dmitrievna Chernykh. She was born in 1877 in the village of Yanushevskaya, Vologda province into a peasant family, and received an elementary education. She lived in Sergievo. On April 1, 1931 she was arrested for being "a participant in the Zagorsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 6 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

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The following were convicted in the group case, "The Case of Khotkovo Monastery P-75805 (1931)":

Hieromonk Cyril, in the world Cosmas Avksentyevich Zinkin. He was born in 1875 in the village of Baldasevo, Ardatov uyezd, Simbirsk province into a Mordvinian peasant family. He became a monk in 1897 in the Bogolyubovo community in Dmitrov uyezd. In 1920 he began to serve as priest in the monastic artel in Khotkovo, Sergievo uyezd. From 1926 to 1931 he served as a watchman in the Resurrection church in Sergievo. On May 25, 1931 he was arrested, and on June 28 was convicted "conducting systematic anti-Soviet agitation among the peasants, and particularly against collectivization". He was sentenced to five years in the camps, commuted to the same period in exile in Kazakhstan

Nun Anna (Nikolayevna Drozdova). She was born in 1879 in the village of Khotkovo, Sergiev uyezd, Moscow province into the family of a tradesman. She entered the Khotkovo Pokrov monastery in 1907, and remained there until its closure in 1920. Then she joined a working monastic artel for the making of toys. On May 25, 1931 she was arrested in Khotkovo, and on June 28 was convicted that, "being antisovietically inclined, she conducted systematic anti-Soviet agitation among the peasants, especially against collectivization". She pleaded not guilty, and was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Eudocia (Andreyevna Shishlina). She was born in 1892 in the village of Obenosye, Bezhetsky uyezd, Tver province into a peasant family. She went to a village school. In 1914 she joined the Pokrov monastery in the village of Khotkovo, Sergiev uyezd, Moscow province, staying there until 1920. On May 25, 1931 she was arrested in Sergiev Posad, and on June 28 was convicted that, "being antisovietically inclined, she conducted systematic anti-Soviet agitation among the peasants, especially against collectivization". She pleaded not guilty, and was sentenced to three years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Anastasia (Mikhailovna Schukina). She was born in 1870 in the village of Novoye, Alexandrovsky uyezd, Vladimir province into a peasant family. In 1895 she joined the monastery in Khotkovo, staying there until 1920. On May 25, 1931 she was arrested in Sergiev Posad, and on June 28 was convicted that, "being antisovietically inclined, she conducted systematic anti-Soviet agitation among the peasants, especially against collectivization". She pleaded not guilty, and was sentenced to three years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Matrona Ivanovna Kirkuleva (Kirpuleva). She was born in 1890 in the village of Nemchevskaya, Ust-Sysolsk uyezd, Vologda province into a

peasant family. She went to a village school. In 1907 she joined the Fyodorovsky women's monastery in Pereyaslavl, Vladimir province. From 1923 to 1925 she worked in the village of Petrovskoye, and from 1925 to 1926 she stuffed quilts in Sergiev Posad. In 1927 she joined the monastery artel in Khotkovo. On May 25, 1931 she was arrested, and on June 28 was convicted of "conducting systematic anti-Soviet agitation among the peasants, and especially against collectivization". She was sentenced to five years in the camps, which was commuted to the same term in exile in Kazakhstan. Nothing more is known about her.

Nun Alexandra (Efimovna Guryanova). She was born in 1899 in the village of Novaya, Kalyazin uyezd, Tver province into a worker's family. In 1904 she was given by her mother to the Fyodorovsky monastery in Pereyaslavl, Vladimir province, and struggled there until its closure. From 1923 to 1925 she worked in the fields. In 1926 she went to work as a cleaner with the doctor of the railway hospital in Sergiev Posad. On May 25, 1931 she was arrested, and on June 28 was convicted of being "anti-Soviet inclined" and "conducting systematic anti-Soviet agitation among the peasants, in particular against collectivization". She was sentenced to three years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Alexandra (Petrovna Gribban). She was born in 1872 in the town of Shlok, Rzhev uyezd, Lithuania into a lower middle-class family. She went to a village school, and joined the Khotkovo monastery in 1900. On May 25, 1931 she was arrested, and on June 28 was convicted of being "anti-Soviet inclined" and "conducting systematic anti-Soviet agitation among the peasants, in particular against collectivization". She was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Andreyevna Khazova). She was born in 1871 in the village of Nushpalo (Nushpola), Alexandrovsk uyezd, Vladimir province into a peasant family. Her sister, **Nun Tatyana**, was born in 1874 in Nushpalo. From 1910 to 1920 they struggled in Khotkovo monastery. On May 25, 1931 they were arrested in Khotkovo, and on June 28 were convicted that, "being antisovietically inclined, they conducted systematic anti-Soviet agitation among the peasants, especially against collectivization". They pleaded not guilty, and were sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about them.

Nun Anna (Nikolayevna Chubukova). She was born in 1891 in the village of Ryazantsevo, Pereyaslavl uyezd, Vladimir province into a peasant family. She went to a village school. In 1913 she entered the Khotkovo monastery. After its closure in 1920 she lived with **Nuns Aquilina Yershova, Vera Peganova** and **Anna Spiricheva** in Sergiev Posad. On May 25, 1931 they were arrested, and on June 28 were convicted that "being antisovietically inclined,

they conducted systematic anti-Soviet agitation among the peasants, especially against collectivization". They pleaded not guilty, and were sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about them.

Nun Agatha (Lavrentyevna Kornilova). She was born in 1891 in the village of Ryazantsy, Pereyaslavl uyezd, Vladimir province into a peasant family. She went to a village school, and on May 25, 1913 became a nun in the Khotkovo monastery. After its closure she lived with **Nun Irina** (Lidovskaya) in one house. On May 25, 1931 she was arrested, and on June 28 was convicted that "being antisovietically inclined, she conducted systematic anti-Soviet agitation among the peasants, especially against collectivization". She pleaded not guilty, and was sentenced to three years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Vera (Stepanovna Peganova). She was born in 1889 in the village of Semyonovskoye, Kalyazinsky uyezd, Tver province into a peasant family. She went to the village school. In 1906 she entered the Pokrov women's monastery in the village of Khotkovo, Sergiev uyezd. On its closure in 1920 she moved to Sergiev Posad, and lived together with Nuns Akulina Yershova, Anna Spiricheva and Anna Chubukova. On May 25, 1931 she was arrested, and on June 28, having refused to recognize her guilt, she was convicted that, "being anti-Soviet, she conducted a systematic anti-Soviet campaign among the peasants, in particular against collectivization". She was sentenced to five years in the camps, which was commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Nun Darya (Kuzminichna Sharabanova). She was born in 1883 in the village of Krylovka, Vrazhskaya volost, Chembarsky uyezd, Penza province into a peasant family. She entered the monastery in 1897. On May 25, 1931 she was arrested, and on June 28, having refused to recognize her guilt, she was convicted that, "being anti-Soviet, she conducted a systematic anti-Soviet campaign among the peasants, in particular against collectivization". She was sentenced to five years in the camps, which was commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Nun Vera (Yershova). She was born in 1889 in the village of Semyonovskoye, Kalyazinsky uyezd, Tver province into a peasant family. She went to a village school, and entered the Khotkovo monastery in 1906. On its closure in 1920 she moved to Sergiev Posad, and lived together with Nuns Aquilina Yershova, Anna Spiricheva and Anna Chubukova. On May 25, 1931 she was arrested, and on June 28, having refused to recognize her guilt, she was convicted that, "being anti-Soviet, she conducted a systematic anti-Soviet campaign among the peasants, in particular against collectivization". She was sentenced to five years in the camps, which was commuted to the same period of exile in Kazakhstan. Nothing more is known about her.

Archimandrite Cronid, in the world Constantine Petrovich Lyubimov, was born on May 13, 1859 in the village of Levkievo, Volokolamsk uyezd, Moscow province to the pious sacristan Peter Fyodorovich and his wife Agatha Vasilyevna. His mother prayed that one of her children would become a monastic, and his father took particular care over the education of the children. Constantine went to the Volokolamsk theological school, but did not finish the course, having decided to become a monk. He entered the Holy Trinity Lavra in 1877, and on February 2, 1883 became a novice, being appointed as the cell-attendant of the superior, Archimandrite Leonid (Kavelin). On March 28, 1888 he was tonsured in the Gethsemane skete, on September 25, 1889 was ordained to the diaconate, and on May 23, 1892 - to the priesthood. He was then appointed overseer of lithography and photography, and from 1896 - overseer of the school of iconography attached to the Lavra, which he greatly improved. He was a member of the examining board for candidates to the priesthood, and from 1902 - assistant treasurer of the Lavra and a member of the spiritual council. In 1904 he was appointed inspector of the diocesan school of iconography and a member of its council. On January 17, 1905 he was made steward of the Lavra's podvorye in St. Petersburg, and in the course of a year completely transformed it. On May 11, 1905 he was raised to the rank of igumen, and on May 9, 1908 - to the rank of archimandrite, while remaining in the St. Petersburg podvorye. On January 9, 1915 he was appointed superior of the Lavra. He was a fine spiritual father and preacher. Grand-Duchess Elizabeth asked him to be her spiritual father. He was a member of the Local Council of the Russian Orthodox Church in 1917-18, and from 1918 - a member of the patriarchal administration. In the autumn of 1918 there began the confiscation of the Lavra's property. Fr. Cronid was removed from the post of superior by the Bolsheviks. The monks were expelled from the Lavra on November 3, 1919, and Fr. Cronid followed on January 26. On May 7, 1920 there took place the final sealing of the Lavra. In 1920 Fr. Cronid was living in the house of a church warden in the village of Bratovschina, Moscow province, but in 1922 returned to the Gethsemane skete. In 1926 he moved to the skete of the Paraclete in Sergiev Posad, and from 1929 lived in the town itself. He helped many people returning from exile, and continued to look after his spiritual children, who in turn looked after his material needs. According to his case records, by 1937 he had returned from exile himself. On November 21, 1937, already blind and weak, Fr. Cronid was arrested in Sergiev Posad and cast into the Taganka prison in Moscow. He was accused of leading illegal monasteries and "a counter-revolutionary monarchist group" that included **Protopriest Demetrius Fyodorovich Bayanov**, **Elder Hippolytus Yakovlev** (the spiritual father of the Lavra) and **Igumen Nicodemus**. He was sentenced to be shot in accordance with articles 58-10 and 58-11. When interrogated about his attitude to Soviet power, Fr. Cronid replied: "By conviction I am a monarchist to the present

time, and the monks have been educated in the same spirit by me. They must be followers of the True Orthodox Church." However, he thrice refused to name them. Fifteen people passed through "the Case of Archimandrite Cronid and others, Zagorsk, 1937". Besides Fr. Cronid, there were nine former inmates of the Holy Trinity Lavra, Protopriest Demetrius, **two priests, a nun** and a **church warden**. Eleven were shot, and four received sentences of ten years in the corrective-labour camps. In 1938 two more cases were fabricated as a continuation of this case among the clergy and monastics of Sergiev Posad – **sixteen** people were charged. Fr. Cronid himself was shot at Butovo on December 10, 1937.

(Sources: M.V. Shkarovsky, *Iosifyanstvo*, St. Petersburg, 1999; I.I. Osipova, *"Skvoz' Ogn' Muchenij i Vody Slyoz"*, Moscow, 1998; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans; http://www.pstbi.ru/bin/code.exe/no_dbpath/docum/oem/ans/newmr/?HYZ9EJxGHoxI...; *Istoki Zla*, Moscow, 2002, pp. 61-62; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>)

43. HIEROMARTYRS AND MARTYRS OF YAROSLAVL AND ROSTOV REGIONS

Priest V.L. Vinogradov served in the Lyubim uyezd, Yaroslavl province. In 1917 he was arrested and imprisoned in Yaroslavl. In November or December he was shot "in connection with overcrowding in the prison".

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Novice Barbara was struggling in the Theophany monastery in Uglich, Yaroslavl province. On June 4, 1918 she was shot.

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Hieromonk Nicander (Prusak) was serving in the Tolga monastery in Yaroslavl when, on June 30, 1918, he was shot. News of the shooting came to the Commission for Persecutions attached to the Local Council of the Russian Orthodox Church from members of the Yaroslavl diocesan committee.

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Deacon Michael Devyudyuk was serving in the Trinity church attached to the Nikolayevsky refuge in Yaroslavl. At the beginning of July, 1918 he was shot.

*

Priest Gennadius Zdorovtsev was born in 1868, and was serving in the Vladimir church in Yaroslavl. On July 5, 1918 he was shot.

*

Priest Nicholas Bryantsev was born in 1867 and served in the Pyatnitsko-Tugovskaya church in Yaroslavl. On July 8, 1918 he was shot.

*

Deacon Michael was serving in the Trinity church attached to the Nikolayevsky refuge in Yaroslavl. In July, 1918 he was arrested in Yaroslavl and sentenced to be shot. The sentence was carried out in Yaroslavl.

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Priest Peter Pavlovich Zephirov was born on December 30, 1879 in the village of Vaulovo, Romano-Borisovsky uyezd, Yaroslavl province. In 1902 he

finished his studies at Yaroslavl theological seminary, and became a teacher in the Polteyevskaya church-parish school in Yaroslavl uyezd, transferring to the Nikolo-Edemskaya school in 1903. On March 13, 1905 he was ordained to the priesthood, and was appointed to the village of Nikolo-na-Edom in Romano-Borisovsky uyezd. At the same time he was headmaster and teacher of the Law of God in the local church-parish school, and teacher of the Law of God in the Vaulovo zemstvo school. In 1909 he became a member of the deanery council. He was married to Lydia Sergeevna, and had six children. In July, 1918 he was arrested and cast into the prison in Romano-Borisoglebsk, where he was shot.

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Novice Paul, of the Tolga monastery in Yaroslavl, had the obedience of looking after the holy icon at the station in Yaroslavl. While he was carrying out this obedience, in July-August, 1918, he was shot.

Monk (or Hieromonk) Joseph (Baranov) was born in 1861, and was in charge of the podvorye of the Tolga monastery. On August 20, 1918 he was taken out of the podvorye, and on the next day was found killed in the river Cherekha.

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Priest Vyacheslav Ivanovich Zakedsky was born in 1879 in the family of a priest. In 1900 he finished his studies at Yaroslavl theological seminary, and on August 24 was appointed teacher in the church-parish school in the village of Tolgopol, Yaroslavl uyezd. Soon he married Nadezhda Mitrofanovna Solonstova, the daughter of a deacon. On January 21, 1901 he was ordained to the diaconate and served in the cathedral in Rybinsk, while also teaching the Law of God in a church-parish school. By 1918 he was serving as a priest in the prison church in Rybinsk. On August 23, 1918 he was killed in his own house, during the repression of the Yaroslavl rebellion.

*

Priest Alexander Petrovich Yelokhovskiy was born in 1858 in the village of Rezanino, Yaroslavl uyezd. He was arrested on August 25, 1918, probably in connection with the Yaroslavl rebellion, and cast into Yaroslavl prison and shot on September 3. He was probably buried in the Leontyevskoye cemetery.

*

Deacon Apollinarius Vitalsky was serving in the village of Diyevo-Gorodische, Yaroslavl uyezd until 1918, when he was arrested. On August 30, 1918 he was sentenced to death, and was shot on the same day in Kostroma.

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Priest Alexis Velikoselsky was born in 1865 and served in the village of Diyevo-Gorodische, Yaroslavl uyezd. On August 30, 1918 he was arrested, sentenced to death and shot.

*

Fr. Nicholas Ivanovich Lyubomudrov was born on April 11, 1862, on Wednesday of Bright Week, in the village of Yurkino, Poshekhonye uyezd, Yaroslavl province, in the family of a reader. Fr. Nicholas was the eldest of the six children of Ivan Mikhailovich and Olga Ivanovna Lyubomudrov. Ivan Mikailovich's surname was originally Suslonov, but when he entered the theological school the head of the school changed his name to Lyubomudrov ("lover of wisdom"), considering this to be more fitting for a future clergyman.

In 1877 Nicholas finished his studies at the Peshekhonye theological school and entered the Yaroslavl theological seminary. In 1884 he finished his studies at the seminary in the first rank, which gave him the right to enter a Theological Academy. However, he did not have the material resources to do this: as the eldest son, he had to look after his poor widowed mother, and his younger brothers and sisters.

From 1884 to 1887 Nicholas served as reader in the church of the Nativity of the Mother of God on Dukhovskaya street in Yaroslavl.

On February 2, 1887, the feast of the Meeting, he married the daughter of the priest of the village of Pechelki, Sophia Petrovna Dyakonova, a teacher in a school of peasant children in the village of Abakumtsev (founded by N.A. Nekrasov). Her brother, Alexander Petrovich Dyakonov, became a professor at the Petersburg Theological Academy.

Soon Nicholas Ivanovich was ordained to the priesthood, and at the beginning of March, 1887 he arrived in the village of Latskoye, Mologsky uyezd, Yaroslavl province, where he had been appointed to serve and where he lived for almost 32 years.

Latskoye was a populous trading settlement on a main highway. It had a stone church dedicated to the Ascension of the Lord and a wooden cemetery church dedicated to the Kazan icon of the Mother of God.

Fr. Nicholas was a genuine spiritual pastor for his parishioners. His whole life in Latskoye was filled with serving his flock, with active love for his neighbour, with care for their spiritual and material needs. He developed an unusually active theological education programme, which was not confined

to preaching in church and teaching the Law of God in the three-class zemsky school. Fr. Nicholas created the first library for peasants in Latskoye (it was opened in 1895), in which through his efforts books of a spiritual-moral content were collected, Russian classics, books for children, newspapers and journals.

In order to strengthen the morals of the people, intensify the struggle against alcoholism, increase culture and literacy, and instil an interest in rational methods of agriculture, Fr. Nicholas organised public readings of literature, illustrating them with slides shown through a projector. These readings were conducted on Sundays in autumn and winter from 1900 to 1915; up to 600 people attended them. Among the readers were Fr. Nicholas himself, his wife, children, and teachers at the local school.

By his sermons and public readings Fr. Nicholas waged an unceasing battle against drunkenness. He himself had been a complete abstainer since his youth, and decisively condemned the use of alcohol and smoking.

On the 10 desyatins of church land that was allotted his family, Fr. Nicholas introduced a model agricultural economy. He had an apple orchard and an apiary. He often advised peasants on questions of land fertility, and obtained for them high-class seeds, even ordering several agricultural machines from America which the peasants used.

Fr. Nicholas did not approve of the practice of peasants' payments for church services going directly to the priest, and was in favour of state salaries for priests. He considered that receiving money for needs from poor peasants was humiliating and immoral.

This was one of the reasons why Fr. Nicholas gave his children a secular education. All eight of them received higher education.

Fr. Nicholas very much loved music, and taught himself to play the violin. He founded a harmonious choir in Latskoye in which all his children sang.

In 1912 Fr. Nicholas was appointed dean of the first district of the Mologsky uyezd of Yaroslavl province.

Fr. Nicholas' son Vladimir said about his father that he was "energetic and full of the joy of life... He was principled and demanding both to himself and to others, of a crystal-like honesty, a lover of men, responsive. He was greatly respected by all who knew him. As a church-server he was respected by believers, and not only of his own parish... Unacquisitiveness, a complete absence of hypocrisy, a sincere desire to help people in every way he could, not to speak of his public activities, created his wide popularity. He was embarrassed by this popularity, even feared it, since he wanted to be

unnoticed, an ordinary person the meaning of whose life was to live for people... Like everyone, he was not without faults, but he knew about them and tried to free himself from them. One of these faults was irascibility, which his wife, Sophia Petrovna, helped him to overcome by her exceptional tact and calm."

Fr. Nicholas' path in life was helped and blessed by two saints: John of Kronstadt and Patriarch Tikhon. Fr. Nicholas greatly venerated Fr. John, by whose prayers he may have been cured of a dangerous illness. In 1898 Fr. Nicholas fell ill with typhus. His wife, Sophia Petrovna, in spite of the fact that she was pregnant, set off for St. Petersburg and asked Fr. John to help. After praying, Fr. John said:

"Your husband will get better, and the child will be born healthy."

Fr. Nicholas indeed recovered, and the son who was born, Nicholas, was the only one of his children who lived to our days.

Fr. Nicholas was also known by Archbishop Tikhon of Yaroslavl, the future patriarch and martyr. In August, 1912 Vladyka Tikhon went round the parishes of his diocese and stayed a whole day with Fr. Nicholas.

After the revolution, Fr. Nicholas did not show his attitude to the new authorities, taking, as far as it was possible, a neutral attitude. However, the local volost executive committee decided to search the village for hidden bread, and the first house they searched - in a very crude, offensive way - was Fr. Nicholas'. They threatened to confiscate his land and property, and even openly hinted that they would kill him. Fr. Nicholas was extremely upset by the disorders around him, and his wife constantly had to calm him down.

In the spring of 1918 all the children returned to their parents for the Paschal holidays. The services for Holy Week and Pascha were conducted with special feeling and solemnity.

At the insistence of his children, Fr. Nicholas applied to Archimandrite, James, the deputy of the diocesan bishop, to be transferred to another, more peaceful village. However, Archimandrite James turned down his request, saying that he must leave the flock entrusted to him and adding:

"If they kill you, you will receive a crown of martyrdom from the Lord."

In July, 1918 rebellions by the SRs took place in Yaroslavl, Rybinsk and other cities. They were not supported by the peasants and were soon suppressed. In September the Bolsheviks proclaimed their "Red Terror" in response to the SRs' terrorist acts. In October there were a number of peasant rebellions in Yaroslavl province, one of which affected the village of Latskoye.

On October 16, 1918 some unknown armed people gathered all the inhabitants of the village on the square and called them to fight against the Bolsheviks. Then, using persuasions and threats, they formed a levy from the villagers and led them to the nearest railway station.

The mothers and sisters of those who were leaving rushed up to Fr. Nicholas and tearfully asked him to serve a moleben for their salvation. Fr. Nicholas' daughter tried to dissuade him from this, but he considered it his Christian duty, and served a moleben for their health.

The band of rebels walked slowly. After they had gone ten versts, it began to rain, they began to disperse, and by the evening of the same day all the villagers had returned home safe and sound.

Soon the activists declared that Fr. Nicholas' moleben had been a counter-revolutionary act, saying that he had served it "to give victory over the Soviet authorities".

The next day it became known that a punitive detachment of Latvian riflemen were coming to deal with the organisers and participants in the rebellion. There were even rumours that several priests in the neighbouring villages had been shot.

At that time Fr. Nicholas was staying at home with his 22-year-old daughter Olga and his 13-year-old son Vladimir. His wife was with her sick mother, but was due to return soon. The children and peasants advised Fr. Nicholas to hide:

"Batyushka, go into any hut, and you will be safe."

But Fr. Nicholas replied:

"I have not committed any crimes and I fear nothing."

Not considering himself to be guilty of anything before the authorities, and not finding it possible to leave his flock, which would have given rise to suspicion, Fr. Nicholas decided to give himself over completely to the will of God.

Sensing his approaching death, Fr. Nicholas wrote a parting letter to his wife and children, expressing his love and gratitude to his wife for the years they had lived together and for her help in all things, and addressing each of his children with a word about their virtues and faults and some advice about their future life. He called them all to firm faith and love for each other, and blessed them all.

On the morning of October 18 (according to other sources, 19), Fr. Nicholas received a telegram from his wife and immediately went to the station to meet her. But the trains from Yaroslavl were irregular, and he had to wait the whole day there without seeing her. So late in the evening he returned home.

Fr. Nicholas' daughter Olga witnesses that that night he prayed during the night on his knees with a candle in his hands.

October 20 was Demetrius' Saturday, and Fr. Nicholas served the Liturgy and a pannikhida in the Ascension church. That morning the local council decided to shoot Fr. Nicholas. The military commissar and two soldiers were sent with rifles to the church.

At that time Sophia Petrovna arrived at the station of Shestikhino. It was night, but Sophia Petrovna decided not to wait for transport. Following a feeling of foreboding, she immediately set out to walk the sixteen versts to the village. On arriving at the church she saw the armed men. There were not many people in the church. Fr. Nicholas had just finished the pannikhida. He turned, saw his wife and said to her:

"Sonya, you've arrived..."

Sophia Petrovna said:

"They've come for you..."

After removing his vestments, Fr. Nicholas said goodbye to his wife, his children and the reader, and blessed everyone. The commissar and soldiers led him out of the village, while his wife and children walked behind. It was a frosty day, the sun was shining brightly. The streets were empty - evidently the villagers were too frightened to intercede on behalf of their beloved batyushka. On passing the Kazan church, Fr. Nicholas took off his hat and crossed himself. The soldiers ordered those accompanying him to stay where they were and led Fr. Nicholas to a cabbage garden that was on the edge of the village, not far from the Lyubomudrovs' house.

Some women who were collecting cabbage leaves saw them leading out Fr. Nicholas, hid themselves and became witnesses of his execution. Two soldiers led Fr. Nicholas to a mound near the slope leading down to the river Latka and began to charge their guns. They demanded that he turn round, but Fr. Nicholas faced them, crossed himself and before blessing them said:

"Lord, receive my spirit! Forgive them: they know not what they are doing!"

Two shots rang out and Fr. Nicholas fell. The soldiers went up to him, shot him again, took his silver cross and, after quarrelling about who should take it, went to the priest's house, where the other members of the detachment were looting.

On hearing the shots, Fr. Nicholas' wife and children and several peasants rushed up to the scene of execution. The earth under Fr. Nicholas was soaked in blood, and the back part of his head had been crushed. The wife and children sank to their knees while the women wailed. One of the members of the volost executive committee said:

"A dog's death for a dog!"

This took place at 1.30 on October 20 / November 2, 1918. Fr. Nicholas' burial service was carried out by three priests on April 19 / May 2, 1919. He was buried in the cemetery of the Kazan church near the altar.

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In 1918, **three people were shot** without trial and 56 arrested in Poshekhonye, near Rybinsk. The arrested people were threatened with a revolutionary court.

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Priest Ivan Dmitrievich Vilensky was born in 1857 in the village of Borisoglebskoye, Poshekhonsky uyezd, Yaroslavl province. On June 13, 1879 he finished his studies at Yaroslavl theological seminary, and was then a teacher in a zemstvo school until his ordination to the priesthood in 1882. Then he was sent to serve in the village of Trofimovskoye, Poshekhonskoye uyezd. At the same time he taught the Law of God in the Annunciation zemstvo school. He had seven children, one of whom became a priest in the same uyezd. At the beginning of November, 1918 there was a mobilization of horses during which two volost officials were beaten up by the peasants. In reply a detachment of the Cheka came and began a search, seizing property and arresting about forty people. On November 10, without any trial or investigation, the chekists tortured and shot three people in a bog not far from the village of Semyonovskoye. One of them was Fr. John. He was accused of hiding counter-revolutionaries who had concealed themselves after the White rebellion in Yaroslavl, and of keeping valuable things belong to **E. Derunova**, a former factory-owner who was shot with him. When the chekists had left the village, the bodies of those shot were brought from the bog to the cemetery and were met with a cross procession.

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Priest Nicholas Popov was serving in Rostov diocese. On March 26, 1919 he was shot.

*

Deacon Alexander Nikolayevich Vitalsky was born in 1844 (or 1855 or 1868) in the village of Zakovyakino, Lyubim uyezd, Yaroslavl province. He served in his native village until September 29, 1919, when he was arrested and accused as follows: "At the request of rebellious deserters, whose aim was the overthrow of Soviet power, he served molebens for the giving of victory to the enemies of the proletariat, and in a letter he mockingly described the burial of a certain Kuzka Scherbakov, who fell in battle with the enemies". He was sentenced to death. While awaiting execution, Fr. Alexander wrote to his relatives: "I ask you and beseech you with tears: do not be despondent about me, but pray to God for the salvation of my soul... Dear Masha, keep your health for our children, which you will do, since such is my fate. Dear children, in that world I will rejoice and be happy if you live peacefully and do not sorrow or cry... I do not know where they will bury me, they will probably tell you." He was shot on October 8.

Fr. Alexander's son, **Michael**, was born in 1893 in the village of Putyatino, Yaroslavl uyezd, working in the church. While the authorities were searching the house of his father, they found a letter from his son, which said: "The consciousness among the soldiers of the rightness of the Bolshevik adventure, which is founded on thuggery and lies, has fallen." It turned out that during a meeting to "democratically" elect a leader, he declared: "It is completely stupid and inappropriate to make the battery commander a cook, and the cook - the battery commander." He was arrested on October 8 and shot on October 15, 1919.

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Deacon Nicholas Konstantinovich Zabolotsky was born in 1873 in Yaroslavl, and served in the village of Mormuzhino, Poshekhonsky region. In 1919 he was arrested, and on October 18 was sentenced to imprisonment until the end of the Civil War. Nothing more is known about him.

*

Archimandrite Methodius, in the world Nicholas Vasilyevich Lvovsky, was born in 1863 in the village of Marazovichi, Krestovsky uyezd, Novgorod province. He was the deputy of the Tolga monastery in Yaroslavl and the superior of the SS. Boris and Gleb monastery in Yaroslavl province, as well as being in charge of the Avraamievo-Bogoyavlensky monastery in Rostov. In 1919 he was arrested in Rostov, and on November 24 was condemned to death and shot.

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In 1918, after the suppression of the Yaroslavl uprising, a wave of arrests took place throughout the whole province. All the clergy were accused of aiding the rebels and were repressed. One of the victims was **Priest Vladimir Flegontovich Vinogradov**. He was born on October 24, 1874 in Yaroslavl province into the family of a reader. In 1900 he finished his studies at Yaroslavl theological seminary, and went to serve in the village of Staroandrejevskoye, Romanovo-Borisoglebsky uyezd. In 1903 he was ordained to the priesthood and was sent to the village of Kiovo, Lyubim uyezd. He was arrested in 1918, and on December 22, 1919 he was sentenced to death. He was shot in 1919.

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Protopriest Michael Pavlovich Belorossov was born on May 11, 1869 in Romanovo-Borisoglebsk, Yaroslavl province in the family of a deacon. He went to Yaroslavl theological seminary, and in 1890 became a reader in the church of St. Nicholas in Melenki, Yaroslavl. He married Anna Vasilyevna, the daughter of a clergyman of Yaroslavl, from whom he had five children. In January, 1891 he was ordained to the priesthood and went to serve in the village of Kardinskoye, Romanovo-Borisoglebsk uyezd. At the same time he was director and teacher of the Law of God in the school of literacy in the Kardinskoye school. In 1896 he was transferred to the church of the Exaltation of the Cross in Romanovo-Borisoglebsk, where for twenty years he combined pastoral and pedagogical work. He was a meek, unmercenary pastor and a strict fulfiller of the church typicon. His parishioners loved him for his kindness, piety and the unity which reigned in his family. In 1920, after the closure of the church, the Belorossov family moved to relatives in Yaroslavl for the sake of being able to feed the small children. Matushka Anna Vasilyevna went with the children first, and arrived safely in Yaroslavl. Fr. Michael followed later. At that time, and especially on the roads, complete lawlessness reigned. In spite of the pleas of friends, Fr. Michael refused to put on secular attire. As he was passing through one of the villages between Romanovo-Borisoglebsk and Yaroslavl he was arrested, condemned on a trumped-up charge of counter-revolutionary plotting and shot.

*

Priest Alexander Petrovich Lebedev was born in 1870 in the city of Pereslavl-Zalessky, Vladimir province, and served in the village of Pustoye, Pereslavsky region. On October 21, 1921 he was condemned to six months' imprisonment. Nothing more is known about him.

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In 1921 **Protopriest Michael Belyaev**, superior of the Tsarsky cathedral, and his brother, **Priest Macarius Belyaev**, were shot in Rostov.

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Priest Michael Dmitrievich Zelenetsky was born in 1868 in the village of Krasnoye-on-Sheksna, Mologsky uyezd, Yaroslavl province into the family of a clergyman. He went to a theological seminary, and for twenty years served in the village of Timokhovo, Myshkinsky uyezd. In 1920 he was arrested in the church, and on April 21 was sentenced to three years in the camps with confiscation of his property for “conducting counter-revolution and anti-Soviet agitation”. On April 24 he was imprisoned in the former Spassky monastery in Yaroslavl. Then, on October 17, he was sent to a camp in Arkhangelsk. In 1922 he was sentenced to death and shot.

*

Deacon Basil Grigoryevich Bakhirev was born in the village of Blagoveschenie, Romanovo-Borisoglebsk uyezd, Yaroslavl province. In 1927 he was arrested and exiled. Nothing more is known about him.

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Eugene Stepanovich Kobylinsky was a colonel in the Tsar’s army. He got to know the Tsaritsa and her daughters while lying wounded in the Lianozovsky field hospital. On March 8/21, 1917 he was placed in charge of the garrison in Detskoye Selo that guarded the Royal Family and appointed head of the convoy that escorted them to Tobolsk in Siberia. Eugene Stepanovich did everything he could to lighten the difficult conditions in which his royal prisoners lived. On May 11, 1918 he was removed from his post, after which he and his wife secretly followed the Royal Family to Ekaterinburg. In 1919 he joined the White Army, retreating with them to Krasnoyarsk. Then he served in the Red Army as a clerk. In June, 1920 he was retired and went to Rybinsk, where he was arrested in 1927 as the former head of the tsar’s guard and was shot.

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Paul Nikolayevich Gundarev was born in 1871 in the village of Shiryaevo, Rostov uyezd, Yaroslavl province. He was the treasurer of a church in Rostov. In 1927 he was arrested, and on September 23 was sentenced to three years’ exile in Kazakhstan. Nothing more is known about him.

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Hieromonk Alexander (Petrovich Shestakov) was born in 1872, and served in the monastery of SS. Boris and Gleb in Yaroslavl province. In 1928 he was arrested, and on September 7 sentenced to three years' imprisonment in accordance with article 58-10. Nothing more is known about him.

*

Priest Nicholas Petrovich (Pavlovich) Zlatoustov was born in 1875 in Uglich, Yaroslavl province, and served in the village of Nikolskoye-Svechino, Rybinsk region. In 1928 he was arrested, and on October 7 he was sentenced to three years' exile in Siberia. Nothing more is known about him.

*

Priest Alexis Alexandrovich Golosov was born in 1883 in the village of Godenovo, Rostov uyezd, and served in his native village. On January 1, 1930 he was sentenced to seven years' imprisonment. Nothing more is known about him.

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Ivan Afanasyevich Zarubayev was born in 1857 in the village of Uchenzha, Borovsky region, Yaroslavl district. Until the revolution he was a factory manager. On February 3, 1930 he was arrested in his native village, and cast into the special isolator in Yaroslavl, accused of "systematic anti-Soviet agitation", "attempts to cause massive disturbances" and "the creation of an anti-Soviet grouping". In accordance with articles 58-10 and 58-11, he was sentenced to three years in the camps with confiscation of his property and the expulsion of his family. His was part of "The Case of the Clergy and Laity of Borovsky Region, Yaroslavl District, 1930". Nothing more is known about him.

*

Priest Sergius Pavlovich Zlatoustov was born in 1867 in the village of Vysokoye, Rostov uyezd, Yaroslavl province, where he also served. In 1930 he was arrested, and on February 20 he was sentenced to five years' imprisonment. Nothing more is known about him.

*

Priest Nicholas Pavlovich Zolotarev was born in 1879 in Uglich, and served in the village of Ivankovo-on Liga, Borisoglebsk region, Yaroslavl province. He was arrested in 1930, and on February 20 he was sentenced to five years' imprisonment. Nothing more is known about him.

*

Protopriest Nicholas Sergeyeovich Korshunov was born in 1870 in Kirzhach, Vladimir province, and serving Pereslavl-Zalessky, Yaroslavl province. He was a dean. In 1930 he was arrested, and on March 2 was sentenced to five years' imprisonment. Nothing more is known about him.

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Hieromonk Demetrius (Stepanovich Klyukin) was born in 1867 in the village of Semivrazhek, Penza province, and served in the Holy Trinity – St. Sergius Lavra. Later he went to serve in the village of Podlesnoye, Rostov region. In 1930 he was arrested, and on March 23 was sentenced to three years' exile in the north. Nothing more is known about him.

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Nun Euthalia (Flegontovna Belyaeva) was born in 1890 in the village of Zadneye, Nekouzsky region, Yaroslavl province, and lived in the village of Verkhne-Nikulskoye, Nekouzsky region. On April 25, 1930 she was arrested, and on July 3 was condemned to three years' exile in Kazakhstan in accordance with article 58-10. Nothing more is known about her.

*

Nun Irina, in the world Nataila Dmitrievna Krylova. She was born in 1893, and received a higher education. She worked as a teacher in school in Uglich, teaching her pupils the Law of God. In February, 1931 she was arrested for being "a participant in an anti-Soviet group in Uglich", and on June 6 was sentenced to ten years in the camps. Nothing more is known about her.

*

Nun Rachel (Pavlovna Dobrovolskaya). She was born in 1872 in the family 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. 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. Nothing more is known about her.

*

Priest Paul Vladimirovich Kalachevsky was born in 1887 in the village of Troitsa, Rostov uyezd, Yaroslavl province, and served in the village of

Shelshedom, Tutayevo region. On September 19, 1930 he was arrested, and on October 19 he was sentenced to three years' imprisonment in accordance with article 58-10. Nothing more is known about him.

Reader Alexander Vladimirovich Kalachevsky was born in 1884 in the village of Troitsa, Rostov uyezd, Yaroslavl province, and served in the village of Shelshedom, Tutayevo region. In 1930 he was arrested, and on October 19 he was sentenced to three years' imprisonment in accordance with article 58-10. Nothing more is known about him.

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Monk Michael (Zakharovich Golosov). He was born in 1891 in the village of Karpovo, Myshkin uyezd, into a peasant family. He became a monk in the Timakhovsky monastery. In 1931 he was arrested and sentenced to three years' exile in the north. He ran away from exile and lived in an illegal situation in Ivanovo province. In April, 1934, with the beginning of massive arrests of clergy and monastics, he went into hiding. On June 1, 1934 an All-Union search warrant was issued for him. Nothing more is known about him.

*

Priest Basil Ivanovich Ivanov was born in 1880 in the village of Sankovo, Yaroslavl province. On November 5, 1930 he was arrested, and on December 10 he was condemned in accordance with article 58-10.

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Monk Jerome, in the world Joseph Savelyevich Potapov, was born in 1871 in the village of Trophimkovo, Yaroslavl uyezd, and struggled in the Tolga monastery. On January 25, 1931 he was sentenced to three years' exile in the north. Nothing more is known about him.

*

Priest Alexis Konstantinovich Znamensky was born in 1874 in the village of Nikolskoye, Uglich uyezd, Yaroslavl province, and served in the village of Ryzhikovo, Danilov region, Yaroslavl province. On December 6, 1930 he was arrested, and on January 31, 1931 he was sentenced in accordance with article 58-10 to three years' exile to the north. Nothing more is known about him.

*

Nun Elizabeth (Vasilyevna Izyumova) was born in 1870 in the village of Privalnoye, Cherepovets uyezd, Novgorod province, and struggled in the Kazan monastery in Yaroslavl. In 1931 she was arrested, and on February 8

was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Vera (Fyodorovna Kapustkina). She was born in 1875 in the village of Pavlovskoye, Rostov uyezd. In 1931 she was arrested in Rostov, and on April 30 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Anna (Vasilyevna Volkova). She was born in 1893 in the village of Vikulovo, Kasimov uyezd, Ryazan province, and went to a village school. She was tonsured in the Kasimov monastery. In 1920, after its closure, she went with relatives to Siberia. In 1923 she returned to her native village, but from 1928 she was working in Yaroslavl at home and then (from 1931) as a cleaner in a hospital. On April 5, 1932 she was arrested, and on June 22 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

The clergyman Andrew Ivanovich Ivanov was born in 1858 in the village of Zmanovo, Romanov-Borisoglebsk uyezd, Yaroslavl province. He was arrested on October 30, 1931, and on November 28 he was condemned in accordance with article 58-10. Nothing more is known about him.

*

Priest Ivan Mikhailovich Dobrotin was born in 1867 into the family of a priest. He went to a church-parish school, then to a gymnasium in Yaroslavl. From childhood he used to serve in church, helping his father. After finishing his studies at Yaroslavl theological seminary, he married Elizabeth Sokolova, from whom he had four daughters. He was a priest in Cherepovets uyezd, Novgorod province, then the village of Ivankovo, Borisoglebsk uyezd, Yaroslavl province, then the village of Krest at Nikolsky pogost, Yaroslavl province. In the autumn of 1928 the authorities came to the village and demanded that Fr. John close the church, but he refused and they went away. The next day they came armed and with several carts. They broke the locks and began to take away everything that was valuable. A large crowd gathered from the surrounding villages. There was weeping and groaning, which reached a pitch when they began to tear down the bell-tower. Fr. John and his family were expelled from their izba on the edge of the village, and their house was burgled. After this Fr. John carried out needs in the houses of parishioners. In December he was arrested. Matushka Elizabeth managed to pack a small bundle of clothes and food for him, but this was all taken away

from him on the road to prison. In 1929 he was sentenced to a term in the camp in the village of Derevyansk, Ust-Kulom region, Komi ASSR. On November 25, 1931 he died in camp.

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In Yaroslavl diocese, several tens of parishes with their clergy resisted the new ecclesiastical politics of Metropolitan Sergius and belonged to the True Orthodox Church. These included:

Archimandrite Semyon (Vasilyevich Filippov). He was born in 1865 in Kiev. From 1925 he was serving as a hieromonk in the Petrovsky monastery in Rostov. In August, 1930 he was raised to the rank of archimandrite by Metropolitan Joseph (Petrovykh) after visiting him in exile. On November 15, 1930 he was arrested in the Petrovsky monastery and cast into Yaroslavl Domzak. On April 30, 1931 he was convicted of "being a member of an anti-Soviet church-monarchist group" and of "receiving instructions from Metropolitan Joseph during a special trip to him in exile". In accordance with articles 58-10 and 58-11 he was exiled to Kazakhstan. His was part of the group case, "The Case of the Antisoviet Church-Monarchist Group in Rostov, 1930-1931". Nothing more is known about him.

Archimandrite Sergius, in the world Paul Georgievich Ozerov, was born in 1867 in the village of Obluchye, Novgorod province into a peasant family, and went to forestry school. He was tonsured and later ordained to the priesthood, then raised to the rank of archimandrite. Until 1924 he was superior of the Ussuruisk monastery, then he served in a church in Rostov, Yaroslavl province. On September 8, 1929 he was arrested in connection with the Yaroslavl branch of the True Orthodox Church. In 1932 he was released and exiled for three years to Yuryev-Polsky. Then he founded an illegal monastic brotherhood and carried out secret tonsures. On March 8, 1937 he was arrested, on September 9 he was sentenced to death, and on the same day he was shot.

Protopriest Alexander Nikolayevich Novodensky. He was born in 1870 in the city of Belozersk, Cherepovets uyezd, Vologda province. He graduated from St. Petersburg Theological Academy, and until 1914 served in the churches of Saratov, Kazan and Kronstadt. From 1914 to 1915 he was a regimental priest. In 1917 he started serving as a priest in Petrograd, but in 1919 was transferred to the Pokrov church in Tutayevo, Yaroslavl province, and in 1923 - to the Pokrov cathedral in Tutayevo with promotion to the rank of protopriest. When, in 1927, Metropolitan Sergius (Stragorodsky) issued his ukaz on the cessation of prayer for priests in exile, Fr. Alexander wrote: "I cannot understand, and it elicits a feeling of bitterness in me, that you should exclude from the services the prayer that has recently been included 'For our suffering brothers in prisons, confinement and exile and who are in bitter

labours'. They probably need our prayer, union in prayer with the whole Orthodox Church is dear to them. Not to speak of the spiritual greatness of prayer, the very thought that you are not forgotten, that they feel for you, gives great strength and support... Our duty is to protect the flock from the harmful influence of such orders, for although there may not be anything contrary to Christian teaching in them, since they produce temptation, they must not be accepted. Bishops who defile themselves by betraying Orthodoxy cannot stand at the head of the Church." On September 7, 1929 (August 8, according to another source), he was arrested in connection with the True Orthodox Church and cast into the Arrest House of Ivanovo province. On January 3, 1930 he was convicted of "anti-Soviet agitation", and was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. His was part of the group case, "The Case of the Clergy of Ivanovo Industrial Province, 1930". Nothing more is known about him.

Protopriest Nicholas Alexeyevich Dorovatovsky. He was born in 1868 (1867) in Vetluga, Kostroma province into a clerical family. He went to Kostroma theological seminary and Moscow Theological Academy, graduating in 1894. Then he became teacher of the Law of God in the Mitava real school in Mitava, Courland province. In 1895 he was ordained to the priesthood and became diocesan supervisor of church-parish schools in Ryazan diocese. In 1899 he was raised to the rank of protopriest, and became overseer in Ryazan theological school. In 1904 he became inspector of the Yaroslavl theological seminary, becoming rector in 1906. In 1917 he became priest of the church of St. Paraskeva in Yaroslavl, and in 1918 was moved to the village of Kurba, Yaroslavl province. In 1926 he was moved to the church of St. Blaise community in Yaroslavl. On September 7, 1929 he was arrested in connection with the True Orthodox Church and cast into Ivanovo Ardorm. On January 3, 1930 he was convicted of "anti-Soviet agitation", and was sentenced to five years' in the camps (or three years' exile in the north) in accordance with articles 58-10 and 58-11. His was part of the group case, "The Case of the Clergy of Ivanovo Industrial Province, 1930". According to investigatory records, Fr. Nicholas was one of "the representatives of the Church who took a particularly irreconcilable attitude towards Metropolitan Sergius after the publication of his letter in which he calls for the introduction into the churches of prayer for the ruling authorities. These people had illegal meetings at which they studied the epistles of exiled bishops and plotted the path of the struggle against Sergianism." Nothing more is known about him.

Protopriest Michael Alexeyevich Golikov. He was born in 1876 in Uglich into the family of an official. He finished his studies at the Uglich theological school in 1891 and at the Yaroslavl theological seminary in 1896. From 1896 to 1898 he was a teacher in a village school near Yaroslavl. Then he served in the Resurrection cathedral in Tutayevo. He was arrested on September 7, 1929 for being "a participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January

3 (1), 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Protopriest Apollonius Pavlovich Orlov. He was born in 1883 in the village of Rozhdesveno, Rostov uyezd, Yaroslavl province, into the family of a reader. He finished his studies at the Yaroslavl theological seminary, and served in the St. George church in Rybinsk from 1909 to 1920. In September, 1929 he was raised to rank of protopriest. He was arrested on September 7 (or 28), 1929 for being “an active participant in the Yaroslavl 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 a camp. Nothing more is known about him.

Protopriest Alexander Konstantinovich Kudryavtsev. He was born in 1875 in the village of Kravtino, Mologsky uyezd, Yaroslavl province. He served in the village of Novo-Vvedenskoye, Tutayevo region. In 1923 he became protopriest and dean of the district. He was arrested on February 2, 1930 for being “an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 2 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Protopriest Sergius Nikolayevich Lileyev. He was born on August 20, 1863 in the village of Anuphrievskoye, Borisoglebsky uyezd, Yaroslavl province, into the family of a priest. In 1893 he graduated from the Moscow Theological Academy. Until 1917 he taught in the Yaroslavl women’s theological school, in the trade school and in the Antinovskaya private gymnasium. In 1914 he organized from his own money a children’s refuge for war widows. From 1917 to 1929 he was rector of the church of St. John the Theologian in Yaroslavl. On September 1, 1918 he was arrested for participation in “a Moscow White-Guard plot” and was imprisoned in Butyrki prison. He was released in January, 1919, and awarded with a mitre. He was again arrested in 1922, but was soon released. He kept up links with Metropolitan Joseph (Petrovykh). On September 8, 1929 he was arrested for being “an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 3, 1930 was sentenced to three years’ exile in the north. He was in exile in Archangelsk, and then in Ust-Tsilma in the Komi autonomous region. He was released in the autumn of 1933, and lived in Petrograd, and then in the village of Anuphrievskoye. In 1937 he was living in the village of Gnilyevo, Borisoglebsk region. He served secretly in a house church. He was arrested on October 25 (26), 1937, and on November 2 was sentenced to death. The sentence was carried out on November 4 in Yaroslavl.

Igumen Cornelius (Alexeyevich Alexeyev). He was born in 1873 in the village of Barbashi, Pskov province. He received an elementary education and

was tonsured into the mantia with the name Cornelius. Until 1919 he was in the Spaso-Eleazar monastery in Pskov diocese as a simple monk. From 1919 to 1924 he was its igumen. From 1924 to September, 1930 he was the cell-attendant of Bishop Barlaam (Ryashentsev). He lived in Yaroslavl. On January 31, 1930 he was arrested in connection with the affair of the Yaroslavl branch of the True Orthodox Church, and on March 2, 1930 was sentenced in accordance with articles 58-10 and 11 to three years exile in the north. Nothing more is known about him.

Hieromonk Haggai (Alexis Borisovich Glazunov). He was born in 1878 in the village of Krasnoye Ramenye, Beletsky uyezd, Tver province. Until 1914 he was a monk of Valaam monastery, and from 1914 to 1923 - of the Krivozersky and Yuriev monasteries. From 1923 he served in the Kazan church in Tutayevo. He was arrested on September 7, 1929 in connection with the True Orthodox Church, and on January 3, 1930 was sentenced to three years in the camps.

Hieromonk Ignatius, in the world Ivan Vasilyevich Grokhotov. He was born in 1882 in the village of Zubovo, Galich uyezd, Kostroma province and went to a village school. In 1910 he joined the St. James monastery in Rostov, and was ordained to the priesthood. From 1914 to 1917 he served in the army. On November 15, 1930 he was arrested in Rostov and cast into Yaroslavl Domzak. On April 30, 1931 he was convicted of "being a member of an anti-Soviet church-monarchist group" and of "creating links with the ideologue of the group of Metropolitan Joseph through personal journeys [to him] in exile". In accordance with articles 58-10 and 58-11, he was sentenced to three years' imprisonment in "The Case of the Anti-Soviet Church-Monarchist Group in Rostov, 1930-31". Nothing more is known about him.

Hieromonk Seraphim, in the world Paul Zakharovich Gusev. He was born in 1872 in the village of Zhelezny Borok, Buisk uyezd, Kostroma province, in a peasant family. He received an elementary education. In 1905 he became a novice in the Zhelezno-Borovsky monastery, and became a monk with the name Seraphim. He was ordained to the priesthood. From September 11, 1923 he was superior of the Zhelezno-Borovsky monastery. In 1929 he was arrested and sentenced to six months' hard labour. On April 14, 1930 he was released, returned to Kostroam and from November 28 began to serve in the cemetery church in Lyubim. On November 16, 1931 he was arrested for being "a participant in the church counter-revolutionary monarchist grouping, the True Orthodox Church", and on July 7 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Hieromonk Constantine, in the world Ivan Fyodorovich Vsekhsvyatsky. He was born in 1862 in the village of Shipilovo, Myshkin uyezd, Yaroslavl province. He was tonsured and ordained to the priesthood and served in the church in Shipilovo. After its closure he conducted secret services. On

September 4, 1930 he was arrested for being “a participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 18 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Priest Nicholas Alexandrovich Appelesov. He was born in 1873 in the village of Godyanovo, Rostov uyezd, Yaroslavl province (Ugodsko-Zavodsky uyezd, Kaluga province), into the family of a priest. He finished his studies at the Yaroslavl theological seminary, and from 1896 to 1906 worked as a teacher. In 1906 he was ordained to the priesthood. He served in the following churches of Yaroslavl: Pokrov (1908-1918), St. Vladimir (1918 to November, 1928), St. John the Theologian (November, 1928 to September, 1929). He was arrested in 1922 for resistance to the requisitioning of church valuables by the Bolsheviks, and was sentenced to three years in the camps. He was released in 1925 (1923). He was arrested again on September 8, 1929 for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 3, 1930 was sentenced to three years exile in the north. Nothing more is known about him.

Priest Alexander Pavlovich Vinogradov. He was born in 1874, and lived in the 1930s in Yaroslavl. In March, 1934 he was arrested for being “a participant in a church-monarchist counter-revolutionary organization, the True Orthodox Church, on the territory of the Ivanovo Industrial Province”. On June 1 he was sentenced to three years in the camps, and was sent to Sibltag. He was arrested again in May, 1938 for “participation in a church-monarchist organization”, and on September 26 was sentenced to five years exile in Kazakhstan. Nothing more is known about him.

Priest Peter Nikitovich (or Nikolayevich) Tokarev. He was born in 1882 in Odoyevo (or Adayevo), Tula province, and went to a theological seminary and Theological Academy. In the 1920s he served as a priest in a church in Uglich. On January 31, 1930 he was arrested for being “a participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 2 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Paul Dimitrievich Shaposhnikov. He was born in 1884 in Yaroslavl. In the 1920s he served as a priest in the churches of Yaroslavl, and by 1930 was working as a craftsman. On January 31, 1930 he was arrested in connection with the affair of the True Orthodox Church and on March 2 was sentenced to five years in the camps. Nothing more is known about him.

Priest Sergius Apollonovich Dyakonov. He was born in 1877 in Yaroslavl into the family of a priest. He finished his studies at a theological school. Until 1919 he served in the churches of Yaroslavl, and as a clerk in the Cadet barracks. From 1919 to 1922 he was clerk on the railway, and from 1923 – a

deacon in the Tugova church in Yaroslavl. He was arrested on January 31, 1930 in connection with the Yaroslavl branch of the True Orthodox Church, and on March 2 was sentenced to five (three) years in the camps and sent to a camp. Nothing more is known about him.

Priest Sergius Ioannovich Kazansky. He was born in 1877 in the village of Ugodichi, Rostov uyezd, Yaroslavl province. He finished his studies at the Yaroslavl theological seminary, and served in churches in the village of Podlesnoye (until 1917) and Ugodichi (from 1917 to 1930). He was arrested on January 31, 1930 for being “an active participant in the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 2 was sentenced to five years in the camps. He was sent to the Temnikov camps. On December 2, 1932 he was sentenced to three years exile in the north. On December 2, 1937, after his release, he was exiled for three years to the north. Nothing more is known about him.

Priest Ioann Alexandrovich Miloslavov. He was born in 1878 in Rostov. He finished his studies at the Yaroslavl theological seminary. He served as a priest in the churches of Rostov until 1928, and was a clerk attached to the Bishop of Rostov from 1928 to January, 1930. He was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to five years in the camps. Nothing more is known about him.

Priest Nicholas Petrovich Mirov. He was born in 1870, and finished his studies at the Yaroslavl theological seminary. He served as a priest in the churches of the Yaroslavl province: in the village of Georgievskoye, Rostov uyezd until 1917, in Yaroslavl from 1917 to 1921, in the village of Nikolo-Edem, Tutayevo region from 1921 to 1930. He was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to three years exile in the north. Nothing more is known about him.

Priest Michael Alexandrovich Nevsky. He was born in 1875 in the village of Prusovo, Yaroslavl uyezd and province. He graduated from the Petersburg Theological Academy, and served in the churches of Tsarskoye Selo, Petersburg province until 1914. Then he served in Yaroslavl from 1921 to 1930. He was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to five years in the camps. Nothing more is known about him.

Priest Nicholas Ivanovich Nikolayevsky was born in 1885 in the village of Filisovo, Ivanovo province, and served in the village of Shishkino, Kostroma province. At the beginning of 1931 he was arrested for being “an active participant in the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On June 20 he was

sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Alexander Nikolayevich Novodensky. He was born in 1870 in Belozersk, Vologda province, and finished his studies at a theological seminary and a theological academy. In 1914 he became a regimental priest, and from 1915 served in Saratov, Kazan and Kronstadt. From 1917 he was serving in the churches of Petrograd, and from 1919 - in the church of Tutayevo. In September, 1929 he was arrested for being "an active participant in the Yaroslavl 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 was sent to a camp. Nothing more is known about him.

Priest Sergius Ivanovich Izmailov. He was born in 1891 in Kovrov, Yaroslavl province into the family of a priest. He served in the village of Pinogora. On September 8, 1929 he was arrested for being "an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Ivan Alexandrovich Miloslavov was born in 1878 in Rostov, Yaroslavl province. Until 1928 he served in a church in Rostov, and was secretary to the Bishop of Rostov. On January 31, 1930 he was arrested for being "an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on March 2 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Petrovich Mirov was born in 1870, and went to a theological seminary. From 1917 he was serving as a priest in a church in Yaroslavl, and from 1921 - in the village of Nikolo-Edom, Tutayevo region. On January 31, 1930 he was arrested for being "an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on March 2 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Demetrius Alexandrovich Smirnov. He was born in 1870 in the village of Norskoye, Yaroslavl uyezd and province. He finished his studies at the Yaroslavl theological seminary. From 1891 to 1902 he was a teacher. From 1902 to 1915 he served as a priest in the church in Norskoye, and then in the churches of Yaroslavl. In 1922 he was arrested and condemned for resisting the requisitioning of church valuables. On January 31, 1930 he was again arrested in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to five years in the camps. He was imprisoned in the

north. In 1935 he was released and lived in the village of Khpylevo, Rybinsk region, Yaroslavl province. On May 10, 1938 he was arrested for "participation in a church-monarchist organisation", and on September 26 was sentenced to five years exile in Kazakhstan. On February 26, 1940 a court in Eastern Kazakhstan sentenced him to ten years in the camps. Nothing more is known about him.

Priest Theodore Dimitrievich Sekiotov (Sekotov). He was born in 1886 in Tutayevo into the family of a priest. He served as a priest in a church in Tutayevo. On January 31, 1930 he was arrested in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to three years exile in the north. Nothing more is known about him.

Priest Nicholas Alexeyevich Dorovatsky. He was born in 1867 in Veluga, Nizhegorod province. In 1894 he finished his studies at a theological seminary and was ordained to the priesthood. He taught in the Yaroslavl theological seminary. From 1917 he was serving in a church in Yaroslavl. On September 8, 1929 he was arrested for being "an active participant in the Yaroslavl branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Protodeacon Ioann Timofeyevich Salnikov. He was born in 1874 in the village of Sibirino, Yaroslavl uyezd and province. From 1905 to 1917 he was in the party of the social revolutionaries. In 1922 he lived as a retired deacon in Yaroslavl. On October 14, 1922 he was arrested for organising a meeting by the church, but was released on the promise of not doing such a thing again. In the 1920s he served in a church in Rostov, and then as a craftsman in Yaroslavl in 1929. He was arrested on September 7, 1929 in connection with the affair of the True Orthodox Church, and on January 3, 1930 was sentenced to three years exile in the north. Nothing more is known about him.

Deacon Ioann Ilyich Suvorov. He was born in 1905 in Rybinsk uyezd, Yaroslavl province into the family of a peasant. Until April, 1929 he served in the church of St. George in Rybinsk. On September 7, 1929 he was arrested in connection with the Yaroslavl branch of the True Orthodox Church, and on January 31 (or 3), 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Ivan Timofeyevich Salnikov was born in 1874 in the village of Tsibirino, Yaroslavl province, and served in a church in Yaroslavl. He rejected the declaration of Metropolitan Sergius, and on September 8, 1929 was arrested in connection with the Yaroslavl branch of the True Orthodox Church. On January 3, 1930 he was sentenced to three years' exile and sent to the north. At the beginning of 1933 he was released from exile and settled in

the village of Nalyuchi, Demyansk region, Novgorod province. On December 8, 1937 he was arrested, sentenced to death and shot.

Nun Lydia (in the world Lydia? Alexeyevna Volkova). She was born in 1876 in Yaroslavl, where she lived as a house-keeper. She was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to three years exile in the north. Nothing more is known about her.

Nun Matrona (Nesterovna Belova). She lived in Uglich, and in February, 1931 was arrested for being "a participant in an anti-Soviet church group in Uglich". On April 15 she was indicted, and on June 6 - sentenced to three years' exile in the north. Nothing more is known about her. Nothing more is known about her.

Nun Alexandra (in the world Alexandra? Ivanovna Khitrova). She was born in 1875 in Yaroslavl. At the end of the 1920s she owned an optical workshop in Yaroslavl. She was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to three years exile in the north. Nothing more is known about her.

Nun Anna (Anna? Dmitrievna Kropina). She was born in 1875 in Yaroslavl. At the end of the 1920s she was working as a house-keeper in Yaroslavl. She was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to five years in the camps. Nothing more is known about her.

Nun Helena (in the world Elena? Vladimirovna Medvedeva). She was born in 1875 in the village of Popovskoye, Poshekhonsky uyezd, Yaroslavl province. She was arrested on January 31, 1930 in connection with the affair of the True Orthodox Church, and on March 2 was sentenced to five years in the camps. Nothing more is known about her.

Nun Helena (Vasilyevna Nikolina) was arrested on September 7, 1929 in connection with the Yaroslavl branch of the True Orthodox Church. On November 8 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Eudocia (Nikolayevna Burdina). She was born in 1876 in the village of Sknyatinovo, Rostov uyezd, Yaroslavl province. She was the prosphora-baker of Metropolitan Agathangelus of Yaroslavl. In 1931 she was arrested in Yaroslavl, and on October 17, 1931 was sentenced to three years' exile. Nothing more is known about her.

Nun Eugenia, in the world Anna Pavlovna Andreyeva. She was born in 1898 in the village of Fefelovo, Liubim uyezd, where she also lived. She

studied for six months in a village school. Until 1924 she worked on her father's farm, then she became a secret nun and began to live in a cell. On January 16, 1932 she was arrested for being "a participant in the church counter-revolutionary monarchist organization, the True Orthodox Church", and on July 7 was sentenced to three years in the camps and sent to Medvezhya Gora on the White Sea canal. On July 22 she was released early from camp. Nothing more is known about her.

Nun Vera (Fyodorovna Kapuskina). She was born in 1875 or 1876 in the village of Pavlovskoye, Rostov uyezd, Yaroslavl province. In 1900 she entered the Petrovsky monastery in Rostov. On November 15, 1930 she was arrested in Rostov and cast into Yaroslavl Domzak. On April 20, 1931 she was convicted of "being a member of an anti-Soviet church-monarchist group" and of "taking part in the activity of the group, being linked with Fyodorova and Grokhotov in gathering resources for the aims of the group and exile". In accordance with articles 58-10 and 58-11 she was sentenced to three years' exile in Kazakhstan in "The Case of the Antisoviet Church-Monarchist Group in Rostov, 1930-31". Nothing more is known about her.

Demetrius Nikolayevich Danilov. He was born in 1876 or 1877 in Rostov. Until 1926 he was a trader. Then his house was nationalized. He had a wife and two children. On November 15, 1930 he was arrested and cast into Yaroslavl Domzak. On April 30, 1931 he was convicted of being "a member of an anti-Soviet church-monarchist group", and in accordance with article 58-10 and 58-11 was sentenced to three years' exile in the north. This was part of "The Case of the Anti-Soviet Church-Monarchist Group in Rostov, 1930-1931". Nothing more is known about him.

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Nun Solomonina (Borisovna Popova) was born in 1884 in the village of Chernaya Reka, Sapozhkovsky uyezd, Ryazan province, and went to a village school. She was tonsured in the Kasimov monastery, and chanted in the monastery choir. From 1920, after the closure of the monastery, she had no constant domicile, and often went to Yaroslavl and Rostov the Great. In May, 1931 she was exiled to Akmolinsk, and was transferred from there to Aktyubinsk. She left Aktyubinsk illegally on a passport sent her by Anna Volkova. On April 5, 1932 she was arrested, and on June 22 she was sentenced to three years in the camps. Nothing more is known about her.

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The clergyman Basil Fyodorovich Mukhin was born in 1875 in Yaroslavl. In the middle of the 1920s he was in exile in Zyryansk region. After his release he lived in the village of Alferovo, Tutayevo region. On October 29, 1930 he

was arrested, and on December 17 was sentenced to three (?) years in the camps and sent to a camp. Nothing more is known about him.

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Nun Anna (Alexandrovna Solovieva) was a member of a secret monastery in the village of Zakharino, Pervomaisk region, Yaroslavl province. On January 1, 1932 she was arrested and condemned in accordance with article 58-10 to five years in prison. Nothing more is known about her.

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Priest Paul Nikolayevich Zolotarev was born in 1885 or 1884 in the village of Yuryevskoye, Myshkin uyezd, Yaroslavl province, and served in the villages of Yana, Breitovsky region, and Onosovo, Myshkin region. On December 29, 1930 he was arrested in Yana, and on January 31, 1931 was sentenced to three years' exile in the north in accordance with article 58-10. On October 14, 1937 he was sentenced to ten years' imprisonment. Nothing more is known about him.

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Catherine Andreyevna Arskaya. She was born in 1875 in St. Petersburg into a noble family. She finished her studies at the Smolny Institute for noblewomen, and married a lieutenant-colonel in the tsarist army. In the 1930s she was arrested and sentenced to three years in the camps. After being released she lived in Borovichi, working in an artel. On October 20, 1937 she was arrested and accused that, "being an enemy of Soviet power and the Communist Party, she was recruited into a counter-revolutionary organization of churchmen, took an active part in the work of the organization, went to illegal meetings and completely shared the counter-revolutionary programme on the necessity of struggling with Soviet power, and in this spirit conducted counter-revolutionary agitation among the local population". She pleaded not guilty. On December 10, 1937 she was sentenced to death.

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Archimandrite Nikon, in the world Nicholas Lvovich Chulkov, was born in 1871 (or 1862) in Vologda. He was the superior of the monastery of St. Paul of Obnorsk in Yaroslavl province (?). After the closure of the monastery, he became the spiritual father of a secret monastery existing under the form of an agricultural commune in the village of Zakharyev, Pervomaisk region, Yaroslavl province. On March 13, 1932 he was arrested, and on July 9 (or April 13, 1933) he was convicted and sentenced to three years' exile in Kazakhstan in accordance with articles 58-10 and 58-11. He was released on

October 29, 1933. On October 31, 1940 he was again condemned, and sentenced to ten years deprivation of freedom in accordance with article 58-10. On December 31, 1941 he died in camp.

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Anna Ivanovna Smyslova was born in 1880 in the village of Sidorovskoye, Krasnoselsk uyezd, Yaroslavl province into a peasant family. She was a dressmaker and church warden of the village church. In 1930 and 1932 she was arrested "for anti-Soviet activity", but was later released. On December 24, 1941 she was arrested in a group case, and on May 14, 1942 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

(Sources: Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 252, 258, 417, 588; [http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/:Ikh Stradaniyami Ochistitsa Rus'](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/:Ikh%20Stradaniyami%20Ochistitsa%20Rus%27), Moscow, 1996, pp. 12-21; "Otets Nikolaj Lyubomudrov", Pravoslavnaya Zhizn', 48, N 2 (578), February, 1998, pp. 23-33; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 29, 96; M.V. Shkarovsky, "Novomuchenik Arkhiepiskop Veniamin i yego ispovedaniye", Pravoslavnaya Rus', N 18 (1591), 15/28 September, 1997, p. 7; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 347-353; Russkaya Pravoslavnaya Tserkov' pri Staline i Khrusheve, Moscow, 2005, p. 249; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, pp. 282-283, 321; <http://www.histor-ipt-kt.org/KNIGA/yaroslavl.html>)

44. HIEROMARTYRS AND MARTYRS OF OPTINA AND SHAMORDINO

Monk Panteleimon of Optina was an archimandrite according to some records. In 1918, during a raid on the monastery by the Soviets, he was beheaded.

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Archimandrite Gabriel was exiled. He was found in a wood with his head cut off.

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Elder Anatolius the Younger of Optina was born Alexander Potapov. From his youth he wanted to become a monk, but his mother did not give her consent, and he entered the monastery only after her death. There he became the cell-attendant of Elder Ambrose, and after his death he functioned as an elder, first in the cell of the Vladimir icon of the Mother of God in the monastery skete and then in the main monastery.

Archimandrite Ambrose Konovalov writes of his meeting with Elder Anatolius in 1903: "He received us with love. As we conversed with him his gift of clairvoyance was revealed to us. This first meeting remained in our memory for life..."

The elder gave himself over completely to the Jesus Prayer, and would hardly sleep at all, only dozing off a little during the reading of the Psalms in Mattins. Through this inward activity he preserved an unshakeable calm even though thousands of people from all over Russia came to visit him. He would often give his visitors On True Christianity by St. Tikhon of Zadonsk, telling them to take it and live according to its directions.

The monks would come to him to reveal their thoughts twice a day. After receiving his advice they would depart from cleansed and full of peace and joy.

His way of treating visitors was as follows. Usually the saint would come out into the vestibule and bless everyone with a short, quick sign of the cross. He would lightly tap with his fingers on the forehead of the man several times, as if pushing in and sealing the sign of the cross. He was short, exceptionally quick and lively in his movements. As he went round everyone, he would answer the questions posed to him, and then receive certain people individually for a conversation in his cell. The love and tenderness of his manner always attracted crowds of people to the elder. Once, when he was ill,

without leaving his cell he only went up to the window and blessed the people who had gathered outside through the window. On seeing him, the whole crowd fell to the ground.

"Next to the cell of Anatolius," writes Prince N.D. Zhevakov, "the people crowded together. They were mainly peasants who had arrived from the surrounding villages and neighbouring provinces. They brought with them sick and crippled children, and complained that they had spent a lot of money on their treatment with no benefit... Their one hope was Batiushka Anatolius, that he would pray to the Lord win health for the innocents."

Archpriest Sergius Chetverikov writes: "In 1905 I visited him in his narrow little cell deep within the skete. He was a short, slightly hunchbacked man; his speech was extraordinarily rapid; he was enthusiastic and loving, and even then left an indelible impression on me. Six years later, I saw Fr. Anatolius again, though by that time he had been made a hieromonk. Around him there had formed that particular spiritual atmosphere of love and honour which surrounds true elders, and in which there is neither sanctimoniousness nor hysteria. In his lovingly joyful and humble attitude, the elder brings to mind the venerable Seraphim of Sarov, whose particularly reverent manner of making a blessing with his hand near the forehead of the one being blessed was often remarked. In him the spirit and power of the first Optina elders is clearly felt."

One day, there came to the elder a peasant who found himself in a difficult situation: he and his whole family had no roof over their heads, and possessed only fifty roubles to their name. No matter where he went, he did not find any help. In his grief he fell into despair and took to drink, resolved first of all to abandon his wife and children, and then to go off to Moscow to become a labourer. Yet the old proverb "Morning is wiser than the evening" is true. In the morning, the first thought that entered his mind was: "Go to Elder Anatolius," and he went.

"When I bowed down for a blessing, he blessed me, striking me, as it were, twice on the skull, making the sign of blessing slowly, carefully. Then I said:

"'I am perishing, Batiushka, I really want to die.'

"'What's this?' he asked.

"'Well, it's this way...'

"And I repented before him. You know, if you want to receive a good answer, you have to tell him everything. He blessed me again and said:

"Be not downcast in spirit. Three days from now you will enter your new home.'

"And that's the way it happened. I became another person entirely."

"In 1916," writes Helen Kontzevich, "I was informed that Elder Anatolius was expected in St. Petersburg; and so three of us, my brother, sister and I, went there. On the way my brother and sister both declared that all they actually needed from the elder was his blessing, but I said that I would like very much to talk with him. After some time he came out into the vestibule to all the people who were waiting for him and began giving his blessing, saying a few words to each... When our turn came, the elder blessed my brother and sister, but to me he said:

"But you wanted to talk to me, didn't you? Right now I can't; come to me in the evening.'

"The elder read my fervent desire, although I had not expressed it in words."

In one of the many popular books about Optina monastery that appeared just before the revolution, On the Bank's of God's River, is a touching description of a holy child, the five-year-old son of Fr. Anatolius' spiritual daughter. When pregnant with him she fervently prayed to her beloved St. Sergius of Radonezh, promising to dedicate the child to him. However, while attending St. Seraphim's canonization in Sarov in 1903, she felt the child leap in her womb, and she began to wonder whether she shouldn't name the child Seraphim instead; but because of a dream she named the child Sergius (Seryozha) after all.

Five years later, "when Vera and Seryozha were leaving our monastery and bowed down to take his blessing, Seryozha, putting his little hands forward, said,

"Bless me, batyushka.'

"Instead, the old monk himself bowed down low to Seryozha, touching the ground with his hand, saying:

"No, you first bless me.'

"And to our astonishment the child put his fingers into the proper position and blessed the old monk with a priest's blessing. What does the future hold for this boy?" concluded the author.

The answer to this question was provided by Natalya Vladimirovna Urosova some twenty-five years later: "When my boys were arrested in 1937 and banished by the GPU for ten years without right of correspondence, one can well imagine my sorrow. I shed many, many bitter tears, but not even in a single fleeting thought did I complain, but only sought consolation in church; and this could be only in the Catacomb Church, which I sought out everywhere, and by God's mercy I always found it very quickly; and I poured out my grief to the true God-pleasing priests who celebrated catacomb services. And so it was also when, after the arrest of my sons, I left Siberia for Moscow. My sister - who to my horror recognized the Soviet church - had not been arrested, despite the fact that she had been a lady-in-waiting to the Empress. She directed me to a childhood friend of ours with whom she differed on church questions, since this friend was a fervent participant in catacomb services. This woman and other members of this holy Catacomb Church greeted me with open arms... I lived with my sister periodically and visited all the services, which took place in private houses in various parts of Moscow. There was a certain Father Anthony, an old hieromonk, who was our priest and spiritual father. I constantly heard him say:

"As the elder commands, whatever the elder says,' and the like.

Whenever he was mentioned it was with great reverence, and he was called an extraordinarily holy man.

"I asked Fr. Anthony where I might see this elder in order to pour out my grief to him and receive comfort.

"No,' Fr. Anthony said, 'that's out of the question. I will tell him everything that you need from him.'

"In 1941 I became acquainted with a lady in Mozhaisk who had been banished from Moscow because of the arrest of her husband and her only daughter. She was also a member of the Catacomb Church and had been the spiritual daughter of this elder from the very first years of his priesthood. She told me that the elder (she didn't give his name) was staying now in a village two miles from Mozhaisk and that she secretly visited his services. To my question whether she couldn't ask him to receive me, she replied:

"No, that isn't possible. All the faithful have been denied this, since the GPU has been looking for him for 25 years, and he travels over the whole of Russia from one place to another, being evidently informed by the Holy Spirit whenever it is necessary to go.'

"Of course I was saddened by this, but there was nothing I could do about it. The feast of the Holy Trinity that year was on June 7. Just as nothing in life is due to chance, so was it now: I could not go to Moscow, and in sorrow I sat

in my room alone on the eve of the feast. And then I heard a light tapping at my window. I looked and was dumbfounded. An old nun was tapping, and she was dressed as a nun, in spite of the fact that it was strictly forbidden to wear such garb. It was towards evening. I opened the door and she came in to me with the words:

"The elder, Father Seraphim, invites you to come to him early tomorrow morning, and if you wish you can confess and receive the Holy Mysteries."

"She showed me which road to take and told me to be careful. Before the village itself there was a rye field already in full ear, and she advised me to walk bent down. The back road through this field led right up to the hut where the elder was staying, and right opposite, across the road, was the GPU station. One can imagine my feelings after the nun, so affable with her radiant face, left. She was called Mother N. There were two nuns with the elder; the other one was called Mother V. They were always with him. The elder would stay peacefully at one place for as long as two months or so, and then, entirely unexpectedly, at any hour of the day or night, would suddenly say:

"Well, it's time to go!"

And he and the nuns would put on rucksacks, which contained all the objects for church services, and immediately leave in any direction, until the elder would stop and enter some hut or other, evidently by inspiration from Above.

"Early in the morning I set out, walking not on the street but, as had been indicated to me, on the dirt road which led to the back door. Before me was a wondrous monk, not at all old. I have no words to describe his holy appearance; the feeling of reverence before him cannot be communicated. I received confession and it was wonderful. After the Divine service and my reception of the Holy Mysteries, he invited me to eat with him. Besides myself there were the lady I mentioned above, the two nuns, and another of his spiritual daughters who had come from Moscow. Oh, the mercy of God! I shall never forget the discourse of which he deemed me worthy, and which continued for several hours. Two days after this spiritual happiness which I experienced while visiting Father Seraphim, I found out from the lady that on the next day, while they were still sitting at table, Father Seraphim stood up and said to the nuns:

"Well, it's time to go!"

"They instantly gathered themselves and left, and within half an hour, no more, the GPU came looking for him; but the Lord had hidden him. Three months passed; the Germans were already in Mozhaisk when, suddenly, there was again a light tapping on the window and the same Nun N. came in to me with the words:

"Father Seraphim is in the town of Borovsk (forty miles from Moscow), and he sent me to give you his blessing. And he ordered me to reveal to you that he is the very Seryozha before whom Father Anatolius bowed down."

Elder Anatolius said: "Pride comes in various forms. There is worldly pride: this is knowledge; and there is spiritual pride: this is self-love. This is exactly so: people will truly go insane if they expect their intellect to cope with everything they hope to receive from it. But how can our mind get down to its own business, since it is insignificant and infected? Take from it that which it is able to give, and make no further demand upon it. Our teacher is humility. God resists the proud, but gives grace to the humble: and the grace of God is everything... That's your greatest wisdom. Humble yourself and say to yourself: 'Although I'm a speck of earthly dust, still God cares for me, and may the will of God be done in me.' If you say this not only with your mind, but also with your heart, and really boldly, as becomes a true Christian, rely on the Lord with a firm intention to submit to the will of God, whatever it may be, without murmuring, then the clouds will disperse before you and the sun will look out, and will enlighten and warm you, and you will know true joy from the Lord and everything will seem clear and transparent to you, and you will cease tormenting yourself, and it will become light in your soul."

The elder said: "My child, if you see some people of another faith quarrelling with an Orthodox and wanting by flattery to tear him away from the Orthodox Church, help the Orthodox. In this way you will deliver a sheep from the jaws of a lion. But if you are silent and leave him without help, this is the same as if you took a redeemed soul from Christ and sold him to Satan.

"If somebody tells you: 'Both your and our faith is from God,' you, child, reply as follows: 'Corrupter of the faith! Or do you consider God also to be of two faiths! Haven't you heard what Scripture says: "There is one God, one Faith, one Baptism" (Ephesians 4.5).' ... Amen."

The elder prophesied that the organizational unity of the Russian Church would break up into a number of branches or splinters, when on February 27, 1917 he compared the Russian Church to a ship: "There will be a storm. And the Russian ship will be destroyed. Yes, it will happen, but, you know, people can be saved on splinters and wreckage. Not all, not all will perish..." But he also prophesied that canonical unity would be restored: "A great miracle of God will be revealed. And all the splinters and wreckage will, by the will of God and His might, be gathered together and united, and the ship will be

recreated in its beauty and will go along the path foreordained for it by God. That's how it will be, a miracle manifest to all..."

Again he prophesied: "Heresies will spread everywhere and deceive many people. The enemy of the human race will act with cunning in order to draw into heresy, if possible, even the elect. He will not begin by crudely rejecting the dogmas of the Holy Trinity, the Divinity of Jesus Christ and the virtue of the Theotokos, but he will begin imperceptibly to distort the teachings and statutes of the Church and their very spirit, handed down to us by the Holy Fathers through the Holy Spirit. Few will notice these wiles of the enemy, only those more experienced in the spiritual life. Heretics will seize power over the Church and will place their servants everywhere; the pious will be regarded with contempt. He (the Lord) said, 'by their fruits ye shall know them', and so, by their fruits, as well as by the actions of the heretics, strive to distinguish them from the true pastors. These are spiritual thieves, plundering the spiritual flock, and they will enter the sheepfold (the Church), climbing up some other way, as the Lord said: They will enter by an unlawful way, using force and trampling upon the Divine statutes. The Lord calls them robbers (cf. [John](#) 10.1). Indeed, their first task will be the persecution of the true pastors, their imprisonment and exile, for without this it will be impossible for them to plunder the sheep.

"Therefore, my son, when you see the violation of patristic tradition and the Divine order in the Church, the order established by God, know that the heretics have already appeared, although for the time being they may conceal their impiety. Or they will distort the Divine Faith imperceptibly, in order to succeed better in seducing and enticing the inexperienced into the net. The persecution will be directed against not only pastors but against all servants of God, for all those ruled by heresy will not endure piety. Recognize these wolves in sheep's clothing by their proud dispositions and love of power. They will be slanderers, traitors, everywhere sowing enmity and malice. Therefore the Lord said that by their fruits you will know them. True servants of God are humble, love their neighbour and are obedient to the Church. Monastics will be greatly oppressed by the heretics and monastic life will be scorned. Monasteries will become scarce, the number of monastics will decline, and those who remain will endure violence. These haters of monastic life, however, having only the appearance of piety, will strive to attract the monks to their side, promising them protection and worldly goods, and threatening those who oppose them with expulsion. These threats will cause great despair among the fainthearted, but you, my son, rejoice that you have lived until that time, for then the faithful who have not shown any other virtues, will receive crowns merely for standing firm in the faith, according to the word of the Lord (cf. [Matthew](#) 10.32). Fear the Lord, my son. Fear to lose the crown prepared (for you), fear to be cast by Christ into the outer darkness and eternal torment. Stand bravely in the faith, and if necessary, endure persecution and other sorrows, for the Lord will be with you... and the holy

martyrs and confessors, they will look upon you and your struggle with joy. But woe to the monks in those days who will be bound by possessions and riches, who because of love of peace will be ready to submit to the heretics. They will lull to sleep their conscience, saying, 'We are preserving and saving the monastery and the Lord will forgive us.' The unfortunate and blind ones do not at all consider that through heresy the demons will enter the monastery and then it will no longer be a holy monastery, but merely walls from which grace will depart. God, however, is mightier than the enemy, and He will never leave His servants. True Christians will remain until the end of this age, only they will choose to live in secluded, deserted places. Do not fear sorrows, rather fear pernicious heresy, for it strips us of grace and separates us from Christ. This is why the Lord commanded us to consider the heretic as a pagan and a publican. And so, my son, strengthen yourself in the grace of Jesus Christ. Hasten to confess the faith, to endure suffering as a good soldier of Jesus Christ (cf. II Timothy 2.1-3), Who has said, 'Be faithful unto death, and I will give thee a crown of life' (Revelation 2.10). To Him, with the Father and the Holy Spirit, be honour, glory and dominion unto the ages of ages. Amen."

Concerning the Tsar the elder said: "There is no greater sin than resistance to the will of the Anointed of God... Keep him, for it is by him that the Russian land and the Orthodox Faith are maintained... But...the destiny of the Tsar is the destiny of Russia. If the Tsar rejoices Russia will also rejoice. If the Tsar weeps Russia will also weep... Just as a person with a cut off head is no longer a person, but a stinking corpse, so Russia without the Tsar will be a stinking corpse..."

After the revolution, soldiers of the Red Army subjected the elder to mockery, tormented him and shaved off his beard. He endured much suffering, but continued to receive his spiritual children.

On the evening of July 29 / August 12, 1922 they came to arrest him. But he asked for a little time to prepare himself. The following morning, the committee of soldiers arrived in a military vehicle. They asked the saint's cell-attendant, Fr. Barnabas whether he was ready.

"Yes," Fr. Barnabas replied, "he is ready!"

And, opening the door, they entered the venerable one's cell. Imagine their surprise when their eyes took in the following scene: in the middle of the cell the elder, all "prepared", lay dead in his coffin! Thus did the Lord not permit His faithful servant to be further mistreated, and that very night had taken him to Himself.

A few days before the elder's repose, one of his spiritual daughters received a letter from him inviting her to come and stay at the monastery. She

delayed in going, and arrived only on the ninth day after his repose. There she met other people who had likewise been called by the elder, either by letter or in a dream. One person received word through the elder of his own repose several hours before it occurred. The body of the elder was buried next to that of **Elder Macarius**, whose relics were found to be incorrupt.

*

Elder Nectarius, was born in the town of Yeltz of poor parents, Basil and Helena Tikhonov, in 1857 or 1858. He was baptized in the Yeltz church of St. Sergius and given the name Nicholas. His godparents were called Nicholas and Matrona. He always prayed for them and for his parents. His father worked in a mill and died when the boy was only seven. He was bright and loved to learn, but being poor was only able to attend the village school.

Once he was playing near his mother. Nearby was a cat whose eyes were shining brightly. The boy grabbed a needle and thought of stabbing the animal's eye to see what was making it shine, but his mother hit his hand:

"Naughty boy! If you dare to poke out the cat's eye, you yourself will later be without an eye!"

Many years later when already a monk, the elder remembered this incident. He came to the skete's well where there hung a ladle with a pointed ladle. Another monk, not noticing the elder, lifted the ladle in such a way that the pointed end came within inches of the elder's eye, and just in the nick of time the elder was able to push it aside.

"If I had poked out the cat's eye at that time, I would now be without an eye," he said. "Obviously, all this had to be to remind me, the unworthy one, that everything in life, from the cradle to the grave, is taken into serious account by God."

Nicholas was very close to his mother, who brought him up strictly but with love. She, too, died early, leaving him a complete orphan. When he was eleven she arranged for him to work in the shop of the merchant Khamov, and there until he was seventeen he worked up to the position of youngest steward. He grew up to be quiet, prayerful and lover of reading. He had a very handsome face with a rosy complexion and curly blond hair like a girl's - so said the oldest Optina monks who remembered him in his youth.

As soon as he turned eighteen, the oldest of Khamov's students thought of marrying off his daughter to him; and his employer supported this idea. The girl was very nice and Nicholas was drawn to her. Even ten years later, remembering his bride-to-be, he would smile; and to one nun whom he used to receive very kindly, he said:

"You remind me of my bride of long ago."

At that time there lived in Yelts a righteous old woman already nearly 100 years old - Schema-Nun Theoctista, a spiritual daughter of St. Tikhon of Zadonsk. The Yeltz inhabitants would go to her for advice. And the merchant counselled Nicholas to go to her for a blessing on his marriage. But when he came, the schema-nun said to him:

"Young man, go to Optina to Fr. Hilarion and he will tell you what to do."

She made the sign of the cross over him and gave him tea for the road. He kissed her hand and went to his employer.

"Matushka Theoctista is sending me to Optina."

The merchant said nothing and even gave him money for the journey. Nicholas said goodbye to his bride and left; they never saw one another again.

So in 1876 Nicholas arrived at Optina, carrying only a Gospel in his knapsack. The skete superior, Fr. Hilarion, sent him to Elder Ambrose, who saw Nicholas straight away and spoke to him for two hours. Elder Nectarius never revealed the content of this conversation, but afterwards he remained in the skete and never returned home even for a day.

Once he saw that a pilgrim had the book, The Life of Elder Hilarion, and he remarked:

"I am indebted to him for everything. He received me into the skete fifty years ago when I came not having a place to lay my head - a total orphan, penniless, and the whole brotherhood at that time was very educated. And so I was the very least among them."

His spiritual father was Elder Anatolius (Zertsalov), but he also went for advice to Elder Ambrose. These holy elders led Nectarius along the strict path of true monasticism.

His first obedience was to look after the flowers, which he loved. Then he was appointed sacristan. Nicholas had a cell which opened into the church. In this cell he lived for 25 years without speaking to any of the monks; he went only to Elder Anatolius or Elder Ambrose. In this obedience he was often late for church and walked with swollen, sleepy eyes. The brothers complained about him to Fr. Ambrose, but he replied:

"Wait, Nikolka will sleep it off and come in useful to everyone."

He attached great significance to obedience. "The highest and first virtue is obedience. Christ came into the world for the sake of obedience, and the life of man on earth is obedience to God. But obedience must be understood; it must be properly valued, otherwise it can be destructive. Without obedience a man is impulsive and as if in a fever, but then comes a weakening, a cooling and stiffening, and the man cannot go on. Obedience is difficult at first - always semi-colons. But then all punctuation marks are smoothed away."

When citing some text or example from Holy Scripture, he would usually talk both about the direct, literal meaning, and about the allegorical meaning. For example: "Blessed is that man that hath not walked in the counsel of the ungodly." From the external point of view, this means that blessed is the man who avoids ungodly meetings, taking no part in heretical or anti-ecclesiastical teachings. But the man also stands for the mind when it does not accept thoughts coming from the enemy. It is impossible to stop thoughts from coming, but it is possible not to enter into meetings or conversations with them, and instead say: "Lord, have mercy!" So the man is he who acts in this way.

Fr. Nectarius received the mantia in 1887. In 1894 he was ordained to the diaconate, and in 1898 Bishop Macarius of Kaluga made him a hieromonk. Now he almost never left his cell, and for eleven years he even covered the windows of his cell with blue paper. He used to say that for a monk there are only two exits from his cell - into the church and into the grave. But in these years he studied and read. He studied not only the Holy Fathers and spiritual works, but also Latin, French, science, maths, history, geography and classical literature both Russian and foreign. He spoke to his visitors about Pushkin and Shakespeare, Milton and Krylov, Spingler and Rider Haggard, Blok, Dante, Tolstoy and Dostoyevsky. In his only hour of rest after dinner he asked Pushkin or some fairy-tales - either Russian or the Brothers Grimm - to be read aloud. He was close to Constantine Leontiev, who used to read him his works in manuscript. He learned painting from the artist Bolotov, who became a monk and founded an icon-painting studio in Optina.

The elder said about art and literature: "One can practise art like anything else, but everything must be done as under God's gaze. There is great art and there is lesser art. One can define the lesser as follows: there exist sounds and lights. An artist is someone who is sensitive to these sounds and lights which others are unable to perceive. He takes them and puts them on canvas, on paper. They become colours, notes, words. It is as though the sounds and lights have dissolved. From light there remains colour. A book, a painting - these are the sarcophagi of light and sound. a reader or a beholder comes and, if he is able to creatively apprehend or read, a 'resurrection' of meaning takes place. And then the circle of art is completed. Light flashes in the soul of the beholder or reader, his hearing becomes awakened to sound. For this reason an artist or poet has no particular cause for pride. He is only doing his share

of the work. In vain do they suppose themselves to be the creators of their works - there is one Creator, and men only dissolve the words and images of the Creator and then revive them by the power of the spirit given by Him.

"But there is also greater art - the word of life and death (the Psalms of David, for example), but the way to this art lies in the personal struggle of the artist. This is the path of sacrifice, and only one out of many thousands reach the goal.

"All the poetic verses in the world are not worth a line of Holy Scripture. Pushkin was the cleverest man in Russia, but he couldn't manage to live his own life!"

And he emphasized the need for writers to consider every word:

"Before beginning to write, dip the pen seven times into the ink-well."

He once refused a blessing to a girl who was dreaming of going on stage. When asked why he replied:

"She will not overcome and will be corrupted. Here strength is necessary. Modesty in our day is a great virtue. This is nothing less than chastity. And to preserve chastity (and among you intelligentsia this is easiest to lose) is to preserve all."

Once one of his spiritual daughters was sorrowfully talking to her friend in his reception room:

"I don't know, perhaps education is altogether unnecessary and only brings harm. How can it be reconciled with Orthodoxy?"

The elder, coming out of his cell, rejoined: "Once a man came to me who simply couldn't believe that there had been a flood. Then I told him that on very high mountains in the sand are found shells and other remains from the ocean floor, and how geology testifies to the flood, and he came to believe. You see how necessary learning is at times."

And again he said: God not only permits, but demands of man that he grow in knowledge. However, it is necessary to live and learn so that not only does knowledge not ruin morality, but that morality not ruin knowledge."

About history he once said:

"It shows us how God rules the peoples and gives as it were moral lessons to the universe."

Speaking about mathematics, he loved to ask: can a triangle be equal to a circle? and often cited the patristic example:

"God is the centre of the circle, and people - the radii. As they come closer to the centre they come closer to each other."

At another time he said: "One prophet had a vision of God - not in a circle of light but in a triangle. This was a sign that man cannot approach and experience the impenetrable depth of the mystery of God. To man is given only to experience that which surrounds the Divinity; but if he makes bold to penetrate beyond these limits, he will perish from the sharp corners of the triangle."

On inner work he used to say: "The outer belongs to you, but the inner to the grace of God. So practise the outer and, when everything is in good order, the inner will be formed. One should not expect or seek miracles. We have one miracle: the Divine Liturgy. This is the greatest miracle, one should try to measure up to it."

During these years of study and spiritual growth, the elder began to take upon himself foolishness for Christ. He wore brightly coloured sweaters over his cassock; all his food he dumped together into one pot - the sour, the sweet and the salty. He walked about the skete with a boot on one foot and a slipper on the other. He bewildered the monks even more, even as an elder, with all his toys. He had toy automobiles, boats, trains and later even airplanes. He had music boxes and wound up a gramophone with religious records, but the skete administration put a stop to it.

In 1913 the Optina monks gathered to elect a new elder. At first they offered the eldership to Archimandrite Agapetus, who was living in Optina in retirement, a widely educated and deeply spiritual man. But he refused. He was leading a soul-saving life surrounded by only a few of his close disciples, one of whom was Hieromonk Nectarius. When the brethren asked him to indicate a worthy candidate, he nominated Fr. Nectarius. The latter in his humility was not even present at the meeting. When he had been chosen, Fr. Abercius was sent to get him. Coming to him he said:

"Batiushka, your presence is requested at the meeting."

But Fr. Nectarius declined, saying:

"They can choose whoever is needed without me."

"The archimandrite sent me to get you and asks that you come!" said Fr. Abercius.

Then Batiushka immediately put on his riassa, and just as he was - one foot in a shoe, the other in a slipper - he went to the meeting.

"Batiushka," they greeted him, "you have been chosen as the spiritual father and elder of the brotherhood."

"No, fathers and brothers! I am stupid and cannot carry such a burden," said Batiushka, declining.

But the archimandrite said to him: "Fr. Nectarius, accept this obedience."

And then Batiushka agreed. He used to say:

"What kind of an elder am I? How can I be the heir of the earlier elders? I'm weak and feeble. Grace came to them in big loaves, but to me in little slices..."

"The story of Job," said the elder, "is a lesson for all men. When a man is rich, learned and happy, God does not answer. When a man is on a dung hill, abandoned by everyone, then God appears and Himself speaks to him. But the man only listens and cries out: 'Lord, have mercy!' Only the measure of abasement varies."

"The main thing is to guard oneself from judging one's neighbour. As soon as such a thought enters the mind, immediately and with attention turn to the Lord: 'Lord, make me to see my own faults and not to judge my brother.'"

The elder was clairvoyant and prophesied. He also worked miracles. Thus Fr. Basil Shustin wrote: "Batiushka told me:

"'Rinse out the samovar first, then pour in water. The water's standing there, in the corner, in the copper jug. Take it and pour in the water.'"

"I went up to the jug, but it was very big, containing twenty-four litres, and massively built. I tried to move it, but no - I didn't have the strength. But batiushka told me:

"'Take the jug and pour the water into the samovar.'"

"'But you know, batiushka, it's too heavy, I can't move it from its place.'"

"Then batiushka went up to the jug, made the sign of the cross over it, and said:

"'Take it.'"

"Then I lifted it, and it seemed very light to me."

In 1917 the elder prophesied: "A hard time is coming. The number six has passed in the world, and the number seven has begun. Now begins the age of silence. Be silent, silent," said batiushka, and tears flowed from his eyes. "And now his Majesty is not his own man, he is suffering such humiliation for his mistakes. 1918 will be still worse. His Majesty and all his family will be killed, tortured. And our tsar will stand before the throne of God wearing the crown of a great-martyr. Yes, this tsar will be a great-martyr.

"In the last days," he said, "the world will be encircled by paper and iron. Noah's time is a figure of our own. The flood was approaching. Noah knew about it and told the people, but they did not believe him. He hired workers to build the ark, and they, while building the ark, did not believe, and so they only received the agreed pay for their work, but were not saved. Those days are a prefiguring of ours. The ark is the Church, only those who are in it will be saved."

"We must pray. By prayer and the word of God every filth is cleansed. The soul cannot be reconciled with life and is consoled only through prayer. Without prayer the soul is dead to grace."

"Forcing oneself is necessary in everything. Suppose a dinner is served, and you want to eat and smell the delicious smell, nevertheless the spoon will not bring the food to you of itself. You have to force yourself, get up, go up and take the spoon and then eat. And no work is accomplished immediately - waiting and patience are required everywhere."

Concerning prayer, the elder said to one of his spiritual sons: "I will light your lamp, but you must take care of the wick yourself."

And about the Six Psalms: "The Six Psalms must not be read like kathismas, but like prayers. The meaning of the Six Psalms is very deep; it is the prayer of the Son to God the Father."

The elder said to one of his spiritual daughters, the secret nun Lydia: "Soon there will be a famine of books. Buy books, otherwise you will not be able to buy them for any money."

They asked the saint how to pray for those about whom it is not known whether they are alive. "You will not be erring if you pray for them as for the living, because everyone is alive with God. Everyone except heretics and apostates. They are dead. So, if you like, commemorate them as dead people."

"This is an order for you: when you prepare for Holy Communion, less wordiness and more prayerfulness."

One woman said to the elder: "Batyushka, I'm very annoyed."

And he replied: "When irritation comes upon you, only repeat: 'Lord, have mercy!' Seek strength in prayer and consolation in work."

The old carter Timothy fell on his knees before batyushka. Timothy's face was all transfigured by faith, tender feeling and hope. "Batyushka, give me your elder's instruction, so that your warm ray may heat up my cold soul, so that it may flare up to the path on high."

After this fine phrase he said simply: "Batyushka, I have no tears."

But the elder leaned towards him with a wonderful smile and said: "It doesn't matter, your soul weeps, and such tears are much more valuable than bodily ones."

The elder was strict, demanding and sometimes ironic with the intelligentsia, but exceptionally kind and approachable with simple people. In confession he was very strict, pointing to the significance of thoughts as well as deeds. But sometimes he was kind and even joked.

One woman who had not done confession since her youth and was far from the Church, accompanied her sick husband to the elder. He made a strong impression on her, and when he suggested that she do confession, she agreed. She entered, and he led her to the icons:

"Stand here and pray!"

Having placed her there, he himself went into his cell. She stood and looked at the icons. She didn't like them - they were not artistic and even the lampada seemed mediocre to her. It was quiet in the room. Only the saint was walking behind the wall and rustling something. And suddenly she began to feel sadness and compunction, and involuntarily and imperceptibly she began to weep. Tears dimmed her eyes, and she could no longer see the icons and lampada but only an iridescent cloud behind which there seemed to be the presence of God. When the saint entered, she was standing all in tears.

"Read 'Our Father'."

Somehow, stumblingly, she read it.

"Read the 'Symbol of Faith'."

"I don't remember it."

The elder himself began to read it, and after each article he asked:

"Do you believe this?"

To the first two she replied: "I believe."

When they reached the third article, she said that she understood nothing there and felt nothing for the Mother of God. Batyushka reproached her and ordered her to pray for enlightenment to the Heavenly Queen, so that she herself should teach her how to understand the Symbol of Faith. And with regard to the majority of the other articles of the Symbol of Faith the woman said that she did not understand them and had never thought about them. But she wept bitterly, and all the time felt that it was impossible to hide anything and it would be pointless to try and hide anything, and that this was for her like a prefiguring of the Terrible Judgement, while the saint asked her about her personal sins as if she were a child, so that she began to reply to him with a smile through her tears. Then he absolved her from her sins since childhood to the present day.

Once a spiritual daughter of his asked the elder: did he have to take upon himself all the sufferings and sins of those who came to him for relief and consolation? He replied:

"You yourself have understood, so I shall tell you - it is impossible to relieve them in any other way. And you sometimes feel as if literally a mountain of stones had fallen on you, so many sins and pain did they bring you, and you cannot bear it. Then grace comes to your weakness and clears away this mountain of stones as if it were a mountain of dry leaves..."

The clairvoyant elder often gave messages in an indirect way, through parables. Thus Bishop Theophan of Kaluga did not believe in the holiness of the elder. When he visited Optina and went to him, the elder paid no attention to him and occupied himself with his dolls (they had been given to him by some children out of love for him). He ordered one to be put in prison, giving it a sentence; another he beat, and a third he punished. Bishop Theophan decided that he was mad. But when Vladyka was taken by the Bolsheviks and put in prison, he understood everything and said:

"I am a sinner before God and the elder. Everything he said was about me, and I thought that he was mad."

During his exile Vladyka suffered much from his landlord, but did not complain. However, he later fell into the schism created by Metropolitan Sergius.

Elder Nectarius also said: "Russia will arise and will be materially poor, but in spirit she will be wealthy, and in Optina there will be seven more lights, seven pillars."

And he said: "You know that if you translate the apocalyptic number 666, you get *free thinker*."

When the heresy of renovationism arose, the elder took a firm stand against it. He said: "I fear the red hierarchs", and: "There is no grace there. Rebelling against the lawful patriarch Tikhon, the bishops and priests of the 'Living Church' deprived themselves of grace and lost, according to canonical ruling, their hierarchical office. Because of this the Liturgy performed by them is a mockery."

The elder forbade his spiritual children from entering the churches taken over by the renovationists. If there were wonderworking icons in such churches, the Iveron Mother of God, for example, he would instruct them on entering the church to go straight to the icon and neither by thought nor movement to participate in the service. Candles placed before the icon were to be brought from home or from an Orthodox church.

In 1923, just before Pascha, Optina was officially closed by the Bolsheviks. The churches were sealed, the graves of the elders desecrated and the skete turned into a resort for the Soviet upper class. Fr. Nectarius was arrested and put in a prison hospital in Kozelsk.

After his departure from Optina, the Bolsheviks put an occultist into his cell in order to discover, as they thought, the treasures that were hidden there. (It is well known that they made frequent use of occult powers to pursue their ends.) It was night, and a kerosene lamp burned in the cell. The magician-occultist began his spells and, although the lamp continued to burn, the room became dark. At this point a nun who was there took Fr. Nectarius' prayer-rope and made the sign of the cross with it. Immediately it became light, but the magician writhed on the ground in convulsions.

As the elder himself said of spiritists: "Finally, when the unfortunate soul with Satan's help has reached the last step in leading himself astray, he either takes leave of his senses - the man becomes literally irresponsible - or he commits suicide."

On leaving prison, Fr. Nectarius settled in the house of a peasant in the village of Kholmischchi in Bryansk region. Here, although many of his spiritual children visited him, life was very difficult for him. The authorities threatened him with exile to Kamchatka.

Elder Nectarius also worked miracles of healing. Eugenia Grigorievna Rymarenko, the wife of Fr. Adrian, later Archbishop Andrew of Rockland, recalls: "I remember during Lent the unusual case of Fr. Adrian's healing by Batiushka's prayers. Every evening I sent medicine (powders, mineral water) - from the beginning of Lent he had unbearable abdominal pains. Fearfully, the people were talking among themselves that he would probably be so sick that he wouldn't even be able to carry out the Cross. He didn't want to eat non-lenten food, and I didn't know what to do with him! I wrote to a certain nun in Kozelsk, Anastasia, so that she would ask Batiushka to pray. And then (for, when Fr. Adrian went in the morning to liturgy on the day of the bringing out of the Cross, he still had pains), toward evening everything went away, and the evening church service, with the bringing out of the Cross, passed without his having pains. The pains stopped for a long period of time and didn't return. Mother Anastasia told me that Batiushka had arranged a short moleben and everyone heard how he prayed for 'the sick priest Fr. Adrian'."

In 1927 Fr. Nectarius foretold to Professor I.M. Andreyev that very heavy trials and sufferings lay ahead for him, but that in the end everything would turn out well and he would be free and have the opportunity of working actively for the Orthodox Church.

In February, 1929, the professor was arrested for being a member of the Catacomb Church, was exiled to the Solovki labour camps, and then was in exile. But everything turned out well and after the war of 1941-45 he emigrated to America, where he became a professor in the Jordanville theological seminary.

Once a young girl came to ask the elder's blessing to become a nun. But he said:

"No, you will have a bridegroom, you will marry, you will bear a child and he will weigh ten pounds."

It turned out exactly as he said. And two years later the girl brought her son to the elder to be blessed.

One of Fr. Nectarius' constant visitors relates the following: "Patriarch Tikhon did not visit Fr. Nectarius, and Fr. Nectarius did not visit the patriarch. It seems that there was no correspondence between them. However, it seems that many questions were decided by the patriarch in accordance with the elder's opinion. People close to both men would convey the elder's opinion to the patriarch. And he always acted in accordance with his advice."

Or almost always. We know of one case in which the elder criticized a decision of the patriarch's: his decision in 1922 to allow the church valuables - with the exception of the most sacred vessels used in the celebration of the

Divine Liturgy - to be given to the Bolsheviks, supposedly so that they should be sold and the proceeds given to the starving in the Volga region. "You see now," said the elder to Matushka Evegna Rymarenko, "the patriarch gave the order to give up all valuables from the churches, but they belonged to the Church! Only don't say anything about this to Fr. Adrian, please, don't say anything..."

Of course, as I.M. Kontzevich writes, "the position of the patriarch was exceptionally difficult. The authorities were trying to destroy the foundations of Christianity. At this time Optina, under the direction of the elders in general and the last elder, Batiushka Nectarius, in particular, went firmly ahead without deviating to either side. Through the authority of the elder Optina spread its influence into every corner of Russia; for people devoted to the Church poured to it from all sides in spite of the difficulties and dangers. Bishops, priests and laymen addressed the elder both personally and in writing and orally, through other people. They sought the resolution of spiritual, ecclesiastical and everyday questions. The elder's opinion on this or that question was absolutely authoritative and quickly spread among the truly believing people, who were a support for the patriarch in all his initiatives.

"A quite different situation arose with the coming to power of Metropolitan Sergius: between the latter and Fr. Nectarius there was no communication.

"Even before the declaration of Metropolitan Sergius, in the same summer of 1927, Professors Komarovich and Anichkov were visiting the elder. During the conversation the elder called Metropolitan Sergius a renovator. When they objected that Sergius had repented, the elder replied:

"Yes, he has repented, but the poison is in him still."

And according to Archbishop Lazarus of Tambov, the elder said: "Sergianism is worse than renovationism... It is worse because the renovationists repented, but these will not repent, they will become hardened of heart."

Elder Nectarius sent some of his spiritual children to the churches of those who had separated from Metropolitan Sergius, both in Moscow and in Petrograd. And when he was dying, he said that his body should not be sent to Kozelsk for the burial service, since the brothers in Kozelsk recognized Metropolitan Sergius.

"Kozelsk has set off on a false path," he said.

They say that at the time of his arrest, when the authorities demanded that batyushka refuse to receive visitors, all the Optina elders appeared to him and said:

"If you want to be with us, do not refuse your spiritual children."

And he did not refuse.

The Optina elders appeared to him for the second time when they wanted to take him away from Kholmishchi. At that time they forbade him to leave.

Elder Nectarius died on May 12, 1928 in Kholmishchi. The last rites were given to him by Fr. Adrian Rymarenko, later Archbishop Andrew of Novodiveyevo. At the moment of death Fr. Adrian placed his stole over the dying elder. He reposed quietly. He was buried in the local cemetery on May 16 by five priests led by Fr. Sergius Mechiev, the future hieromartyr. It was a bright spring day, and a great joy was felt in the hearts of his weeping spiritual children. The elder foreknew his death and bade farewell to his close ones already two months before he died. He blessed them for the last time, gave them some parting counsels and gave them over into the care of this or that spiritual father. After his death he appeared in dreams to his spiritual children.

In 1935 some village hooligans dug up his grave one night. They tore the lid off the coffin and the covering from the face of the dead man, and then leaned the open coffin against a tree. In the morning, as little children were leading horses from their nightly grazing spot, they saw the coffin and galloped to the village, shouting:

"A monk arose from the grave!"

The collective farm worker ran to the cemetery and said: "The elder was standing incorrupt - his skin was wax-coloured and his arms and hands were soft." One woman brought a white silk covering and with it they covered the face of the elder. Then they closed the coffin and lowered it into the grave, singing "Holy God".

The elder prophesied that his relics would not remain in Kholmishchi, and on July 16, 1989, they were returned to Optina and placed in the cathedral of the Entry of the Mother of God into the Temple.

Arsenius Malyutin writes: "For a long time the honourable remains of the blessed one remained in oblivion. And only on July 16, 1989, the day of the commemoration of Metropolitan Philip of Moscow, were the relics of Elder Nectarius transferred to Optina Hermitage. The brethren of the community arrived at the elder's grave at about 6 o'clock in the morning, and in about

one-and-a-half hours, at a depth of two metres, they found the coffin in which the relics of the saints were resting. When they opened it, everyone senses a fragrance; the mantia of the elder was incorrupt, and his relics of an amber colour..."

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Hieromonk Nikon, in the world Nicholas Belyaev, was born on September 26, 1888, to a family of Moscow merchants. His parents were called Metrophanes Nikolayevich and Vera Lavrentyevna. He was the fourth son in the family. His parents were distinguished by their piety, and his mother was especially religious. Many years later, the Optina Elder Barsanuphius said to Nicholas:

"Thank God that you had such a mother... Behold an Israelite indeed, in whom there is no guile..."

From his youngest days Nicholas' life was marked by the Providence of God. In the year of his birth the family was visited by St. John of Kronstadt, who served a moleben and blessed the young mother.

A still more significant event took place when Nicholas was eight years old. The young Kolya fell ill with some sickness of the throat (perhaps diphtheria). The illness became very serious, and the doctor told the parents that the case was hopeless. One evening the child became so ill that there was no doubt that he would die. He lay unconscious and without breathing. Only his parents remained at his bedside. Poor Vera Lavrentyevna constantly rubbed the little body, which was becoming cold, and ardently, weeping hot tears, besought St. Nicholas for help from on high. The father advised her to leave the dead boy and not torment herself and him. Without listening to her husband, she continued to rub the body and call on the saint of God with tears. And - a miracle took place. The child sighed... Encouraged, both parents began to rub his body still more eagerly. The mother's prayer did not remain unanswered. By the prayers of St. Nicholas the Lord gave the child life. Later Elder Barsanuphius underlined the mystical significance of this event.

Kolya's childhood passed in an atmosphere of Christian piety, mutual love and respect. There were eight people in the family: two girls - Lyubov and Nadyezhda, and six boys: Vladimir, Nicholas, Sergius, John, Metrophanes and Alexis. The family was well-off; the children not only never experienced any material need but one could say that they lived almost in luxury. Nicholas was everyone's favourite. By nature he was cheerful and energetic. These traits distinguished him from his brothers. His love of life infected the rest of them. And thus he remained to the end of his days, with only this difference, that the thoughtless happiness of childhood was replaced by a quiet joy - the fruit of a lofty spiritual culture.

Judging from the reminiscences of his brother John, Kolya's distinguishing feature, even in childhood, was patience and great abstinence. His mother, too, said that he was patient from his very swaddling clothes. Once, when he was twelve years old, he fell and ripped the palm of his hand on a big rusty nail. Although his mother wept, and his brothers looked on with horror as his wound was bound up, he neither uttered a groan nor let fall a tear. Only his bitten lip and paleness showed the pain he felt.

The deaths of his grandparents, and then of his father, began to produce a change in Kolya. He began to think of death and hell, and the thought of the eternal torments awaiting sinners disturbed him. The superior of the church "The Joy of All Who Sorrow", Fr. Simeon Lyapidevsky, had a good influence on him. Nicholas began to go to church, even on weekdays, in the company of his brother John. He read and chanted on the cliros, and helped in the altar. The brothers began to go to church every day. Their only reading was the New Testament and "The Path to Salvation" by Bishop Theophanes the Recluse. The words "Leave the dead to bury the dead" and "Take up your cross and follow Me" were written deep in their hearts. They went to the Chudov monastery in Moscow on the feast of the Meeting of the Lord and had confession and Communion. This day remained in their memory for the rest of their lives, and a desire for the monastic life began to awake in their souls. John found a list of the Russian monasteries, they drew lots, and the lot fell on Optina monastery. They had never heard of it. Fr. Peter Sakharov advised them to go to Bishop Tryphon, a former monk of Optina. Then, in February, 1907, the brothers told their mother of their decision to go into the monastery. She was astonished, but with tears in her eyes she blessed her sons with crosses as they knelt before her.

With the blessing of Bishop Tryphon, the two brothers arrived in Optina on February 24, 1907, and on December 9, the feast of the icon "Unexpected Joy", they were officially received into the monastery - according to Elder Barsanuphius, through the prayers of their grandfather, Laurence Ivanovich, who worked in the church where this icon was especially revered.

In October, 1908 Fr. Nikon became Elder Barsanuphius' correspondence secretary, and was freed from all other obediences except reading and chanting in church. St. Barsanuphius said to him:

"Use this time, when you can still read. The time will come when you will not have the opportunity to read books. In five or six years... you will have to read the book of life."

On November 3, 1909, Fr. Nikon was freed from the obligation of military service because of a great widening of the veins in his left leg. Elder Barsanuphius congratulated him, saying that he must have obtained this

through the prayers of Bishop Tryphon. And he blessed Fr. Nikon to say the Jesus prayer, first at all times except during church services, and then even during church services.

In April, 1912, Elder Barsanuphius was exiled from the monastery, and a year later he died. Fr. Nikon was greatly saddened at this loss. He was now transferred from the skete to the main monastery, where he worked in the chancellery together with Fr. Peter Krutikov (later Hieromonk Parthenius).

On May 24, 1915 he was tonsured with the name Nikon in honour of the holy Martyr Nikon. On April 30, 1916 he was ordained to the diaconate, and on November 3, 1917 - to the priesthood.

Then began a period of great privation for the monastery, as Elder Barsanuphius had once prophesied to his disciple: "The monastery will be greatly persecuted and straightened. The time will come when it will be hard in Optina. The true Christians will take shelter in small chapels. Perhaps you, too, will live to those times when they will torment the Christians, and the torments will be like those of ancient times. We will be gone by then, but you will be a participator in and contemporary of those horrors. You will live to the horrific times."

On September 17, 1919, Fr. Nikon was arrested and imprisoned in Kozelsk for being a monk. After a short time he was released and returned to the monastery. The remaining monks decided to remain in the monastery come what may.

In 1922 he wrote to his mother: "During these days I have remembered Father Barsanuphius many times: 'The Apostle exhorts: "Examine yourselves, whether ye be in the faith" (II Corinthians 13.15), and he continued: 'Look at what the same Apostle says: "I have finished my course, I have kept the faith; henceforth there is laid up for me a crown" (II Timothy 4.7-8). Yes, it is a great thing to preserve the faith. Therefore I also tell you: Examine yourselves, whether you are in the faith. If you keep the faith, you can have a good hope over your lot.'

"When the reposed elder told me all this..., I felt that he was saying something wondrous, exalted, spiritual. My mind and heart seized on his words with eagerness. I had heard this utterance of the Apostle before, but it had not produced in me such a response, such an impression.

"It seemed to me that 'keeping the faith' was something special. I believe, and I believe in the Orthodox way; I have no doubts at all regarding faith. But here I felt that in this utterance there was something great - that indeed it is great, in spite of all temptations, all the experiences of life, all the offending things, to keep in one's heart the fire of holy faith unquenched, and

unquenched even until death, for it is said: 'I have finished my course', that is, the whole of earthly life has already been lived, finished, the path which one had to travel has already been travelled, I am already at the boundary of earthly life, beyond the grave another life already begins, the life which has been prepared for me by my faith which I have kept. 'I have finished my course, I have kept the faith.' And my wondrous elder gave as his testament to me to test myself from time to time in the truths of the Orthodox faith, lest I might, unnoticed by myself deviate from them...

"Now, when the foundations of the Orthodox Russian Church have been shaken, I see how precious is this instruction of the elder. Now, it seems, the time of testing has come, to see whether we are in the faith. Now one must also know that the faith can be kept by one who believes warmly and sincerely, to whom God is dearer than everything, and this latter can be true only in one who preserves himself from every sin, who preserves his moral life. O Lord, keep me in the faith by Thy grace!"

In 1923 the monastery was dissolved and turned into a monastery. Abbot Isaac blessed Fr. Nikon to serve in the Optina Kazan cathedral and receive worshippers, while he and the other monks settled in Kozelsk. At this time Fr. Nikon began to take on the role of a counsellor and elder. He became the spiritual father of a group of Shamordino nuns who settled in Kozelsk under the leadership of Mother Ambrosia, a nun of a lofty spiritual life.

At the beginning of 1924 the last Optina church was closed, but Fr. Nikon stayed and served all-night vigils in his cell until it was impossible to stay any longer. At the end of July, 1924 he settled in Kozelsk with Fr. Cyril Zlenko. He served in the Dormition cathedral at the invitation of the superior, and unexpectedly for himself he began to display a gift for preaching. At this time Elder Nectarius, Abbot Isaac, Fr. Dositheus and Fr. Meletius began to send people to him, and he accepted them out of obedience. He had a great gift for understanding and consoling souls.

On June 16, 1927 Fr. Nikon was arrested together with several others. On December 19, 1927 they were convicted by the OGPU, and sentenced to three years' exile in Kazakhstan in accordance with article 58-10. Theirs was the group case, "The Case of Hieromonk Nikon (Belyaev) and others, Kozelsk, 1927". They included:

Hierodeacon Cyril (Yevdokimovich Zlenko). He was born in July, 1887 in a peasant family in the village of Pask, Piryatin uyezd, Poltava province. He finished village school. In 1905 he entered Optina, and on January 26, 1907, he became the secretary of Elder Barsanuphius. From November, 1908 to the end of 1912 he served in the army. From 1912 until the death of his elder he again became his secretary in the Staro-Golutvin monastery, where he was tonsured. He returned to Optina Hermitage with the coffin of Elder Barsanuphius and

was tonsured into monasticism. On April 24, 1913 he was ordained to the diaconate by Bishop George of Kaluga. From 1916 he lived in the skete, where he carried out the duties of librarian and teacher. After the dispersal of the Hermitage in 1924 he lived in Kozelsk in the same flat as Hieromonk Nikon. Together they visited the city's Dormition cathedral and sang on the cliros. In 1925, at the invitation of Abbess Sophia (Grinev), they were both in Kiev, where they tonsured many novices of the Protection women's monastery. In 1927 Fr. Cyril was exiled to Turkestan with his cell-attendant since 1924, Anastasia Efimovna Bobkova, who was born in Gomel on October 29, 1898 and had worked as a cleaner in the hospital-ambulatory of the former monastery. Elder Anatolius at a general blessing had called her "a cherub" sent by the Providence of God to the monastery. In exile Fr. Cyril's his health was finally undermined. On returning from Kzyl-Orda in 1929, he settled in Belev. After the arrest of Elder Isaac (Bobrikov), he was condemned, on May 23, 1930, to deprivation of the right to live in six places and was exiled to Kozlov. He died on July 19, 1930, being communed by Fr. Sebasian (Fomin). After the death of Fr. Cyril, Anastasia Bobkova returned to her native land of Gomel, where, in the middle of the 1930s she was tonsured into the mantia as **Nun Animaisa**. In 1977 she took the schema, retaining her former name. She died in 1978.

Monk Agapetus, in the world Michael Mikhailovich Taube. He was born on November 4, 1894 in Gatchina, St. Petersburg province, into the family of an engineer. In 1916, after finishing three courses at Petrograd University, he was mobilized into the tsarist army, where he was wounded. From 1918 to 1922 he served in the Red Army. In 1922 he became a monk in Optina, and in 1924 worked in the museum "Optina Desert" which took the place of the closed monastery. He also gave private lessons. In he was arrested and cast into prison in Kaluga. He was sentenced to three years in the camps. At first he was sent to the Kemperpunkt camp with Fr. Nikon. Then, in August, 1928 he was sent to another destination in the woods, according to one source, and to Solovki, according to another. On May 23, 1930 he was sentenced to three years' exile in the north, to Pinega in Arkhangelsk province. In 1931 he was arrested in Arkhangelsk and condemned by the OGPU for being "a participant in a counter-revolutionary grouping among the local and exiled clergy in Arkhangelsk". He was sentenced to the camps and exile in the north. He died in 1941 in Orel not long before the German invasion of Russia.

In January, 1928 Fr. Nikon was sentenced to three years in the camps, and on January 27 his spiritual children gathered at Kaluga station to see him off on his long journey whence he never returned. He and Fr. Agapetus were sent to Kemperpunkt camp. There, because of his illness of the legs, he was freed from physical labour and appointed watchman of the warehouses. This suited him well, for he was able to pray and, sometimes, to read. In April, 1929 he was transferred (according to one source, via the Butyrki prison in Moscow) to Popov island in Karelia, where he worked as an accountant in the camp

chancellery. Not long before the end of his term in the camps, Fr. Agapetus returned. Both monks were then exiled to the town of Pinega, Archangelsk region.

There Fr. Nikon had to part from his faithful friend. With great difficulty he found accomodation with an elderly woman in the village of Vospol, three kilometres from Pinega. In spite of his very poor health (he had advanced tuberculosis of the lungs), his landlady treated him very badly. But Fr. Nikon bore everything with exemplary patience.

In 1930 or 1931 Fr. Nikon was visited in Pinega by **Hieromonk Parthenius** (in the world Peter Krutikov), with whom he had worked in the chancellery in Optina, **Hierodeacon Peter** (Drachev) and his sister, Nun Valentina (Ustyusha). Fr. Peter suggested that Fr. Nikon move elsewhere, but he refused.

Nun Valentina (Justinovna Dracheva) was born in 1893 in the village of Kozinka, Volovskaya volost, Liven uyezd, Orel province. In 1915 she entered the Shamordino convent. In 1918, because she was very ill, she was tonsured into monasticism. In 1923, after the closure of the monastery, she became a cleaner in the St. Nicholas church in Kaluga. In 1930 she went to Moscow to look for work, and stayed with a chance acquaintance from the church. On December 28 she was arrested for "anti-Soviet agitation". She met her brother, whose address she did not know, in Butyrki prison. On January 3, 1931 she was sentenced in accordance with article 58-10 to three years' exile in the north.

When Fr. Nikon fell seriously ill, his landlady threw him out of her house. Fr. Nikon remembered the words of Elder Barsanuphius:

"Lord, save Thy servant, this Nicholas. Be to him a Helper. Defend him when he will have neither roof nor shelter."

However, Fr. Peter came to the rescue and the two monks found another flat very quickly. But Fr. Nikon was fading fast. Towards the end his sufferings were eased, and once he had a vision of Elder Macarius of Optina. Finally, on the evening of June 25, 1931, he died, having received Communion and the last rites. Thus he died on a feast of St. John the Baptist, as he had entered the monastery on the day of St. John the Baptist. For, in the words of Elder Barsanuphius:

"Our whole life is a wonderful secret. Always and in everything there is a certain linking of circumstances, but the aim of this linking is unknown to us. Take note of the events of your life. Later everything will be revealed."

The righteousness of Fr. Nikon was revealed after his death. Thus Archbishop Anthony of Los Angeles relates: "Two days prior to Great Lent

1989, I slipped in my room on a piece of paper and, losing my balance, fell backwards, hitting my ribs on the corner of a metal chair. The orthopaedic doctor found that I had broken several ribs. Torturous pain was the result of any careless movement. Giving the exclamations after the Litanies during the Divine services, and even breathing, caused pain. To do full prostrations was out of the question and even prostrations from the waist were impossible. I walked with difficult and unsure movements and constantly risked falling. However, it was imperative that I serve, read the Canon of St. Andrew of Crete, and give a sermon. Two doctors told me that such a painful condition would last two weeks. I was given a bandage.

"On Wednesday of the first week of Great Lent, five days after my accident, I read to those gathered in church the deeply edifying exhortations of Hieromonk Nikon, one of the last Optina elders, which was printed in the journal Nadezhda (Hope). Prior to the reading I spoke of the last five years of the elder's life - spent in great suffering, in prisons, concentration camps, and exile in the far north. There he lived in the polar cold, suffering from tuberculosis, without any medical care. All these sufferings he endured with amazing calmness and patience. Both I myself and those listening in the church were deeply moved by the elder's life and by his wonderful teachings, which reflect the great holiness of one who can, indeed, be called a Great-martyr.

"Having finished the reading, I suddenly felt an unusual lightness. My pains had disappeared and I felt well again. Then and there I was able to move about quickly and, to the amazement of the parishioners, make prostrations without any difficulty.

"With all my soul I thank God and the elder Nikon, by whose intercessions I received God's healing so quickly and miraculously, contrary to the doctor's diagnosis. Who has ever heard of bones mending instantly!"

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Hieromonk John (Shustin), the brother of the priest Fr. Basil Shustin, was born in St. Petersburg. He was the disciple and biographer of Elder Barsanuphius of Optina, was a cell-attendant and a secretary of Elder Nectarius. From his early childhood he was influenced by his religious grandfather, who had visited Mount Athos. His talks inspired his nine-year-old grandson to make a pilgrimage from St. Petersburg to Mount Athos on foot. One February day he and his friend put a loaf of rye bread and a bottle of water on a sled and went on their way. Their path lay through a thick forest. They saw wolves in the woods. This made them turn aside to his grandmother's, who lived on her estate near the village of Rybatsk. They spent the night there, and on the next day were brought back to Petersburg to their parents' home.

However, the thought of Mount Athos never left the young Shustin – he eventually attained his dream and lived on Mount Athos for a long time, and visited Jerusalem three times. He also lived on Valaam, but it was in Optina that he became a monk, in 1914.

Fr. John was a great book lover, and even learned the art of bookbinding. While in Optina he would write home asking for money to buy books, spiritual books. When Fr. Basil complained to Elder Nectarius that monks shouldn't ask for money, since they have given up everything, the Elder replied that it was good to gather spiritual books, because a spiritual famine was approaching, when books and Bibles would be illegal and destroyed. And very shortly this indeed took place.

After the revolution they lost contact with him. His sister Maria, while living in free Volhynia, corresponded with a relative in Petersburg, who wrote back her last, but cryptic letter:

“Your younger brother (Basil) works above ground, but your oldest brother (John) works under the earth, being in the same rank, behind the Smolensk Institute near the Neva River. Do not write to me anymore.” It was then dangerous to write outside the Soviet Union.

Later on, when Maria came to Africa, to her brother Basil who lived there, he told her about a dream he had had: “I saw the Neva River covered with thick ice. There was a hole cut in the ice. A wide rainbow arched across from one bank to the other. Under this arch were standing St. Seraphim of Sarov and St. Alexander Nevsky, and with them stood my brother John, pointing with his hand to the hole in the ice.”

From this they understood the meaning of the cryptic letter from Petersburg – John had been drowned and was now with the saints.

It is possible that this Fr. John is the same as the Hieromonk Nilus (Shustin), who was ordained by Bishop Sergius of Narva in the autumn of 1930 and was sent to the camps for the confession of True Orthodoxy.

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Monk Vincent was born in the 1880s in St. Petersburg in a well-to-do official's family by the name of Nikolsky. He completed law school and became interested in philosophy to such an extent that it gripped his thoughts and feelings. At that time he was far from Christ and His Church. Just then one of his brothers died unexpectedly. This had a profound effect on his life. His first thought was to commit suicide. He was studying Nietzsche who, in a sense, whispered this idea into his ear. The only thing holding him back was

his love for his mother. He wanted to prepare her for this, and so he secretly left home and hid on his family's estate, where no one lived during the winter. As if accidentally, upon the table in the room where Fr. Vincent was hiding, she had left a book by Bishop Theophan, who cured him of the thought of suicide.

Soon Fr. Vincent became acquainted with Archbishop Parthenius (Levitsky) of Tula and Belev, whom he remembered with special gratitude, considering him an ascetic and a truly humble monk. Vladyka Parthenius directed him to go to Optina Hermitage.

Fr. Vincent came to Optina when Archimandrite Xenophon was the abbot. His first monastic obediences were working in the kitchen and reading out loud the monastic rule to the already sick Archimandrite Xenophon. The guidance of his spiritual life was in the hands of Fr. Nectarius, who, after the repose of Elder Joseph, was selected to be the spiritual father of all the brethren and the monastery elder. Fr. Nectarius was a great doer of the Jesus prayer. He was taught the Jesus prayer by the great Elder Anatolius (Zertsalov). The mental activity of the Jesus prayer - when one acquires the habit of walking in the remembrance of the Name of God - became the tone of the whole life of Fr. Vincent. This inward activity was the determining factor in his life. All external things were viewed from this all encompassing, spiritually refined way of life. Nothing else in his life interested him. He had only one aim - to abide in the Name of the Lord. He was always filled with joy. He encountered no difficulty in the monastery obediences since the main task was the acquisition of spiritual sobriety. He worked in the bakery, the prosphora bakery, in the office and, much to his liking, he was often sent to get the mail. From the monastery to the post-office in Kozelsk it was almost four miles. The journey there and back was filled with great joy, for during this time he fulfilled his obedience concerning sobriety and prayer.

The revolution took place. The young monk did not wish to leave in those first difficult years when the monastery was gradually torn apart. According to Fr. Vincent, his father, a dignitary, did not want him to enter the monastery. He was very disappointed that his son had thrown away the possibility of rising in the secular world. But in the turbulent years of the revolution, his father wrote him a letter:

"Fr. Vincent (in such a way did he address his son), how you were right! Oh, how I wish I could change my already spent life. How I wish that from my youth I had accepted your way of life. I am dying, and, looking towards my grave, I weep. An unworthy servant of Christ."

This letter of a father to a son gave strength to Fr. Vincent at a time when the wave of the revolution was destroying monasteries, and causing their inhabitants to seek some other shelter. Fr. Vincent did not seek anything. He

was, as before, in obedience to his elder and conducted his own spiritual work. At this time, Optina Monastery was looking for places to send her monks. Elder Nectarius sent Fr. Vincent to a parish priest, Fr. Adrian Rymarenko [the future Archbishop Andrew of Rockland], so that under the protection of the parish church the life of the monk-ascetic might be preserved. Fr. Adrian later wrote concerning Fr. Vincent:

"The Lord enabled us to behold a candle burning before God... It is difficult to say what this monk spent his time doing. I can only say that now I weep, remembering the past. I know that I didn't always know how to cherish this refined and polished vessel of the grace of God... For the two years he stayed with us, he was not once of his own accord outside the gate of the church. Not once did he sit at the table at trapeza. He never conversed with anyone for the sake of his own interest. He never pushed upon anyone his own ideas. The whole time he was with us one could sense in him the power of God.

"The godless authorities who arrested and sent him away from me treated him in a peculiar manner. It seemed that they feared his sanctity. He was sent, as I was, on 'administrative exile'. Automatically the thought came to me: how would he survive the approaching trials? Fr. Vincent wrote his elder a letter in the style of a Soviet person - it sounded like nonsense: he asked the elder to bless him to be a pauper. In the Soviet Union there was no place for a pauper. The elder blessed him. I know that the Lord did not abandon His slave. Nor did our parishioners forget him; they sent him parcels of food and other necessary things.

"In 1933 he returned from his first exile and arrived in Kozelsk at the time of the common arrest of the last Optina monks. He was arrested again and exiled to Tashkent. There, in the first month of his exile, according to the authorities, he died from some obscure disease. I know that before he was arrested one of our Kievan monks visited him while he was still in Kozelsk and told me that he was living in a small cabin that reminded one of a cave. Utter poverty. Deprivation. Yet at that moment he was a rich man - only his riches were not earthly, but heavenly. He was already prepared to die as a monk-martyr."

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The following were convicted in "The Case of Archimandrite Panteleimon (Arzhanykh) of Optina Desert and others":

Archimandrite Panteleimon, in the world Paul Timofeyevich Arzhanykh, was born on June 29, 1868 in the village of Zaminayevka (Zalipayevka or Zalilayevka), Maloarkhangelsky uyezd, Orel province. In 1895, being on military service, he entered the Volhynia military school for medical orderlies, and then passed an exam on the subject. In 1898 he entered Optina Desert,

and was tonsured into monasticism by Archimandrite Xenophon on August 31, 1908. His obedience was as a medical orderly in the monastery hospital. On March 15, 1909 he was ordained to the diaconate. In November, 1910 he went with Elder Barsanuphius to Leo Tolstoy at Astapovo. On March 25, 1911 he was ordained to the priesthood. On February 6, 1914 he was appointed treasurer, and was in charge of the monastery's hospital for sick and wounded soldiers. On Palm Sunday, 1923 he was arrested with other Optina monks. After the liquidation of the monastery he worked in a workhouse and a museum. From 1926 he served as a parish priest in the church of St. Nicholas in Kozelsk. In 1930, according to the court records, he wrote a declaration to Metropolitan Sergius giving the facts about the persecution of the clergy. It was signed by "Brilliantov, Arzhanykh, Chilikin, Nikolsky and others". On August 18, 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was cast into the Domzak in the city of Sukhinichi, Kaluga province. He was accused of "organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". On November 27, 1930 he was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. During his trial he denied that there was an underground monastery in Kozelsk, and declared that he did not perform illegal tonsures into monasticism. From 1932 he served in the church of the Entrance of the Mother of God into the Temple in Yelets. On September 16, 1937 he was arrested in Yelets, and on November 15 was convicted by the UNKVD of "spreading counter-revolutionary slanders against the leaders of the Bolshevik Communist Party", of "praising the tsarist order and calling on the population to rise up against Soviet power". He was sentenced to death with confiscation of property in accordance with article 58-10 part 1. He did not recognize his guilt. The sentence was carried out on November 29. According to one report, Fr. Panteleimon and **two priests** were killed in the village of Klykovo, some kilometres from Shamordino, sometime in the 1930s.

Hieromonk Macarius, in the world Michael Nikolayevich Chilikin, was born in 1869 in the city of Kashira, Tula province. He was trained in handicraft in Kashira. In 1900 he became a novice in Optina monastery, and was tonsured by Bishop Micah. In 1912 he was ordained to the priesthood by Bishop Alexander of Kaluga. After the closure of the monastery in 1923 he settled in Kozelsk, serving in the church of St. George. After the closure of the church in 1929 he transferred to the Annunciation church. From 1930 he lived in a flat with Hieromonk Gerontius (Yermakov). According to the case records, "he secretly tonsured monks in his flat. He tonsured several people." The case records say that his nearest relative was his brother Vladimir. On August 18, 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was cast into the Domzak in the city of Sukhinichi, Kaluga province. He was accused of "organized counter-revolutionary

activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". On November 27, 1930 he was sentenced in accordance with articles 58-10, 58-11 and 59-2 to three (or five) years' exile in the north. Nothing more is known about him.

Hieromonk Alexander (Pavlovich Panayev) was born in 1879 in the village of Gorki, Borovichy uyezd, Novgorod province, and received an elementary education. He entered Optina desert as a novice in 1906, and was tonsured by Archimandrite Xenophon in 1912. After the liquidation of the monastery he worked as a watchman in an artel on the territory of the monastery. In 1924 he was ordained to the priesthood by Bishop Nicetas in his homeland. In the 1930s he was living in Kozelsk. On August 18, 1930 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and was cast into the Domzak in the city of Sukhinichi, Kaluga province. He was accused of "organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". On November 27, 1930 he was sentenced in accordance with articles 58-10, 58-11 and 59-2 to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Dositheus (Demetrius Stepanovich Chuchuryukin (Chukuryukhin)) was born on February 18, 1871 in the village of Streletskaya Sloboda, Venevsky uyezd, Tula province into a peasant family. In 1892 he was recruited into the army. In 1898 he joined Optina, becoming a medical orderly in the monastery hospital. In 1914 he was ordained to the priesthood by Bishop Micah (Alexeyev). He was an educated monk with the gift of prophecy. He was a disciple of Elder Anatolius (Zertsalov), and later, of Archimandrite Agapetus (Belovidov). In 1923, after the closure of the monastery, Fr. Dorotheus went to live in Kozelsk, working as a medical orderly. He was the spiritual father of Elder Nectarius and Monk Apagetus (Taube). "He confesses only monks of Optina Desert. Participation in the leadership of the brotherhood takes place only in the process of confession." On August 18, 1930 he was arrested and cast into Sukhinichi Domzak. He was convicted of "organized counter-revolutionary activity, anti-Soviet agitation" and "the organization of, and direct participation in, massive disorders (the speeches in the bazaar in Kozelsk on June 9, 1930)". On November 27 he was sent to Sibltag in Krasnoyarsk region. Having served his term, he went to Orel, where he was arrested again on November 23, 1937 and cast into prison. On November 27 he was convicted of being "an active participant in a counter-revolutionary church-fascist organization", and in accordance with articles 58-10 and 58-11 was sentenced to death. This was "The Case of the Branch of a Counter-Revolutionary Organization of Churchmen in Orel, 1937". On November 29, 1937 he was shot in Orel.

Hieromonk Gerontius, in the world Gregory Yakovlevich Yermakov. He was born in 1885 in the village of Gorelovo, Tambov province into a peasant

family. From 1907 to 1910 he was on military service. In 1911 he joined Optina desert, becoming a hierodeacon in 1924. After the closure of the monastery he remained living on its territory as a bee-keeper, and served in the Nikolskaya church in Kozelsk. In 1928 he was ordained to the priesthood by Bishop Stephan of Mosalsk. On August 18, 1930 he was arrested, and was cast into the Domzak in the city of Sukhinichi, Kaluga province. He was accused of “organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. On November 27, 1930 he was sentenced in accordance with articles 58-10, 58-11 and 59-2 to five years in the camps. Nothing more is known about him.

Hieromonk Macarius, in the world Nicetas Maximovich Khorkov, was born in 1871 in the village of Gorodnya, Gomel uyezd, Mogilev province into a peasant family. He was on active military service until 1896. In 1903 he entered Optina desert as a novice; his obedience was bee-keeping. In 1908 he was tonsured with the name Macarius. When the monastery was closed in 1923 he went to live in Kozelsk. He was ordained to the priesthood by Bishop Joasaph. On August 18, 1930 he was arrested, and was cast into the Domzak in the city of Sukhinichi, Kaluga province. He was accused of “organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. On November 27, 1930 he was sentenced in accordance with articles 58-10, 58-11 and 59-2 to five (or three) years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Dmitriyevich Lebedev was born in 1865 in the village of Groshevo, Peremyshl uyezd, Kaluga province. For two years after completing his studies at Kaluga theological seminary he worked as a teacher. In 1909 he became priest of the Annunciation church in the city of Kozelsk, Kaluga province. In 1930 he was widowed. He had two sons, a daughter and a granddaughter. In 1930, according to the court records, he wrote a declaration to Metropolitan Sergius giving the facts about the persecution of the clergy. It was signed by “Brilliantov, Arzhanykh, Chilikin, Nikolsky and others”. He was arrested, and on November 27, 1930, in accordance with articles 58-10, 58-11 and 59-2, was condemned to five years exile to the north for “organized counter-revolutionary activity, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. According to other sources, he was sentenced to five years in the camps. Nothing more is known about him.

Priest Alexander Nikolayevich Brilliantov was born in 1874 in the village of Kolchino, Bryansk district. He went to Mescherskoye theological school (1884) and Kaluga theological seminary (1889). Then for one year he served as a reader in the Nikolo-Kozinskaya church in Kaluga. In 1915 he went to serve as priest in the village of Rozhdestvo, Peremyshl uyezd, Kaluga province. He

was married. He signed the declaration of Metropolitan Sergius, and for this Bishop Micah accused him of belonging to “the red heretics” and banned parishioners from going to his church, the St. Nicholas church in Kozelsk. However, on August 18, 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and cast into the Domzak in Sukhinichi. On November 27, 1930, in accordance with articles 58-10, 58-11 and 59-2, he was condemned to ten (or eight) years in the camps for “organized counter-revolutionary activity, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”, and was sent to a camp. In the summer of 1937 he was arrested again and sentenced to death. He was shot on September 24.

Hierodeacon Pitirim, in the world Alexis Stepanovich Kudryavtsev, was born in 1873 in the village of Streletskaia Sloboda, Kozlov uyezd, Tambov province into a peasant family. He became a monk in Optina in 1907, and was ordained to the diaconate in 1923 by Bishop Joasaph of Kaluga. After the closure of the monastery he lived in Kozelsk with Archimandrite Isaac and Monk Misael. They cultivated the kitchen garden, and were employed in day labour. On August 18, 1930 he was arrested, and was cast into the Domzak in Sukhinichi, Kaluga province. He admitted that he was a member of a monastic monarchist organization, but refused to admit that he indulged in counter-revolutionary activity. On November 27, 1930 he was convicted of “organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”, was sentenced in accordance with articles 58-10, 58-11 and 59-2 to five years in the camps, and was sent to a camp. Nothing more is known about him.

Hierodeacon Barsonuphius, in the world Basil Mikhailovich Vanyushkin, was born in 1879 in the village of Zenovka, Krasnoslobodsky uyezd, Penza province into a peasant family. He joined the Optina monastery in 1904. In 1927 he was ordained to the diaconate by Bishop Herman of Mosalsk, and began to serve in the Nikolsky church in Kozelsk. He was “a member of a monastic brotherhood”. On August 18, 1930 he was arrested, and was cast into the Domzak in Sukhinichi, Kaluga province. On November 27, 1930 he was accused of “organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. He was sentenced in accordance with articles 58-10, 58-11 and 59-2 to five years in the camps. Nothing more is known about him.

Hierodeacon Ignatius (Akim Timofeyevich Shelamkov (Shelomkov)). He was born in 1876 in the village of Sagutyievo, Trubchevsky uyezd, Orel province into a peasant family. In 1903 he joined Optina. From 1914 to 1917 he served in the army, then returned to the monastery. After the closure of the

monastery in 1923 he remained in Kozelsk. In 1925 he was ordained to the diaconate, and served as reader in the Annunciation church in Kozelsk. He lived with Monks Cleopas and Avenir. On August 18, 1930 he was arrested, and was cast into the Domzak in the city of Sukhinichi, Kaluga province. On November 27, 1930 he was accused of “organized counter-revolutionary activity, agitation, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. He was sentenced in accordance with articles 58-10, 58-11 and 59-2 to five years in the camps. Nothing more is known about him.

Monk Victor (Alexandrovich Nikolsky) was born in 1888 in St. Petersburg, the son of an official. He entered Optina in 1903, and after the closure of the monastery in 1923 remained in Kozelsk. He lived on casual jobs, and received help from an aunt in Tula. On August 18, 1930 he was arrested and cast into the Domzak in Sukhinichi, Kaluga province. On November 27, 1930, in accordance with articles 58-10, 58-11 and 59-2, he was condemned to five years in the camps for “organized counter-revolutionary activity, and the organization and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. Nothing more is known about him.

Monk (or Novice) Gregory (Alexeyevich Larin). He was born on November 11, 1886 in the village of Zagudayevka, Tagansky region, Simbirsk province into a peasant family. He became a novice in Optina in 1903. From 1914-18 he served as a private in the army. In 1918 he returned to Optina, and after the closure of the monastery in 1923 remained in Kozelsk, staying in a flat with Monk Barsanuphius (Vanyushkin). On August 18, 1930 he was arrested, and on November 27 he was condemned for “organized counter-revolutionary activity, and the organization of and direct participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)” as part of “the affair of Archimandrite Panteleimon (Arzhanykh) of Optina Desert and others”. In accordance with articles 58-10, 58-11 and 59-2 he was sentenced to five years in the camps. He refused to recognize his guilt. From 1935 he worked in the city of Belev, Tula province, and then, from 1937, as a metal worker. He was condemned for “being a member of an underground monastery, counter-revolutionary activity”.

Nun Pelagia (Timofeyevna Bolotskaya) was born in 1880 in the village of Krivets, Liven uyezd, Orel province into a peasant family. In 1911 she entered the Shamordino monastery, and was a nanny in the monastery orphanage. After the closure of the monastery she lived in Kozelsk. On August 18, 1930 she was arrested and cast into the Domzak in Sukhinichi, Kaluga province. On November 27, 1930 she was convicted of “organized counter-revolutionary activity, anti-Soviet agitation, the organization and immediate participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)”. In accordance with articles 58-10, 58-11 and 59-2 she was sentenced to three years’ exile in the north. Nothing more is known about her.

Nun Mariamna (Arkhipovna Perepechko) was born in 1895 in the city of Bykov, Mogilev province into a peasant family. She was educated in a diocesan school. In 1925 she entered the Seraphimo-Ponetayevsky Skorbyaschensky women's monastery in Arzamas uyezd. After its closure in 1928 she lived in Kozelsk together with Nuns Anna Dubrovskaya, Anna Tregubova, Pontyatovskaya. On August 18, 1930 she was arrested in Kozelsk and cast into the Domzak in Sukhinichi. On November 27, 1930 she was convicted of "organized counter-revolutionary activity, anti-Soviet agitation, the organization and immediate participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". In accordance with articles 58-10, 58-11 and 59-2 she was sentenced to five years in the camps. She refused to recognize her guilt. Nothing more is known about her.

Nun Sophia, in the world Elena Konstantinovna Somova, was born in 1872 in the village of Ploskoye, Kozlov uyezd, Tambov province. She was educated at the Tambov Yelizavetinskoye diocesan school. In 1896 she joined the Kazan women's monastery in Voronezh province. After its closure in 1927 she moved to Kozelsk, where she lived together with Nuns Solovyeva, Levchenova and Talanova, earning her living by selling things and casual jobs. On August 18, 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church and cast into the Domzak in Sukhinichi, Kaluga province. On November 27, 1930 she was convicted of "organized counter-revolutionary activity, anti-Soviet agitation, the organization and immediate participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". On June 21, 1931, in accordance with articles 58-10, 58-11 and 59-2, she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Anna (Lavrentyevna Dubrovskaya) was born in 1904 in Bykov, Mogilev province into a peasant family, and received an elementary education. In 1925 she joined the Seraphimo-Ponetayev monastery in Arzamas uyezd, Nizhegorod province. In 1927 the monastery was closed and she went to live in Kozelsk with other former inmates of the monastery **Perepechko**, **Tregubova** and **Starikova**. They read the psalter and lived according to the monastic typicon. On August 18, 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church and cast into Sukhinichi Domzak. On November 27 she was convicted of "organized counter-revolutionary activity, anti-Soviet agitation and the organization of, and direct participation in, the massive disturbances (the speeches in the bazaar on June 9 in Kozelsk)". In accordance with article 58-10, 58-11 and 59-2 she was sentenced to five (or three) years in the camps and sent to a camp. Nothing more is known about her.

Novice Anna (Fyodorovna Tregubova) was born in 1897 in the village of Vtoraya Berezovka, Bobrov region, Voronezh province into a peasant family.

She entered the Seraphimo-Ponatayevsky monastery of the Mother of God, "The Joy of All Who Sorrow", Arzamas uyezd in 1915. In 1927 the monastery was closed, and she settled with some other inmates of the monastery in Kozelsk. She lived by doing casual jobs. On August 18, 1930 she was arrested and cast into the Domzak in Sukhinichi, Kaluga province. On November 27, 1930 she was convicted of "organized counter-revolutionary activity, anti-Soviet agitation, the organization and immediate participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". In accordance with articles 58-10, 58-11 and 59-2 she was sentenced to three years in the camps. Nothing more is known about her.

Novice Agatha (Petrovna Talanova) was born in 1894 in the village of Petki, Kobrinsky uyezd, Grodno province in a peasant family. During the First World War she and her parents were evacuated to Voronezh province. There, in 1917 she became a novice in the Kazan women's monastery. After its closure in 1927 she moved to Kozelsk, where she lived together with Nuns Solovieva, Levchenova and Talanova. She lived on the proceeds of selling things and casual jobs. On August 18, 1930 she was arrested and cast into the Domzak in Sukhinichi, Kaluga province. On November 27, 1930 she was convicted of "organized counter-revolutionary activity, anti-Soviet agitation, the organization and immediate participation in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)". In accordance with articles 58-10, 58-11 and 59-2 she was sentenced to three years' exile in the north. She refused to recognize her guilt. Nothing more is known about her.

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Schema-Archimandrite Isaac, in the world Ivan Nikolayevich Bobrikov, was born in 1865 in the village of Ostrov, Maloarkhangelsky (or Liven) uyezd, Orel province, into a peasant family. Later his father became a schema-monk in Optina. He went to an elementary school, and in 1884 followed his father's example by joining Optina as a novice. According to the account of Elder Nectarius, Blessed Basil led him to Elder Ambrose and said: "Bow to his feet, he will be the last archimandrite of Optina". But to the young man he said: "They will execute you." On June 7, 1898 he was tonsured into the mantia with the name Isaac. On October 20, 1898 he was ordained to the diaconate, and on October 24 - to the priesthood, and was then given the obedience of seeing to the good order of the services in the monastery. On November 7, 1914 (or in August, 1913), after the death of Archimandrite Xenophon, he was appointed superior of the monastery in the rank of igumen. On November 16 he was raised to the rank of archimandrite. He was the last abbot of Optina monastery, and was distinguished by his great calm, simplicity and by the abundance of tears he shed during Divine services. From 1916 Optina entered into difficult times, but Fr. Isaac never lost his inner calm. He was a member of the Local Council of the Russian Orthodox Church in 1917-18. After the formation of an artel in the monastery in 1919, the monks began to be

expelled and replaced by hired workers. Fr. Isaac protested against the destruction of the monastery's well-ordered economy, and was arrested together with other monks. He was released after some weeks or months. When Optina was closed on Palm Sunday, 1923, Fr. Isaac was arrested and cast into prison in Kozelsk. On being released he began to serve in the St. George church in Kozelsk, and became the superior of an unofficial monastery in the city to which many of the exiled Optina monks and Shamordino nuns belonged. In Optina itself there remained only the blind, the halt and the hunchbacked, the young Hieromonk Gerontius and Monk Raphael (Rodion Sheichenko).

In 1929 the authorities closed seven city churches, which was followed, on the second or third day after the Transfiguration, by the arrest and imprisonment of almost all the Optina monks, headed by Fr. Isaac. Only the very old and sick Fr. Joseph (Polevoy, +1932-33) remained in freedom. Also arrested at that time were all the priests of the Kozelsk churches, many monastics, including the mother of Elder Ambrose, and also laypeople close to the Church from Kozelsk. The arrested were sent to Sukhinichi prison, and from there to Smolensk. Fr. Isaac was accused of being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church".

In January, 1930, after the end of the "investigation", all the imprisoned were sent to various distant places. Fr. Dositheus, the former treasurer, Fr. Panteleimon and many others were exiled to Siberia. Fr. Isaac was exiled to the north for three years. In 1932 he was released early and settled in Belev in Tula province, where he served in the church of St. Nicholas, the only one that was not in the hands of the renovationists. In 1932 he was arrested in Bryansk, where he had bought an icon, and was taken to Belev, where he was sentenced for "an unlawful currency operation". Five months later he was released, but was not allowed to stay in Belev. In reply Fr. Isaac said: "I will not run away from my cross," and remained in Belev.

In 1937 after a trial about one hundred people were shot. On December 16, 1937, Bishop Nicetas (Pribytkov) was arrested together with priests, monks, nuns, novices and three laypeople in "The Case of Bishop Nicetas (Pribytkov), Tula province, 1937". Among them was Archimandrite Isaac, who was accused of "being in a secret monastery" and "conducting counter-revolutionary activity among the population". In spite of constant tortures, Fr. Isaac was firm, denied all accusations and said: "I did not enter an underground monastery..." On December 30, 1937 he was sentenced to be shot by a "Troika" of the UNKVD for Tula province. He was shot on January 8, 1938 and was buried in the fraternal grave on the 162nd kilometre of the Simferopol highway. Fr. Isaac was among the fourteen Optina elders canonized by the Russian Church Abroad in 1991.

Others convicted in the same trial in accordance with articles 58-10 and 58-11, and shot at the same time and place, included:

Priest Michael Nikolayevich Preobrazhensky was born on October 20, 1871 in the village of Novgorodskoye, Bogoroditsky region, Tula province. He was educated in Tula theological seminary, and was ordained to the priesthood in 1896. He went to serve in Ephremov uyezd (from 1896) and then Belev (from 1906). He stopped serving in 1933. He was convicted of "being in an underground monastery" and of "counter-revolutionary activity".

Priest Nicholas Sergeyeovich Rudnev was born on December 26, 1892 in the village of Dolinino, Zaoksky region, Tula province. He went to the Kiev Theological Academy, and in 1918 became a priest in the Belev region. After the closure of his church, from February 1, 1930 he worked as an assistant accountant in an artel of invalids. In the same year he was arrested and sentenced in accordance with article 58-10 to three years' exile. He returned to Belev in October, 1932. He was convicted by the OGPU of "being in an underground monastery" and of "counter-revolutionary activity".

Hierodeacon George (Fyodrovsky Antonov). He was born on April 23, 1892 in the village of Krasny Klyuch, Belev region, and in 1913 joined Optina desert. From 1918 to 1920 he was in a reserve regiment. In 1930 he was arrested in Tula province and was sentenced to three years' exile in accordance with article 58-10. He was convicted of "being in an underground monastery" and of "counter-revolutionary activity".

Schema-Abbess Augusta, in the world Lydia Vasilyevna Zashuk. She was born into a noble family in 1867 (or 1871) and was a highly intelligent, educated and discerning journalist. She first came to Optina Hermitage not long before the revolution of 1917. She knew six foreign languages, had literary talent, and it was precisely she who, after the revolution, founded the "Optina Hermitage Museum", which was controlled by Glavnauka. With the blessing of Elder Nectarius she administered this museum. On August 10, 1927 she was arrested in Kozelsk, and on December 19 was condemned together with Hieromonk Nikon. She was sentenced to three years' exile with deprivation of the right to live in seven areas of the country. She went to live in Tula, but when Archimandrite Isaac came to Belev she went to live there, receiving the schema with the name Augusta. From 1934 she was the abbess of an underground women's monastery in Belev. She was accused of being "the abbess of an underground convent 'of Tikhonite orientation'". She had to endure sixteen days of interrogations, during which time she was not allowed to sleep or sit down. When she would fall, cold water was poured over her.

Nun Ariadne, in the world Agrippina Matveyevna Proselkova, who was born in the village of Kostomarovo, Krapivensky region, Tula province.

Nun Anthisa (Alexandra Matveyevna Sysoyeva). She was born on April 17, 1868 in the village of Ivanovskoye, Arsenyevsky region, Tula province. She joined the Belev monastery in 1878 as a lampada-trimmer and cleaner, and received the tonsure before the revolution. In accordance with articles 58-10 and 58-11, she was sentenced to three years' exile in the case of the nuns of the Belev monastery. However, according to another source, she was given five years in the camps commuted to exile to Kazakhstan for the same period. She was released in 1934 and returned to Belev. She was convicted of being "in an underground monastery" and of "counter-revolutionary activity".

Nun Rachel, in the world Matrona Alexandrovna Zhilina. She was born in 1879 in the village of Bashkotovo, Mtsensk uyezd, Orel province into a peasant family. She entered the Belev monastery in 1897 as a novice. After its closure she worked in the St. Stephen church in Belev, living in a flat in the city. She was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. In 1936 she returned from exile. She was condemned for "being in an underground monastery" and for "counter-revolutionary activity".

Nun Macaria, in the world Praskovya Afanasyevna Saprykina. She was born on October 28, 1867 in the village of Telyazhe, Maloarkhangelsky uyezd, Orel province into a peasant family. She finished her studies at the village school. She entered the Belev monastery in 1887, and in 1921, when the monastery was closed, was deprived of civil rights. Until 1930 she lived on the territory of the former monastery and worked at the monastery's still functioning St. Stephen church. She was sentenced according to articles 58-10 and 58-11 to five years in the camps, commuted to exile to Kazakhstan for the same period. She was released at the end of her sentence in 1936. Then she went to work in the "Red Producer" artel. She was condemned for "being in an underground monastery" and for "counter-revolutionary activity".

Nun Sebastiana, in the world Maria Gavrilovina Tarasova. She was born in 1877 in the village of Kazanskoye, Livny region, Kursk province. She became a novice in the Belev monastery in 1897, leaving it in 1918. In 1931 she was sentenced in accordance with article 58-10 to five years' exile. In 1934 she returned to Belev. She was convicted of "being in an underground monastery" and "counter-revolutionary activity".

Novice Christina Yakovlevna Pyatibratova was born in 1889 in the village of Bobichevka, Kremenchug uyezd, Poltava province. She was the sister of Monk Daniel (Yakovlevich Pyatibratov). In 1914 she entered the Belev monastery, leaving in 1918. She was convicted of "being in an underground monastery" and "of counter-revolutionary activity".

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For seven years after the closure of Optina monastery **Hieromonk Theodotus** lived in Kozelsk with his sisters Helena and Lyubov in a private flat. In 1929 or 1930 he was arrested and exiled to Arkhangelsk province. Nothing more is known about him.

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Monks Sergius (Borisov), **Theodore** (Lavrov) and **Nicetas** (Chuvenkov) lived in Kozelsk after the closure of the monastery. In 1937 all three were shot.

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Another of the last monks of Optina was **Hieromonk Barnabas**. He came from a peasant family, but was well-educated. In his youth he worked in some mines where he suffered a catastrophe and lost his leg. As he was lying in hospital he decided to become a monk. According to another version, it was when he was falling down the mine-shaft that he promised to be a monk if he were saved. And miraculously, he was the only survivor of the catastrophe. God healed him, but he remained lame for the rest of his life as a result of the accident. He went to Optina where he eventually became the cell-attendant of Elder Anatolius (Potapov) of Optina, being present at the elder's blessed repose.

Fr. Barnabas was known by the persecuted believers as the last carrier of the Optina spirit - the incarnation of humility and meekness. When he served he was transported into another world. He was obviously clairvoyant, a highly experienced father-confessor to whom the soul of the penitent was opened and who knew how to heal sick and tormented souls. He was tall, had a large, black beard, and the long dark hair on his shoulders was greying. He had a special penetrating gaze; his eyes were dark, kind and shone as if exuding some inward light, especially during the Divine services. He never smiled, but his whole countenance was joyous. His sense of humour emphasized simplicity and submission to God's will. He taught complete monastic renunciation of the will.

After the closure of Optina monastery he was arrested, humiliated, tormented and banished somewhere into exile. Fr. Barnabas returned from prison homeless and infirm. The wound on his amputated leg would not heal, causing him constant and severe suffering. He did not have a false limb, and had to use a wooden stick which prevented the wound from healing. He was received with love by some kind people. By 1932 he had been ordained hieromonk and served in a tiny wooden chapel on the territory of the St. Sergius hermitage on the Gulf of Finland near the capital, which was founded by Bishop Ignatius Brianchaninov.

It was there that Natalia von Kieter met him and became his spiritual daughter. She described her first confession with him as follows: "In trepidation I knelt before the analogion. For the first time in my life my soul automatically fully opened up. I clearly felt the closeness of the Lord. As the experienced elder posed me questions, forgotten sins arose in my memory. I admitted that earlier I, a baby in religion, did not even consider them as sins. But here, suddenly, they rose up as grave sins. And my soul, freed from their heavy burden, became winged with light-hearted joy and limitless devotion to the grace-bearing elder. One felt like telling him everything, because he would understand everything in the light of Christ's wisdom and love. He was not only a witness of the confession, but also a transmitter of Light and Grace. This was my first real confession. Only then did I understand what confession really is. The darkness which had been enveloping my senses began to fade away and the laws of spiritual life began to reveal themselves to me. For the first time in my life I began to strive consciously towards the Light. And I was not alone. How many other people did he also lead to that Light!"

In the autumn of 1932 Fr. Barnabas was arrested. Two years later he was released, and immediately went into the catacombs. He served the Liturgy and received people for confession in his own little one-room cabin. In 1938 he was arrested once more and was never heard of again. From information received it is clear that he received the crown of martyrdom then, in 1938. According to one of his spiritual children, A.S. Igovskaya, he fell ill with meningitis and died in torments.

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Another Optina monk was **Fr. George**. One of his spiritual children, who lived with him in exile, relates the following story about him. Fr. George had just been transferred from Optina to another monastery as abbot, and happened to be going through Kaluga on monastery business. As he was walking down one of the streets, he came up to one large white house and saw a woman there, her head covered with a large shawl. She looked at him with a very sad expression.

"Batyushka," she said, "I implore you, come into this house, please. My husband is dying, and he needs to receive communion."

Fr. George went into the house and confessed and communed the dying man. He was fully conscious and said:

"Batyushka, I am a merchant. I am dying. I have four children, and I am in great debt. They're already about to sell my house. The auction has already been appointed. And my family and children will remain penniless."

Fr. George said: "Well, perhaps I can help you there."

He returned to the hotel room where he was staying and rang his spiritual son, a lawyer who lived in Kaluga. He summoned him to the hotel and told him the whole story. The lawyer took it upon himself to buy the house. The merchant died a day or two after receiving communion. When the day of the auction arrived, the lawyer was so fervent in his help that he hiked the price up to 25,000 (it was not a bad house), and the house was sold. Since the merchant's debt was 17,000, the widow was able to retain some money from the proceeds. With that she bought a small house for herself...

After the closure of Optina, Fr. George went to the Danilov monastery, and was then arrested and imprisoned. He was put in the death cell with seven other people (there were more originally, but seven remained). Every night people were taken out and killed. Once, late at night, Fr. George went out into the dark corridor, and the guard whispered to him:

"Batyushka, they're going to take you tonight, at four in the morning."

That is, they were going to kill him.

Fr. George went into the cell and told the others that they were going to take them at four o'clock. He had an epitrachelion and cuffs with him. He put them on, went out into the corridor and prayed as he had never prayed in his life. Tears poured down his face and soaked his silk epitrachelion, making it faded. Suddenly he heard a voice in his right ear:

"Batyushka! They're not going to shoot you."

He shuddered.

"Who are you?" he asked.

"I'm that merchant to whom you gave communion before his death. We don't forget a good turn."

That was all. After this voice he saw the wall opening up, and a field and woods. Then he saw the face of his deceased mother, and she said to him:

"Yegorushka, they're not going to shoot you. We'll see each other again in ten years' time."

That was all. He went into the cell and told the people there that they weren't going to shoot them, that they would remain alive. One kissed his hands, another his shoulders, a third embraced him. Joyful weeping was the order of the day. At four o'clock, in truth, they were not taken out to be shot. They were taken... to a transfer point.

Ten years later, Fr. George did meet his reposed mother. For it was then that he died of cancer in Gorky.

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Archimandrite John, in the world Ivan Alexandrovich Sokolov, was born on September 26, 1874 in (the village of Vedernitsy,) Moscow. In 1890 he joined the brotherhood of Optina. He was tonsured, ordained to the priesthood, and raised to the rank of Igumen. After the closure of the monastery he served in the church on Meschanskaya street in Moscow. On October 19, 1929 he was arrested for being “a participant in the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years in exile in Tyumen region. After his release, he was in an illegal situation, hiding in the houses of believers in Moscow province. In 1940 he was arrested and exiled to Kustanai for five years. In the middle of the 1940s, after his release, he hid in the homes of believers in Moscow province. On July 16, 1950 he was arrested, and on September 23 he was condemned according to article 58-10 to compulsory treatment in a prison psychiatric hospital in Petrograd. In 1953 he was released, and went to live in Moscow. He died on July 5, 1958 and was buried in Vagankovskoye cemetery in Moscow (the Armenian section).

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Hieroschemamonk Meletius, in the world Michael Ivanovich Barmin, was born in 1862 in the village of Rastyapino, Balakhin uyezd, Nizhni-Novgorod province. In 1890 he went to Optina, and in 1891 was tonsured by St. Ambrose of Optina – the last person to be tonsured by the great elder. In 1909 he was ordained to the priesthood. In 1913 he began to serve in Shamordino convent, being its last spiritual father. He was a great man of prayer, and spoke very little. They would ask him: “Well, batyushka, how should we live?” And he would reply: “Pray without ceasing” – that was all. A special peace reigned around him. People who came to him for confession in a disturbed state of mind would return in peace.

In 1923, after the closure of Optina, Fr. Meletius lived in Kozelsk and served in the churches of St. Nicholas and the Annunciation. He was in spiritual communion with St. Nikon until the latter was arrested and exiled. On August 18, 1930 he was arrested and cast into the Domzak in Sukhinichi. On November 27 he was condemned by the OPGU for “directing a monastic monarchist counter-revolutionary group, organizing counter-revolutionary activity and anti-Soviet agitation, and organizing and directly participating in mass disorders (demonstrations in the bazaar in Kozelsk on June 9)” as part of “the affair of Archimandrite Panteleimon (Arzhanykh) of Optina Desert and others”. During the trial he said: “I did not direct a monastic monarchist

group, the directing was done by Elders Anatolius and Nectarius. Recently there has been no direction, I was the spiritual father of only a part of the nuns... I did not take part in the meeting of Bishop Micah with the supposed daughter of the tsar Anastasia." He was sentenced in accordance with articles 58-10 and 58-11 to five years' exile to the north. On returning from exile he lived to the end of his life near the destroyed Optina Desert. He was in contact with Fr. Raphael (Sheichenko) and other priests. He continued to look after Shamordino nuns, of which there were very many in Kozelsk. Towards the end of his life he became blind, and communed of the Holy Mysteries every day for three years. He died on November 12, 1959 and was buried in Kozelsk city cemetery.

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The sufferings of the Optina monks were shared by the **nuns** of Shamordino. It is known, for example, that not far from Shamordino, in one of the villages there existed a gold-weaving artel consisting of sisters from the Shamordino monastery. In 1937 they were all shot.

Nun Ambrosia, in the world Alexandra Dmitrievna Obrucheva, was born in Sochi in 1870, and studied in the women's medical institute in St. Petersburg, after which she worked as a zemstvo doctor. From 1914 to 1917 she was a doctor in the army. On June 12, 1917, with the blessing of Elder Anatolius, she entered the Shamordino monastery, and was tonsured as a rasophor nun on October 22, 1918. On March 18, 1918 she was tonsured into the mantia by Elder Anatolius. After the closure of the monastery she lived in Kozelsk, and led a monastic community. On August 27, 1929 she was arrested in Kozelsk and imprisoned in Smolensk. On January 1, 1930 she was transferred to the "Makarikha" camp in the region of Kotlas, Archangelsk province. Later that year she was exiled to Veliky Ustyug, and was allowed to give medical help to sick exiles. (According to one source, on November 27, 1930 she was sentenced to five years' exile and sent to the north.) In the spring of 1932 she was exiled to Kichmensky, on the bank of the river Yug. In 1933 she was imprisoned in Veliky Ustyug, but was released because of her health. From 1935 to 1944 she lived in Zagorsk, and died on September 9, 1944.

Nun Anysia (Stepanovna Kozhukhova) was born in 1891 in the village of Yurty, Maloyaroslavl uyezd, Orel province, and was a nun in the Shamordino monastery. At the end of the 1920s she was living in Kaluga province. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On June 28 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Agrippina (Ivanovna Nekazakova) was born in 1874 in the settlement of Kupachi, Orel province, and was a nun of the Shamardino monastery. In the 1930s she was living in the village of Shamardino. In 1931 she was

arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about her.

(Sources: Zhitiya Prepodobnykh Startsev Optinoj Pustyni, Jordanville, 1992; Living Orthodoxy, vol. XIII (4), July-August, 1991, pp. 11-12; I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood, 1982, pp. 148-149, 293-303; The Orthodox Word, July-August, 1971; Russkij Palomnik, N 7, 1993, p. 38; Orthodox Life, vol. 43, no. 2, March-April, 1993, pp. 48-49; Sergius Fomin, Rossiya pered Vtorym Prishestviem, Sergiev Posad, 1993, p. 144; Archbishop Lazarus, "Out of the Catacombs", Orthodox America, June, 1990; Eugenia Grigorievna Rimarenko, "Remembrances of Optina Staretz Hieroschemamonk Nektary", Orthodox Life, vol. 36, no. 2, March-April, 1986, pp. 38, 44; Orthodox Life, vol. 36, no. 3, May-June, 1986; Pravoslavnaya Zhizn', vol. 41, no. 6 (485), June, 1990; I.M. Kontzevich, Optina Pustyn' i yeyo Vremya, Jordanville: Holy Trinity Monastery, 1970; Living Orthodoxy, vol. XIV, no. 3, May-June, 1992, pp. 27-29; Arsenius Maljutin, "Starets Nektarij Optinskij, Novij Ispovednik", Svyataya Rus', N 2, 1993, pp. 59-67; Tsvetochki Optinoj Pustyni, Moscow: Palomnik, 1995; "K.P.", letter to Russkij Pastyr', 30, I-1998, p. 102; Victor Afanasyev, Elder Barsanuphius of Optina, Platina, Ca.: St. Herman of Alaska Press, 2000, pp. 148-149; "The Life of our Venerable Father Nikon of Optina", Living Orthodoxy, vol. XIII, no. 3, May-June, 1991; Hieromonk Nikon of Optina, Zaveshchanie dukhovnym detyam, Kuibyshev, 1990; "Zhizneopisaniye Ieromonakha Nikona Optina Pustyn'", Nadezhda, 8, 1981, pp. 27-352; Archbishop Anthony of Los Angeles, "Wonderful is God in His Saints...", Orthodox Life, vol. 39, no. 3, May-June, 1989, pp. 18-20; "Monk-Martyr Vincent of Optina", The Orthodox Word, vol. 17, no. 3 (98), May-June, 1981, pp. 120-121, 142; Tsvetochki Optinoj Pustyni, Moscow: Palomnik, 1995, pp. 37, 165, 169, 171, 172-73; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 195-197; Pravoslavnaya Zhizn', vol. 41, no. 6, June, 1990; Vertograd Inform, 1 (10), January, 1996, p. 4; Nun Anna (Teplyakova), Vospominaniya, Moscow: "Novaya Kniga", 1998, pp. 51-54; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, pp. 284, 295; The Shepherd, vol. XX, no. 3, November, 1999, p. 14; Holy Trinity Calendar for 1999, Jordanville; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 26, 74, 90, 391, 509, 528; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>; <http://www.histor-ipt-kt.org/KNIGA/kaluga.html>)

45. HIEROMARTYRS AND MARTYRS OF OREL, TULA, KALUGA, BRYANSK AND RYAZAN PROVINCES

At the beginning of January, 1918 three revolutionaries burst into the house of the priest of the village of Yanzhulovka, Novozybkovo uyezd, Fr. **Nearonov**. They demanded money, cut him up with sabres until he was half-dead, cut off the hand of his matushka, and bayoneted **one of their children** in front of their parents' eyes.

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“At the beginning of September [1917], in a village near Orel, the respected priest Fr. **George Rozhdestvensky** was bestially killed before the eyes of his wife. Having taken money, the thieves ran away when they heard the alarm. The assembled parishioners, on seeing the murdered priest swimming in his own blood, hastened to drag away all the property of the widowed matushka that was left after the looters had left: rye, oats, apples – everything that fell to hand... Not only outcasts from human society, but almost whole villages are turning into evildoers.”

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On October 7, 1917 **Igumen Gervasius, Hieromonk Gerasimus** and **Novice Anthony** of the Bryansk Dormition Svensk monastery were killed. They were officially glorified on March 31 / April 13, 1918 at a funeral liturgy celebrated by Patriarch Tikhon.

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Priest Theodore Afanasyev was born in 1861 or 1862, and was serving in the village of Blizhneye Ilinskoye, Bolkhovsky uyezd, Orel province. On November 11, 1917 at midnight some bandits burst into his house, seized him, tied his hands and feet with towels, wounded him and demanded money. But there was no more than 10-15 roubles in the house. Not receiving any money, the bandits wounded him in the heart and lungs, from which he died. On November 5 a triumphant funeral took place, attended by many people, including from the neighbouring villages, for Fr. Theodore was widely respected as an unmercenary and loving pastor. He was officially glorified at a funeral liturgy celebrated by Patriarch Tikhon on March 31 / April 13, 1918.

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Priest Peter Pokryvalov was serving in the Trinity church in the village of Martemyanovo, Kashirsky uyezd, Tula province. One day, while returning from the city to his parish, he was severely wounded by malefactors. After

being given first aid, he was rushed to Moscow, where he was operated on, but died after terrible sufferings. The news of his murder was conveyed to the Commission on Persecutions attached to the Local Council of the Russian Orthodox Church. He was officially glorified by Patriarch Tikhon at the funeral liturgy on March 31 / April 13, 1918.

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Alexis Shuvalov built a church in the town of Medyn, Kaluga province in the 1910s. In 1917 or 1918 he was shot by the city cathedral precisely because he had built the church.

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On February 2/15, 1918, contrary to the decree of the authorities, a cross procession took place in Tula. The procession wound its way from the Kremlin with an icon of the Kazan Mother of God in front. In front of that was an old worker with a cross in his hands. The soldiers opened fire from machine-guns. **Thirteen** people were killed and ten wounded. Among the wounded was Bishop Cornelius (Sobolev) of Kashira.

A similar procession, numbering twenty thousand people, took place in Orel led by Vicar-Bishop Ambrose of Yelets, Igumen Daniel (Troitsky) and the members of the Orel Historico-Archaeological Society B.M. Zhurkovsky, A.A. Zhdanov and others. Several people were arrested and condemned.

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Nicholas Ivanovich Pankov was an officer, and in 1918 returned from the front to the village of Ust-Nugr, Bolkhov uyezd, Orel province. On May 9, 1918 (new style) he was bayoneted to death together with his father, **Priest John Pankov** and his brother **Peter Ivanovich Pankov**, a pupil in the second class of a theological seminary. One source attributes his death to April 16, 1918.

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Priest Michael Tikhomirov was born in 1887 or 1888, and served in the church of St. Vladimir in Yelets, Orel province. He was a meek and energetic pastor. In May, 1918 some Red Army soldiers came to him to requisition church property. He sounded the alarm. When the people ran up, they seized what had been stolen and almost lynched the thieves. On the next day Fr. Michael was arrested and cast into prison. Deputations came from the parish and the deanery to the authorities, and he was released. However, on June 21 he was arrested again in connection with the murder of three soldiers in Yelets. A revolutionary tribunal condemned Fr. Michael to death, and on June

23, the eve of the feast of the Holy Trinity, he was shot. However, being only wounded, he began to run away to the field. Then the soldiers caught up with him and bayoneted him. Then they dragged the body by the hair to the military cemetery, where he was cast into a pit with **five other** inhabitants of Yelets.

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Protopriest Nicholas Vasilyevich Bryantsev was born in about 1869 and went to a theological seminary before being appointed to the church of the Nativity of the Mother of God in Yelets. He was a member of the Local Council of the Russian Orthodox Church. Bishop Seraphim of Orel reported to the Council: "Terrible events have taken place in Yelets in connection with the introduction of the dictatorship of the proletariat in Yelets... The dictators announced general searches and requisitions in the town. The people were disturbed and began to gather in various places to register their protest. Moreover, it was decided that no searches and requisitions would be permitted. The inhabitants of the Argamachi sloboda gathered around the Argamachi church, where Protopriest Nicholas Bryantsev has long organized a whole city of people's institutions: there is a people's house, and a reading room, and a dining room, and a school, and a refuge. On May 23 the people crowded round the house of Protopriest Bryantsev, a member of the Sacred Council from Orel diocese. Red Army soldiers came up with the aim of conducting a requisition of horses and carriages. The people protested and did not allow the requisitioning either of the horses or of the carriages, and Father Protopriest had to exert great effort to refrain the crowd from lynching. When the Red Army soldiers had left, everything appeared to calm down, but the people decided to organize a watch to resist the requisitions. The night passed peacefully, but towards morning a crowd of Red Army soldiers consisting of six people burst into the house of Fr. Bryantsev. This was between five and six o'clock. Fr. Bryantsev could not immediately leave his bedroom to meet those who had entered in order to arrest the son of Father Protopriest for his participation in the meetings against Soviet power. During this period the alarm was sounded in the bell-tower, the people ran up, and before Father Protopriest could leave his bedroom the people had dragged the Red Army soldiers out of the house and three of them had been killed. Soviet power mobilized all its soldiers, attacked Argomachi sloboda and took it by storm while the people went against the soldiers with stones, axes, pitch-forks, etc. Meanwhile, the church and especially the bell-tower was subjected to machine-gun fire. After inspection it turned out that the damage was insignificant and only on the outer walls. Inside the church everything appeared to be untouched and in order. Fr. Protopriest Bryantsev wanted to come out and give himself into the hands of Soviet power so as to stop the shooting of the sloboda, but the people seized him and the whole of his family and the family of his son, whom the Red Army soldiers had not succeeded in arresting and hid them in various places. Then Fr. Protopriest Bryantsev and

his family left the town and are now out of danger, although Soviet power is searching for them and in their absence Fr. Protopriest Bryantsev and his son have been sentenced to be shot. Fr. Bryantsev's property and the whole of his house have been completely looted. The return of Protopriest Bryantsev to Yelets and his arrival in Moscow for the Council, where they are looking for him, is impossible in present circumstances... After the shooting in Yelets of Fr. Michael Tikhomirov... the threat that Fr. Bryantsev will be shot may be carried out if no protest is made against the violence..." Fr. Nicholas was nevertheless captured and shot on July 8, 1918.

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Priest John Milovzorov was serving in the village of Degtyanoye, Spassk uyezd, Ryazan province. On Great Saturday, 1918, according to the report of the Diocesan Council to the All-Russian Local Council meeting in Moscow, Fr. John "refused to give confession and Holy Communion to the local inhabitant Penkin, who was serving as a commissar in Spassk, considering him to be a sectarian or, more exactly, simply an unbelieving person who had not received Communion for many years. Penkin with some armed Red Army soldiers in the middle of Pascha made an attempt to arrest the priest Milovzorov. There were disturbances among the people, who tried to defend their batyushka. As a result the crowd killed Penkin and two Red Army soldiers. There was a trial in the village of Degtyanoye with an armed unit; they arrested Priest Milovzorov, having accused him of supposedly stirring up the crowd against the authorities; some of the inhabitants were also arrested. They wanted to shoot Fr. John very quickly. But his Eminence Bishop John (Smirnov), acting through the Ryazan Provincial Soviet of Soviets, interceded and succeeded in alleviating the lot of Priest Milovzorov. The parishioners also interceded, sending a petition for the release of their pastor to the Spassk uyezd Soviet. Finally the Ryazan commissar of justice, to whom the brother of the arrested priest, Fr. Alexander Milovzorov, appealed, told him that he could do nothing to release his brother from prison. At the present time rumours are circulating... that Priest Milovzorov, who is supposedly being accompanied to Moscow, is threatened with being shot." In view of all this the Diocesan Council asked the All-Russian Council to help in the release of the pastor. All the documents were handed over to the Commission on the persecutions attached to the Sacred Council, to N.D. Kuznetsov... In July-August, 1918 Fr. John and **twenty-three parishioners** were cast into a Moscow prison (Butyrki or Taganka). Nothing more is known about them.

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Protopriest Stefan Ivanovich Ostroumov was born in 1861, graduated from Moscow Theological Academy in 1885 and became a priest in 1886. He was appointed to the Trinity church in the village of Tummy, Kasimov uyezd,

Ryazan province. As protopriest, in 1913 he was elected as a deputy from Ryazan province to the Fourth Duma, where he belonged to the party of the nationalists and was the author of many publicistic works. On July 29, 1918 he was arrested for "resistance to Soviet power". He had called on his parishioners to give the profits from the church stalls on bazaar square to the parish. A member of the Local Russian Council, the doctor Klevezal, told the Council about his arrest and imprisonment, which could turn out to be dangerous for the weak health of the venerable protopriest. Klevezal also said that there were no grounds for his arrest, and petitioned for his release. Nothing more is known about him.

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Priest Alexander Pavlovich Berezin was born in 1865 in the village of Vysokoye, Sapozhkovsky uyezd, Ryazan province. On July 30, 1918 he was arrested, cast into Sapozhkovsky prison and then Ryazan prison, and convicted of "agitation against Soviet power and insulting the undertakings of Soviet power". He was sentenced to five years' imprisonment with complete confiscation of his property. Nothing more is known about him.

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Hieromonks Auxentius, Jason, Cornelius, Nicander, Joannicius, Cornelius and Joseph were serving in the Lyutikov Holy Trinity monastery in Peremyshl, Andreyevskaya volost, Peremyshl uyezd, Kaluga province. They were shot on August 11, 1918 together with **Hierodeacon Paphnutius** and **ten laymen** on the false accusation of "inciting the peasants to rebellion, to the murder of official people, to the overthrow of Soviet power and the disarming of the Peremyshl military commissariat".

*

Priest George Vasilyevsky Georgievsky was born in 1877 and served in the village of Chemodanovo, Yukhnovsky region, Kaluga province. He had great authority among his parishioners, and openly refused to recognize the Soviet law of the separation of Church and State and Church and School. "He conducted great propaganda against Soviet power by means of his sermons in church. In September, 1918 Pope Georgievsky organized a rebellion against Soviet power. This became known to the Cheka. The order was given to conduct an immediate search in the house of the pope... When the Red Army soldiers arrived at the house of the pope, the priest guessed why they were visiting. He incited Theodora Alexeyevna Pankratova with some boys to ring the bell. Immediately the people gathered. The wife of the pope explained to the people that bandits had arrived and were taking away their valuables. The search could not be carried out. They beat up the Red Army soldiers. One warrior lay for two weeks in hospital. On the second day a mounted

detachment arrived with a machine-gun. They arrested Priest Georgievsky and took him to Meschevsk and shot him there.”

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On September 10, 1918 the Cheka arrested **Protopriest Paul Zabolotsky, Fr. Capiton Sergievsky and five laymen** and cast them into Yukhov prison, Smolensk (now Kaluga) province as “hostages of the bourgeoisie for the death of Comrade Volodarsky and many other comrades... and also for the attempt of the bourgeoisie to remove the head of the Russian revolution and her leader, Comrade Lenin”. On September 19 they were condemned for “counter-revolution” and sentenced to be shot. The sentence was carried out on September 20 on Fr. Paul, Fr. Capiton and three of the laymen, **Nicholas Konstantinovich Kovalev, Andrew Dunayev and George Lavrovsky.**

*

Priest N. Volkov was serving in Varnavinsky (Zaraisk) region, Ryazan province. On September 22, 1918 he was sentenced to death and shot for serving a moleben for the granting of victory over the Soviets.

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Priest Basil Volkov was serving in the village of Rozhdestvo on Shani, Medynsky uyezd, Kaluga province. In 1918 or 1919 he was shot.

*

Priest Karyakin was serving in the village of Maksheyev, Yegoryevsky uyezd, Ryazan province. In 1918 he was arrested for counter-revolutionary agitation among his flock and “calling for unity to struggle against Soviet power”. On September 23 he was sentenced to three years’ imprisonment in the Spassky monastery in Ryazan. Nothing more is known about him.

*

Monk Athanasius (Dobromyslov), from Likhvin uyezd, Kaluga province, was seized as a hostage on October 13, 1918 during the Red terror. Nothing more is known about him.

*

Priest Alexander Alexeyevich Losev served in the village of Mashkovo (Moshkovo?), Mikhailovsky region, Ryazan province. He was married to the daughter of Protopriest John Stepanovich Uspensky and Olga Vasilyevna Uspenskaya. Fr. John Uspensky built the church in Moshkovo, served in it,

and was buried in the vault under the church. Fr. Alexander and his matushka had five children up to the age of ten. The youngest, Zinaida, was eight months in November, 1918, when her father was killed by the Bolsheviks. She recounts the story, as told by her mother, as follows: "There stopped in our village a punitive unit that was going from Tambov to suppress the peasant rebellion against the Bolsheviks in Tambov province. They went into our house and began to search, looking for some kind of weapons. Naturally, they found no weapons. Then they demanded that we should feed them and ordered the horse to be harnessed so that they could go to the next village. When my father came out of the yard, one of the unit came up to him and shouted: 'Where's the pope? I'm now killing him!', and shot at my father, killing him outright. With great difficulty he was brought into the house, but immediately it began to get dark a cart came up and he was taken to the cemetery without a coffin, wrapped in the carpet on which he had lain in the house. A pit was dug, and they cast him into it. Meanwhile they threatened Mama that she should be quiet and tell nobody about what had happened. My older sister ran behind the cart and remembered where they dug. And it was only in May (June?) 1919 that we managed to bury him. He had lain for eight months in the earth, but his body was incorrupt. The doctor from the local hospital who was present was very amazed by this and allowed father to be washed and vested, as is laid down for the rank of a priest, which was done... Father's sister, who worked as a teacher in the Ryazan gymnasium, was given a certificate: "Died as a chance victim". They took away from our family (Mama and the five of us children) our house and animals. They took everything they could take. The inhabitants of the village helped, each as he was able. Thus when they buried father, the local cobbler gave a speech at the grave, and said that as long as he was alive he would make shoes for our family, which he did... Then there came 'dekulakization'... I don't have the strength to describe everything that my poor mother suffered, but the Lord gave her a long life - she died in 1973 at the age of 94."

*

Protopriest Nicholas Dinarev began serving in the village of Danevo, Kasimovsky uyezd, Ryazan province on September 21, 1897. In 1889 he laid the foundation of a new church in the village, which was completed in 1897. In November, 1918 he was arrested "for speaking against Soviet power from the church ambon" and was shot together with **Priest Matthew Ryabtsev** by the wall of the city cemetery in the city of Kasimov.

Priest Matthew Pavlovich Ryabtsev was serving in the Ascension cathedral, Kasimov, Ryazan province. In November, 1918 he was put against the wall of the city cemetery together with a group of the local intelligentsia. Since the soldiers refused to shoot Fr. Matthew, he was shot by the Bolshevik leader Kokorev (after whom a street in the city was later named). The bodies

of those shot were thrown over the wall into some tall weeds. Later Kokorev died a horrible death, being eaten by worms. They say that Fr. Matthew often appeared to him, and in his torments Kokorev cried out: "Fr. Matthew, forgive me!"

*

Protopriest Paul Ivanovich Alfeyev was born on June 1, 1846 in the village of Degtyanoye, Spassk uyezd, Ryazan province into the family of a sacristan. He entered Ryazan theological seminary in 1861, and then Kiev Theological Academy in 1867. On graduating in 1871 he was appointed teacher of the Sacred Scriptures of the New Testament in Kursk theological seminary. On September 17, 1872 he was transferred to the Ryazan theological seminary as teacher of Holy Scripture, and was at the same time teacher of Holy Scripture in the Ryazan House of the Love of Labour. He also taught the seminarians gymnastics. On August 1, 1875 he was ordained to the priesthood, and on May 25, 1892 became protopriest. He was appointed to the Alexander Nevsky church attached to the provincial hospital in Ryazan, and from 1884 to 1893 was teacher in the church-parish schools in the first Ryazan district. On January 22, 1893 he was appointed to the church attached to the Ryazan correctional arrest department. In 1908 he retired and taught French in the seminary. Fr. Paul was known in Ryazan as a preacher and publicist. He wrote more than seventy works, which were published in Ryazan Diocesan Gazette, and also as separate publications. He was also very charitable. In 1918 he returned to his native village, where he performed needs at the request of the bishop. In the autumn of 1918 there was a peasant rebellion in the village of Sansky, Spassk uyezd, which was the neighbouring village to Degtyanovo. The peasants asked Fr. Paul to serve a moleben for the beginning of a work. He blessed them, but did not himself take part. When the rebellion was crushed, he was captured together with the others and taken to the edge of a wood. There he prayed, and then, falling on his knees, cried out: "Lord, into Thy hands I commend my spirit!" Then he was shot.

*

Priest Nicholas Alexandrovich Probatov was born in 1874 in the village of Ignatyev, Tambov province. He was the youngest son of Priest A.N. Probatov and his wife Elikonida. He studied at the Kasimov theological school and the Tambov theological seminary, and then married the daughter of a priest, Barbara Algebranstova. He was ordained to the priesthood in 1899 and went to serve as the second priest in the village of Temireo, Ryazan province. In 1906 he was transferred to the Theophany church in the village of Aglomazovo, Shatsk uyezd, Ryazan province. Fr. Nicholas restored the church and created a fine choir with congregational singing. He said of church services: "I have a corner of paradise in the altar." He was a fervent preacher, and through his efforts a wooden building for a church-parish

school was constructed in which two hundred children could study. Fr. Nicholas taught the Law of God there. In 1914 he became a regimental priest in the first Bakhmut regiment, answering the call of his hierarch in spite of the fact that his wife was an invalid with two small children. After the revolution the Bolsheviks tried to mobilize the peasants into the Red Army, but they did not want to go. They asked Fr. Nicholas to serve a moleben, after which he said: "I bless you for the struggle with the persecutors of the Church of Christ." A machine-gun fired from the edge of the town, and everyone dispersed. Then a punitive detachment of Red Army soldiers was sent against the village. Fr. Nicholas blessed the members of his household to go into the neighbouring village of Kalinovets, where his brother-in-law was serving. Forebodings tormented his soul. His wife, seeing this, said: "It is written: the Lord does not send trials that are beyond the strength of man." "Yes," replied Fr. Nicholas, and after praying opened the Apostle and read: "Faithful is God, Who will not allow you to be tried beyond your strength, but even during the trial he gives consolation, so that you can bear it." The Word of the Holy Scriptures, like nothing else, comforted and strengthened his soul. By the time the punitive detachment had arrived, Fr. Nicholas was completely calm, having given his life to the will of God. With him there remained his son, who did not want to leave his father. Fr. Nicholas was arrested as being on a list of villagers provided by the local teacher, Peter Filippovich, who for a long time had not been fond of him. The arrestees were placed in the basement of a house, where Fr. Nicholas confessed them all. The interrogations were conducted with beatings and mockeries. To the beatings Fr. Nicholas replied only with: "Christ, though without sin, suffered, but we are suffering for our sins." This just elicited the mocking laughter of the torturers. In the evening of November 11, 1918 eighteen people were led to the banks of the river Tsna. Fr. Nicholas began to pray loudly: "Lord, forgive them, for they know not what they do". After the first salvo everyone fell, but Fr. Nicholas rose and with raised arms continued to pray aloud. The second salvo killed him. Of the eighteen people **thirteen** were killed, including the peasants **Cosmas Yegorovich** (warden of the church in the village of Aglomazovo, Shatsk uyezd, Ryazan province), **Naum, Philip Naumovich, Andrew, Alexis, John** and the solitary old woman **Agatha**. The list of victims had been composed by a local atheist teacher, but the head of the punitive detachment had struck off the names of all the women except one, Agatha's, because she lived on her own and so no one would intercede for her. The executioners mocked her and beat her for a long time before leading her out to be shot, but she bore everything in silence. The others who did not die waited until nightfall and then crept out to the neighbouring huts, where they were hidden. The next morning, Fr. Nicholas' son Alexander took his father's body, which was fixed in the position of his hands raised in a final prayer and blessing. The authorities did not allow him to be buried by the church, and he was buried by two priests from neighbouring parishes in the local cemetery. In 1986 the body was exhumed: a cross and one incorrupt finger were found.

*

Priest Andrew Ippolitovich Velmin was born in 1860. In 1881 he finished his studies at a theological seminary and was ordained to the priesthood, serving in the Archangels cathedral in Mikhailov, Ryazan province. On October 2, 1918 he was arrested and cast into the arrest house in Mikhailov. A search was carried out in his house, and letters were found from him to his daughter in which he expressed anti-Bolshevik sentiments and also remarked on the "unsustainability of proletarian power". On November 11 he was sentenced to death. Then he was shot.

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Priest Nicholas Andreyevich Morozov was born in 1879 in the city of Spassk, Ryazan province, and was serving in the Pokrov church in the village of Kiritsy, Spassk uyezd. On May 19, 1918 he was elected by the laymen of the Spassk at a deanery congress as their deputy at the extraordinary diocesan congress of the clergy and laity of Ryazan diocese. On the same day he was arrested for "agitation against Soviet power", and was cast into prison in Spassk. News about his arrest reached the Commission on the persecutions attached to the Local Council meeting in Moscow. On November 18, 1918 he was sentenced by the Ryazan tribunal to one year's forced labour with confiscation of his property. He was accused that on May 18, in the village of Staraya Ryazan, he had given a "counter-revolutionary speech" in which he had spoken "of the difficult material situation in connection with the confiscation of church property" and had called for "it to be torn out of the hands of the Soviets". He refused to recognize his guilt and declared "I uttered no anti-Soviet speeches". Nothing more is known about him.

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Priest Basil Kerinevsky was serving in the village of Kostino, Medynsky uyezd, Kaluga province. In 1918 or 1919 he died in prison in Medyn.

*

Priest Alexander Dobronravov was serving in the village of Kuzovykh, Meschovsky uyezd, Kaluga province. He was shot in 1918 or 1919 for serving a moleben for rebellious peasants.

*

Archimandrite Gerasimus relates: "In the monastery of St. Tikhon [of Kaluga] I had a most kind elder, **Fr. Joasaph**, in the world John Nekrasov. He brilliantly finished the course of the Tula seminary; he was the son of a priest and a relative of Metropolitan Isidore. After finishing the course he began

working at the Holy Synod. But he was inclined to monastery life and visited Old Valaam. He could not stay there, however, as the damp climate was bad for him and he suffered with fever. He returned to St. Petersburg, resigned his post, and went to Moscow to seek a monastery.

"He entered the St. Nicholas of Ugresh monastery and stayed there for three years. The brothers in our Russian monasteries were mostly peasants, and most of the superiors, and most of the superiors were also. Some of them were crude, lovers of authority, and did not like educated people. And it was because of the crudeness of the archimandrite that Brother John Nekrasov left this monastery and hastened to Optina monastery, which at this time was renowned throughout Russia for its elders.

"Brother John came to Optina and went to Elder Macarius for counsel. Fr. Macarius listened to him and then told him:

"Go, Brother John, to St. Tikhon's monastery, and finish your earthly life there.'

"And so he went there and was tonsured with the name Joasaph, and lived there more than fifty years. He did not accept the priesthood, even though more than one bishop of Kaluga offered it to him. He was a doer of the mental Jesus prayer, and he was a clairvoyant elder."

In another letter Fr. Gerasimus wrote: "Fr. Joasaph told me: 'Misha, when sorrows, slander, and persecution come, then rejoice in them, kiss them, for that is a royal path that leads to God.' The Elder told me much that has now come to pass in my life. Glory to God for everything! In that faraway time, everything in Russia began to go downhill. Of course, our monasteries did also, and behind their massive walls both Christian love and brotherhood died away. Almost all monks were of peasant stock, and everybody knows how hard life is in the villages of our ploughmen peasants. But even monks murmur, living in the monastery.

"Elder Joasaph would often tell me in those years: 'Misha, you see how monks are complaining - either the food is bad or something else is not good enough! Misha, grumbling is a frightful sin. For grumbling, God punished the chosen Israelite people not just once. Palestine is not far from Egypt, but the Lord led the Jews a whole forty years, and not many of them reached the Promised Land. See what a terrible sin it is - grumbling against God. And why should monks grumble? They usually have a warm cell, decent food, and enough bread to eat any time they want it. They have both shoes and clothing. While our peasant, having a family, often lacks those things, and then there are crop failures, and they have to pay taxes. And yet many of them are bearing this horrendous burden. Oh Misha, you'll see, the Lord will send terrible trials. He will take everything away from us, and then we will

say, "Bad times have come; we have nothing to eat." Misha, this will inevitably take place if we do not repent; for such a sin God will not spare either our luxurious temples or the beautiful belfries, or the bells, or even the whole of our brotherhood - everything, everything will be taken away for our sinful grumbling.'

"So spoke the Elder with great sorrows, with frequent tears in his eyes. He himself was starved to death in 1918, ending his life as a martyr."

In another letter Fr. Gerasimus writes: "He became a martyr soon after the revolution. He died on January 2, 1919, on the feast of St. Seraphim, after the brothers had already been banished from the monastery. And as the last abbot of the monastery, Fr. Jonah, wrote me, he died of starvation...."

"At one time in St. Tikhon's monastery a school of icon-painting was opened, and a teacher was asked to come from Moscow. He came with his son. When students began to be chosen from among the novices, I was one of them. With there was also the **novice John Pamphilov**, a peasant of Tula province, who soon learned to paint icons very well. He had a talent for this. He was a splendid man and a good monk, [receiving the name of Job]."

"The Bolsheviks banished him to Siberia after our monastery was closed. At first he lived for twelve years with his mother, Bassa, an old woman, who very much wanted to die in her native town of Tula, where she had sons and daughters and where many of her relatives were buried in the cemetery. He brought her there, visited his St. Tikhon monastery, where there was no one left and everything had been desecrated by the atheists. Some of the brothers lived in villages and towns or worked at something; the old ones lived on handouts and had no corner of their own. He was caught and again sent to Siberia."

"When he returned to Siberia, he heard that his mother had died, and it was then that I received my last letter from him. He died a martyr's death in poverty somewhere in Siberia as a hieromonk, emulating his much-suffering patron saint..."

"Already in the first years of the revolution, Fr. Job wrote about the martyred **Elder Zosima**, who lived in a cabin in the forest beyond the monastery:

"We have had new martyrs among us after the overthrow of the Tsar. Some hooligans tied up Elder Zosima and burned his forest cabin. His burned bones were brought to the monastery. Our brothers were all the time working on the farm, doing the work themselves. In the autumn they began to bring to the monastery whatever was gathered during the summer, and some young hoodlums attacked them and beat them up terribly. Some of them are crippled for life. They did inhuman things to

the defenceless monks, tearing out the hair on their heads and beards... And many have already departed into another world.'

"And similar frightful things have happened all over Russia."

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Protopriest Alexander Savvich Gromov was born in 1866. He was serving in the church of the village of Resy, Meshovsky uyezd, Kaluga province for more than 30 years. In 1919 he was arrested and taken to the city of Meshovsk, and then to Kaluga, where he was condemned and shot.

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Deacon Demetrius Voznesensky was serving in the village of Nizhnyaya Dmitrievka, Orel province. On returning home one day, he met several armed men who asked him whether he had seen some Red Army soldiers, with whom they, as they said, wanted to deal. Not sensing a trap, and taking them for Cossacks, Fr. Demetrius said some unflattering words about the Red Guard. The Red Army soldiers seized him and forced him to go with them to the estate of the Pashkovs. There, under threat of shooting, they forced him to eat non-fast food (it was the time of the Apostles' Fast) and dance. Having taken their fill in mocking the defenceless old man, the torturers poured kerosene onto his head and set it alight. One can judge the torments he must have gone through from the fact that his eyes popped from the heat. Finally they killed him by shooting him.

*

Priest Semyon Ivanovich Obolensky was born in 1866, and served in the village of Sergievskoye, Livnysky uyezd, Orel province. He was married to Barbara Vasilyevna, and had four sons: Basil, who fought against the Reds and was killed; Nicholas, who was exiled in 1937; and George and Panteleimon, who were shot at Butovo in 1937-38. He himself was shot in 1919.

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Priest Ivan Ivanovich Novikov was serving in the village of Kiritsy, Spassk uyezd, Ryazan province. On May 21, 1918 he was arrested, and on January 21, 1919 he was convicted by the Ryazan revolutionary tribunal that, "being the president of a meeting of society taking place in the village of Staraya Ryazan, he allowed counter-revolutionary speeches of individual people". He was sentenced to five years' heavy labour with deprivation of freedom. At the meeting in question an appeal by Bishop Paul had been read out, in which mention was made of "the wretched condition of the churches"

and which contained calls “to snatch confiscated church property out of the hands of the Soviets”. Nothing more is known about him.

*

Priest Nicholas (Nicanor?) Alexeyevich Schepetov was serving in the village of Savinovo, Kaluga province. In 1919 there began the shameful campaign of the opening of the relics of the saints. In connection with this there were disturbances and the arrest of priests. In March 1919, the leading communist V.R. Bonch-Bruyevich noted that the seventy-year-old Fr. Nicholas had been arrested for serving a moleben for peace and the ending of disturbances. Believers from eleven neighbouring villages sent to the Kaluga Cheka asking for his released. Nothing more is known about him.

*

Abbess Olga, in the world Eugenia Donebina, was born in 1852. She entered the Kazan women’s monastery in Ryazan province in 1862, at the age of ten. There she received an education and the rudiments of the monastic life. For thirty-five years she chanted on the kliros. In 1897 she became abbess of the St. Olga monastery in Ryazan province. On August 25, 1919 she was arrested by the Cheka, and was sentenced to imprisonment until the end of the Civil War. On August 31 she entered the Novospassky camp. On January 5, 1920 she petitioned the Red Cross to ask for her release. Nothing more is known about her.

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Priest Nicholas Nekrasov was serving in the village of Bolshie Izbischi, Lebedyan region, Ryazan (now Lipetsk) province. In 1921 he was killed in his own house.

*

Priest Vladimir Vladimirov was serving in Lebedyan, Ryazan (now Lipetsk) province. In 1922 he was shot, supposedly for his links with the Whites. He had been serving for less than a year, had been married for less than a year, and after his death his daughter was born.

*

Church Warden Alexander Vasilyevich Rusakov was born in 1866 in the village of Astramyevo, Zaraisk uyezd, Ryazan province. He was warden of the Kazan church in Astramyevo. On April 13, 1921 he was arrested for “speaking about the requisitioning of food products from Priest Uspensky. He expressed dissatisfaction with the undertakings of Soviet power.” On

April 19 he was released after promising not to leave. However, on October 5 he was arrested again and condemned to three years' imprisonment for "anti-Soviet agitation". Nothing more is known about him.

*

Priest Nicholas Semyonovich Zverev was born in 1887 in the village of Lovtsy, Zaraisk uyezd, Ryazan province, and served in Yegoryevsk. On February 20, 1921 he openly said to believers during a service: "From the moment of the existence of Soviet power, the people has become immoral, has lost its humane countenance, and all have become speculators, which the Russian people's economy has been completely destroyed." On February 24 he was arrested, and on May 21 he was condemned for "proclaiming a sermon of clearly counter-revolutionary content from the ambon". He was sentenced to one year's imprisonment. Nothing more is known about him.

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In 1922, in connection with the confiscation of church valuables, **78 clergy and monastics** of all ranks were killed by the Bolsheviks in Orel province, and **61** in Tula province.

As for Ryazan province, the authorities reported from Ryazan: "In the surrounding monasteries **97 monks** were arrested and subjected to intensive interrogation [i.e. tortures]. **12 monks** were shot."

Priest Theodore Afanasyev, who served in one of the churches of Orel diocese, and **Hieromonk Gerasimus**, who struggled in the Svensk Dormition monastery, Bryansk uyezd, Orel province, were shot during this campaign.

*

Priest Alexis Belyaev was serving in the village of Dedinovo, Ryazan province, and was rector of one of the three churches there. He was arrested at some time in the 1920s and died in prison in Ryazan.

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Protopriest Demetrius Nikolayevich Pronsky was born in the city of Kasimov, Ryazan province, and was serving in the village of Stenkino, Ryazan province. At some time in the 1920s he was captured by the GPU during a service and shot without trial in one of the village courtyards. Before being shot he refused to have his eyes bound, and read the Gospel in a kneeling position. At the last minute of his life a dove descended on the shoulder of Fr. Demetrius. They laid his body on a pillow, and the blood-stain

on the pillow remained crimson in colour right until it was sold during the war.

*

Protopriest Alexander Vasilyevich Klimentovsky was born on March 16, 1880, and graduated from Kiev Theological Academy in 1905. He then became a teacher in the Ryazan diocesan school in Rzhev until 1909. In 1917 he was appointed to the cathedral in Riga, and from 1918 was a military priest on the Caucasian front. He was later appointed to the Staro-Yamskaya Nikolayevskaya church in Ryazan, and then (in 1923) to the Prophet Elijah church. He was married to Praskovya Nikolayevna, and had a son and a daughter. On September 27, 1925 he was arrested and cast into prison in Ryazan. On June 11, 1926 he was convicted of "anti-Soviet agitation" and of being "a member of an illegal religious community". He was also accused of "distributing the journal, Circulars, of a counter-revolutionary content", and of "helping the creation of church bookshops with a choice of counter-revolutionary literature. He collected monetary alms for the needs of the diocesan chancellery." was sentenced in accordance with articles 62, 69, 72 and 122 to three years in the camps in the group case, "The Case of the Illegal Religious Counter-Revolutionary Community under the Leadership of Archbishop Boris (Sokolov) and Bishop Gleb (Pokrovsky), Ryazan, 1926". He was sent to Solovki, and then to another place of imprisonment. Nothing more is known about him.

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Priest George Alexeyevich Kossov was born on April 4, 1855 in the village of Androsovo, Dmitrov uyezd, Orel province in the family of a priest. He went to Orel theological seminary, and then taught in a zemstvo school in Dmitrov uyezd. He was a fine teacher, but felt a striving for something different: the priesthood. He married a poor orphaned girl, and in December, 1884 was ordained to the priesthood. He was appointed to the village of Spas-Chekryak, Bolkhov uyezd, Orel province. However, on arriving there, he was dismayed by the poor condition of the church and parish house, and by the demonic visitations that terrified him in the night. He rushed to his spiritual father, Elder Ambrose of Optina, who rebuked him and told him to go back. The demonic visitations would go, and he would build a stone church. The young pastor began by serving molebens on weekdays in the church. People began to come, and soon word went round about the outstanding abilities of the new pastor. Money poured in, not only for the building of the church, but also for workshops, schools, a brick factory, a hospital and a home for orphaned girls. His fame as a clairvoyant priest spread, and people of all ages and classes came to him. In the autumn of 1918 the Bolsheviks cast him into prison in Bolkhov, but soon released him. In 1922, however, he was arrested, accused of hiding gold and cast into prison in Orel. Again, he was released,

but his health deteriorated, and he died on September 8, 1928. He once prophesied: "The main cause of people's woes is our sinful life and apostasy from God. But this will pass. Through sorrows and sufferings Russian will be purified from sins and will return to God. The Heavenly Queen will not abandon our people and will pray for us to her Son and our Saviour Jesus Christ. When this happens, the icon of the Kazan Mother of God will appear and will be glorified for a third time."

*

Priest Paul Vasilyevich Bobrov was born in 1872 in the village of Volyutino, Yegoryevsk uyezd, Lipetsk province, and served in Lebedyan, Lipetsk province. In 1928 he was arrested in a group case, and sentenced to three years exile in Zyryansk district. Nothing more is known about him.

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Priest Paul Akimovich Kotelnikov was born in 1890 in the village of Lenino in Lipetsk district, Lipetsk province. He was serving in the church of the village of Mazeika (now in Dobrinsky district, Lipetsk province). On August 10, 1928 he was condemned by the OGPU in accordance with article 58-10, and sentenced to three years exile in the Urals.

*

Priest Demetrius Nikolayevich Drozdov was born in 1890 in the village of B. Khomutets, Dobrovsky region, Lipetsk province, where he also lived. In 1929 he was arrested, and on December 25 was sentenced in accordance with article 58-10 part 2 to ten years' imprisonment. Nothing more is known about him.

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Protopriest Eugene Ivanovich Rasskazovsky was serving in the village of Shevaleyevsky Maidan, Ryazan province as a dean when, in July, 1927, he was arrested, and in September was condemned because "he himself commemorated, and instructed others to commemorate, people who have been condemned by the power of the State [Metropolitan Peter of Krutitsa and others]. Moreover, he called them 'martyrs' for righteousness, collecting alms from the church and the parishes to their benefit". In accordance with articles 58-10 and 124, he was sentenced to three years' exile in Siberia. He was exiled first in Boguchany, Kansk district, Krasnoyarsk region, and then (from February, 1928) in the village of Denisovka, Krasnoyarsk region. In October, 1928 he asked the Political Red Cross to petition that the amnesty on the October revolution should be applied to him. Nothing more is known about him.

*

Priest Demetrius Matveyevich Kashmensky was born in 1866 in the village of Kulikovo, Usmansky region, Lipetsk province, and served in the same village. In 1929 he was arrested, and on December 24 he was sentenced to three years' exile to the north in accordance with article 58-10. Nothing more is known about him.

*

Priest Andrew Dmitrievich Zamyatin was born in 1867 in the village of Krutoye, Lipetsk uyezd, and served in the village of Lebyazhye, Dobrovsky region, Lipetsk province. On March 17, 1930 he was sentenced in accordance with articles 58-10 and 58-11 to five years' imprisonment. Nothing more is known about him.

*

Deacon Gregory Denisovich Kapralov was born in 1896 in Fabritsy khutor, Ropyevsky region, Voronezh province, and served in the village of Bolshoy Khomutets, Dobrovsky region, Lipetsk province. There he was arrested in 1930, and on March 29 he was sentenced in accordance with articles 58-10 and 58-11 to ten years' imprisonment. Nothing more is known about him.

*

Monk Ivan (Dmitrievich Karabanov) was born in 1879 in the village of Klicheny, Volhynia region, Lipetsk province, and struggled in the Holy Trinity men's monastery, Lipetsk province. In 1930 he was arrested, and on June 7 he was sentenced in accordance with articles 58-10 and 58-11 to ten years' imprisonment. Nothing more is known about him.

*

Priest Alexander Ivanovich Dmitrov was born in 1881 or 1882 in the village of Novaya Sitovka, Voronezh province, and was serving in the village of B. Kulminka, Lipetsk region. On December 3, 1929 he was convicted and sentenced to five years in the camps in accordance with articles 58-10, 58-12 and 59-3. He returned to Kuzminka, where he was arrested again and condemned to death on August 23, 1937 in accordance with article 58-10. He was shot.

*

Monk Gabriel (Ivanovich Klirov) was born in 1876 in Skopin, Ryazan province. In 1931 he was arrested in the village of Kashary, Zadonsk region, Lipetsk province, and on April 21 was sentenced to five years' imprisonment in accordance with article 58-10 part 2. Nothing more is known about him.

*

Priest Vladimir Nikolayevich Kamyshnikov was born in 1889 in the village of Sergievskoye, Krasninsky region, Lipetsk province, and served in the village of Pady, Lipetsk region. There, in 1930, he was arrested, and on September 29 was sentenced in accordance with article 58-10 to five years' imprisonment. Nothing more is known about him.

*

Nun Tatyana (Ivanovna Kopytina) was born in 1886 in the village of Poroy, Dobrovsky region, Lipetsk province. In 1931 she was arrested in her native village, and on July 15 was sentenced in accordance with article 58-10 part 2 to three years' imprisonment. Nothing more is known about her.

*

Deacon Sergius Petrovich Kalinnikov was born in 1908 in the village of Soldatskoye, Terbunsky region, Lipetsk province, and served in the village of Kazaki, Yelets region, Lipetsk province. There, in 1931, he was arrested, and on March 18, 1931 was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' imprisonment. Nothing more is known about him.

*

Priest Michael Lvovich Kalinnikov was born in 1887 in the village of Kazinka, Volovsky region, Lipetsk province, where he served. On March 6 he was condemned to death in accordance with articles 58-8, 58-10, 58-11 and 58-12. He was shot in Lipetsk province.

*

Priest Nicholas Pavlovich Kamensky was born in 1883 in the village of Trubetchino, Dobrovsky region, Lipetsk province, where he served and was arrested. On March 17, 1930 he was sentenced in accordance with articles 58-10 and 58-11 to ten years' imprisonment. Nothing more is known about him.

*

Priest Alexander Alexandrovich Kotelnikov was born in 1906 in the village of Lenino, Lipetsk region, and served in the village of Bereznegovatka,

Dobrinsky region, Lipetsk province. In 1930 he was arrested, and on September 26 he was sentenced to ten years' imprisonment in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about him.

*

Hieromonk Alexander (Vladimirovich Yermishin) was born in 1888 in the village of Studenka, Ilyinskaya volost, Orel province. In 1912 he started serving as a hierodeacon in the Nikolo-Odrinsky monastery, Karachevsky uyezd, Orel province. During the First World War he served for eighteen months at the front. In 1921 he was ordained by Bishop Agapetus (Borzakovsky), and became his cell-attendant. In 1924 he began serving in Karachev, Bryansk district. In 1928 he was arrested for healing believers. In 1930 he was arrested again, and on December 15 was convicted of "counter-revolutionary activity". In accordance with articles 58-10 and 58-11, he was sentenced to ten years in the camps. He was sent to the Vishera camps in Perm province. Nothing more is known about him.

*

Priest Basil Ivanovich Vasilevsky was born in 1881 in the village of Beto-Chernyekovo, Bryansk district. There he was arrested in 1929 and sentenced to three years in the camps. Nothing more is known about him.

*

Protopriest John Kedrov was born in the village of Vysokoye, Ryazan province, and served in his native village. In 1929 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Ivan Petrovich Rozhdestvensky was born in 1864 in the village of Lobanovo, Sevsk uyezd, Bryansk province, the son of a reader. He went to Orel theological seminary, and had a family of eight people. From 1904 to 1919 he served in the arrest section of the Orel hard labour prison, where he rapidly transformed the spiritual situation in the prison, changing the prisoners into zealous and penitent sons of the Holy Church. However, after the revolution the posts of prison priest were abolished, and from 1919 to 1920 he served in churches of Orel province. On September 21, 1926 he was serving the village of Nikitinskoye-Solntsevo, Orel uyezd, Orel province, when he was arrested for "counter-revolutionary evil deed in the tsarist Orel hard labour prison". In spite of three petitions in his favour from his parishioners, he was sentenced to death on June 20, 1927 in accordance with article 58-11. The sentence was carried out on June 23 in Moscow, where he was buried in the Vagankovskoye cemetery.

*

Boris Ivanovich Schultz. He was born in 1908 in Vilnius, the son of the people's artist **Cleopatra Antonovna Schultz.** On July 11, 1927 they were both arrested trying to cross the frontier with Poland. Their case was linked with the case of the Optina fathers, and on December 19 they were sentenced to three years in the camps in accordance with article 58-10. Boris was on Solovki until May 23, 1930, when he was exiled to the north. Nothing more is known about him. His mother was in Siberia until November 13, 1930, when she was released and went to Arkhangelsk. Nothing more is known about her.

*

Priest Nicholas Ivanovich Vadbolsky was ordained in 1921 and went to serve in the village of Bobriki, Epifansky uyezd, Tula province in the place of his brother, who had died of typhus. At the end of the 1920s he was arrested and sent to Solovki "for keeping metallic money". He did not return from exile.

*

Priest Theodore Gavrilovich Glagolev was born in 1888 in the village of Verkh. Zalegosh, Verkhovsky region, Orel province, where he also served. In 1929 he was sentenced to three years in exile in Siberia. Nothing more is known about him.

*

Priest Nicholas Vasilyevich Polyakov was born in 1898 in the city of Rylsk, Kursk province. In 1929 he was serving in the village of Lokno, Znamensky region, Orel province when he was arrested and condemned to three years in the camps.

*

Priest Theodore Troitsky was serving in the village of Ugodsky Factory (now Zhukovo), Kaluga province, and was the second priest at the St. Nicholas church. He was widowed while still young and brought up his three daughters himself. In 1929 he was arrested and cast into prison in Borovsk. There he contracted gangrene in both legs, was released, and died within three days.

*

Archimandrite Arsenius served in Ryazan diocese. In 1929 he was exiled to the city of Akmolinsk, and then to Petropavlovsk in Kazakhstan. In Akmolinsk also serving a term of exile was **Hieromonk Paul (Troitsky)**. Archimandrite Arsenius often talked with him and taught him always to seek the will of God, not to do anything without the will of God. Several nuns, spiritual children of Fr. Arsenius, visited him in exile. Nothing more is known about him.

*

Priest Alexis Alexeyevich Ilyinsky served in the city of Belev, Tula province. In 1929 he was arrested and taken away under convoy. Nothing more is known about him.

*

Priest Vladimir Isakovich Nekrasov was born in 1877 in the city of Maloarkhangelsk, Orel province. He was arrested in the village of Maslovo, Orel region, in 1929 and sentenced to three years in the camps. Nothing more is known about him.

*

Priest Andrew Mikhailovich was born in 1867 in the village of Stanovoj Kolodez, Orel region, Orel province. In 1929 he was arrested and sentenced to five years in the camps. Nothing more is known about him.

*

The clergyman Michael Alexandrovich Modestov was born in the village of Kazanskoye, Tula province. In 1929 he was arrested in the village of Zarechye, Novosilsk region, Orel province and sentenced to three years' exile in the north. Nothing more is known about him.

*

Priest Michael Kirovich Pokrovsky was born in 1875 in St. Petersburg, and was serving in the city of Bolkhov, Orel province. In 1929 he was arrested and sentenced to three years' exile in the north.

*

Priest Nicholas Ivanovich Pokrovsky was born in 1876 in the village of N. Dolgoe, Dolzhansky region, Orel province. In 1929 he was arrested and sentenced to three years' exile in the north. Nothing more is known about him.

*

Priest Basil Grigoryevich Prokhorov was born in 1885 in the village of Gonyucheye, Orel region, Orel province. In 1929 he was arrested and sentenced to three years' exile in the north. Nothing more is known about him.

*

Priest Nicholas Semyonovich Pokrovsky was educated at Orel theological seminary, and served in Orel diocese. A very sincere, kind man, he was arrested in Orel in 1929 or 1930 and cast into prison. When he returned, he seemed to his relatives to be mentally ill. He gave away all that he had, including food and clothing, and wandered round the towns and villages. Soon he died.

*

Monk Timothy (Sergeyevich Sidorov) was born in 1869 in the village of Makhankovo, Sverdlovsk region, Orel province. He was arrested in his native village in 1929 and sentenced to ten years in the camps. Nothing more is known about him.

*

Ivan Nikolayevich Goryainov (or **Goryanov**) was born in 1878 in the village of Nizhni Beloomut, Zarsk uyezd, Ryazan province, where he was the warden of the church of the Saviour of the Transfiguration. On August 11, 1929 he was arrested, and on January 3, 1930 he was sentenced to death in accordance with article 58-10 for "anti-Soviet agitation". The sentence was carried out on January 15, 1930. He was buried in the Vaganskoye cemetery in Moscow.

*

The clergyman Basil Mikhailovich Germanov was born in 1871 in the village of Lavrovo, Orlovsky uyezd, Orel province. In 1929 he was arrested in the village of Gorodische, Uritsky region and sentenced to death. He was shot.

*

The clergyman Michael Alexeyevich Govorov was born in 1884 in the village of Repkino, Bolkhov uyezd, Orel province, and served in the his native village. In 1929 he was sentenced to ten years in prison. Nothing more is known about him.

*

Nadezhda Nikiforovna Zezyulina was born in 1888 in Ryazhsk, Ryazan province, and served as reader in the Dormition church in the village of Nasilovo, Pronsky uyezd. On December 25, 1929 she was arrested, and on January 29, 1930 was sentenced to three years' exile in the north. Nothing more is known about her.

*

Priest Alexander Abramovich Zhivogin was born in 1900 in the village of Krasny Kholm, Spassky uyezd, Ryazan province. He was arrested in 1929, and on February 15, 1929 was sentenced to three years' imprisonment in accordance with article 58-10 part 2. Nothing more is known about him.

*

Priest Alexander Ivanovich Kurdyumov was born in 1872 in the village of Leski, Maloarkhangelsky uyezd, Orel province. In 1929 he was arrested in his native village and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Paul Mikhailovich Kulagin was born in 1871 in the village of Zaozerye, Velsky region, Smolensk district, and served in the village of Torenino, Sukhinichi region, Kaluga province. On November 3, 1929 he was arrested and sentenced to five years in the camps in accordance with article 58-10. Nothing more is known about him.

*

Alexander Yakovlevich Zhuravlev was born in 1875 in the village of Tereniko, Pavlinovsky region, Sukhinichi district, Kaluga province. He was the church warden. On November 3, 1929 he was arrested and sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about him.

*

Priest Alexis Stepanovich Konstantinov was born in 1873 in Ryazan province in the family of a landowner. In 1914 he went to serve in the village of Savra-Mamyshevo, Pitelinsky region, Ryazan province. In 1929 he was arrested and cast into prison in Sasovo. On November 19 he was convicted of "criticizing the undertakings of Soviet power", and was sentenced in accordance with article 58-10 part 2 to five years' imprisonment with complete confiscation of his property. Nothing more is known about him.

*

Priest Theodosius Andreyevich Gladkikh was born in 1875 in the village of Vorotynsk, Livny uyezd, Orel province, where he also served. In 1930 he was shot.

*

Priest Ivan Alexandrovich Golovin was born in 1883 in the village of Shumovo, Bolkhov uyezd, Orel province, and served in his native village. In 1930 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Demetrius Andreyevich Grigoryev was born in 1876 in the village of Pervoye Gubkino, Maloarkhangelsky uyezd, Orel province. In 1930 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Monk Vladimir (Savelyevich Ivanov) was born in 1904 in Livny, Orel province. In 1930 he was arrested, and condemned to five years in the camps. Nothing more is known about him.

*

Priest Basil Grigoryevich Ivanovsky was born in 1898 in the village of Krasnoye-Sergievskoye, Novosilsky uyezd, Tula province, and served in his native village. In 1930 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Maximus Pavlovich Yefimov was born in 1889 in the village of Petrovskoye, Mtsensk uyezd, Orel province, where he also served. In 1930 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Ivan Nikolayevich Dashkov was born on September 10, 1888 in the village of Goritsy, Spassky uyezd, Ryazan province. He was arrested on

October 14, 1929 and on January 13, 1930 was sentenced to three years in the camps. Nothing more is known about him.

*

Priest Ivan Lvovich Shishkov was born in 1886 in the village of Chernoyar, Shatsky uyezd, Tambov province (now Ryazan province). He was serving in the village of Svischevo, Pitelinsky region, Moscow province (now Ryazan province), when, on November 21, 1929 he was arrested. On January 29, 1930 he was sentenced to three years in the camps. Nothing more is known about him.

*

Nun Eudocia (Podrugina) was born in 1885 in Mikhailovsky uyezd, Ryazan province. On January 8, 1930 she was arrested in the village of Novinskoye, Mikhailovsky region, and on February 23 was sentenced to three years' exile in the north. Nothing more is known about her.

*

Priest Ivan Matveyevich Kurkin was born in 1864 in the village of Drovosechnoye, Kolpiyansky region, Orel province. There, in 1930, he was arrested and sentenced to three years in the camps. Nothing more is known about him.

*

Priest Panteleimon Vasilyevich Klyucharev was born in 1885 in the village of Gorodischi, Sverdlovsk region, Orel province. In 1930 he was arrested in his native village and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Alexis Semyonovich Ignatyev was born in 1876 in the village of Grachevka, Novosilsky uyezd, Tula province. There he was arrested in 1930 and sentenced to five years in the camps. Nothing more is known about him.

*

Priest Basil Vasilyevich Ivanov was born in 1860 in the village of Kumovskoye, Peremyshl uyezd, Kaluga province. While living in Polotnyany Factory, he was arrested, and on January 18, 1930 was sentenced to five years in exile in accordance with article 58-10. Nothing more is known about him.

*

Luke Alexandrovich Koporsky was president of the church council in the city cathedral of Mosalsk, Kaluga province. On October 12, 1929 he was arrested, and on February 23, 1930 was sentenced to five years in the camps in accordance with articles 58-10 and 58-11.

*

Reader Theodore Mikhailovich Kanayev was born in 1878 in the village of Churilovka, Ryazhsky uyezd, Ryazan province. On January 11, 1930 he was arrested, and on March 3 was sentenced to three years' exile in the north. Nothing more is known about him.

*

Priest Constantine Alexeyevich Kossov was born in 1872 in the village of Androsovo, Dmitrov uyezd, Orel province. In 1930 he was arrested in Bolkhov, and was sentenced to five years in the camps. Nothing more is known about him.

*

Priest Alexander Alexeyevich Korenev was born in 1880 in the village of Bogodukhovo, Sverdlovsk region, Orel province. In 1930 he was arrested in his native village and shot.

*

Nicholas Yegorovich Ipatov was born in July, 1879 in the village of Dubrovka, Mosalsk region, Kaluga province, and worked as a carrier in Mosalsk. On February 10, 1930 he was arrested for "anti-Soviet agitation and sabotage directed at the weakening of the existing state authority" and cast into Meschovsk Domzak. It was said that he had "conducted anti-Soviet agitation (on bread-requisitioning, collective farms, etc.). When, a hut with hay belonging to the state organs was burned down in Mosalsk on the soil of class warfare, he sabotaged the carrying of water, did not even go to put out the fire, in spite of the fact that this was his immediate obligation." Nicholas Yegorovich replied that he "had not conducted agitation, had not entered into the organization, before the revolution possessed an estate of 525 desyatins, and conducted no work against Soviet power and its undertakings". On August 21, 1930 he was convicted of being "an active participant in an illegal counter-revolutionary church-kulak insurgent organization", and on the basis of articles 58-10 and 58-11 was sentenced to three years' exile in the north, and was sent to the north. This was part of "The Case of Bishop Stefan

(Vinogradov) and other, Mosalsk, 1930". He was released at the end of his term. Nothing more is known about him.

*

Priest Paul Ivanovich Khabayev was born in 1877 in the village of Dezhkino, Mtsensk region, Orel province. In 1930 he was arrested in his native village and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Basil Petrovich Arkhangelsky was born in 1867 in the village of Gryazevets, Trubchevsky uyezd, Orel province. He went to a theological seminary, and in 1914 began to serve in the church of the Holy Archangel Michael in Karachev, Orel province (now Bryansk district). On December 15, 1930 he was arrested in Karachev, and on the same day was convicted of "becoming a member of a counter-revolutionary group of churchmen" and "conducting anti-Soviet agitation among the population with the aim of organizing the masses to open rebellion against Soviet power". In accordance with articles 58-10 and 58-11, he was sentenced to ten years in the camps. He refused to recognize his guilt. Nothing more is known about him.

*

Protopriest Alexis Alexandrovich Klimentovskiy was born in 1876 in Klimentovskiy Pogost, Spassky uyezd, Ryazan province. In 1887 he finished his studies at Ryazan theological seminary and went to serve in Rzhevsk as a reader. In 1891 he was transferred to the village of Nevzorovo, Skopinsky region, Ryazan province, where he was ordained to the priesthood in the same year. From 1911 he served in various churches in Ryazan, and was a member of the council of the Ryazan diocesan women's school. He was arrested in the middle of the 1920s, and in 1926 was on Solovki. On returning to Ryazan in 1928 he became rector of the Lazarevskaya cemetery church, and then of the church of St. Catherine. On December 3, 1930 he was arrested, and on January 31, 1931 was sentenced to three years' exile in Kazakhstan in accordance with article 58-10. On the way to his place of exile, in Semipalatinsk, he died of typhus.

*

Deacon Alexander Nikolayevich Alferov was born in 1904 in the village of Khoroshiye Vody, Efremovsk uyezd, Tula province, where he served. At the beginning of 1930 he was arrested "for anti-Soviet agitation", and on May 4 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

*

Priest Constantine Nikolayevich Ivanov was born in 1885 in Samara. In the middle of the 1920s he was in exile in Zyryansk region. After his release he lived in the village of Degtyanoye, Spassky region, Ryazan province. On August 15, 1930 he was arrested in a group case, and on October 6 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

*

Priest Peter Ivanovich Kazansky was born in 1876 in the village of Boyanovichy, Bryansk province, where he served. In the autumn of 1929 he was arrested for being "an active participant in the Bryansk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 18, 1930 was sentenced to five years in the camps and sent to a camp. In the autumn of 1934 he was released and returned to his homeland. In 1937 he was arrested, and on August 28 was sentenced to death. On September 8 he was shot.

Priest James Vasilyevich Agarev was born in 1880 in the village of Verbezhi, Lyudino uyezd, Bryansk province, where he served. In 1929 he was arrested for being "an active participant in the Bryansk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on November 23 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

*

The following were convicted in the group case, "The Case of a Group of Clergy and Laity of Bryansk District, 1930-1931":

Hieromonk Elijah (Timofeyevich Sereda). He was born in 1881 or 1882 in the village of Dushkino, Klintsovsky region, Bryansk district, and entered the Beloberezhskaya St. John the Baptist Desert in Bryansk district. From 1927 he became the cell-attendant of bishops. On November 11, 1931 he was arrested for being "an active member of an organization". He did not admit his guilt. On November 18 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 Flavian Alexeyevich Kalinovsky. He was born in 1890 or 1891 in the village of Katashino, Novozybkovskiy region, Bryansk district, and served in the village of Rogovo, Churovichskiy region. On November 11, 1931 he was arrested. He did not admit his guilt. On November 18 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 Andrew Alexeyevich Kibalchich. He was born in 1861 or 1862, and went to Chernigov theological seminary. In 1923 he was arrested “for deceptive actions”, and again in 1930 “for the organization of massive unrest”. He was released “because of old age”. On January 8, 1931, while living in the village of Perelal, Krasnogorsk region, Bryansk district, he was arrested, and on November 18 he was sentenced to three years’ exile in Kazakhstan in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Priest Euthymius Alexeyevich Kalitsky. He was born in 1880 or 1879 and from 1930 served in Bglin, Bryansk district. On April 7, 1931 he was arrested, and on November 18 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 Zachariah Nikolayevich Simonshovsky was born in 1874 or 1875, and from 1929 was serving in the village of Lomakovka, Pokurovsky region, Bryansk district. On November 11, 1931 he was arrested. He did not admit his guilt. On November 18 he was sentenced to three years’ exile in Kazakhstan in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Priest Peter Nikolayevich Zhuravlev. He was born in 1884 or 1885, and served in the village of Kalachevo, Pochensky region, Bryansk district. On November 23, 1930 he was arrested, and on November 18, 1931 was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. Nothing more is known about him.

Nun Anna (Mikhailovna Batynkova). She was born in 1889 or 1888 in the village of Velikaya Topal, Bryansk district, and lived in the Kamensky Dormition monastery, Novozybkovo uyezd, Chernigov province until its closure in 1929, when she returned to her native village. On November 6, 1930 she was arrested, and on November 18 was sentenced in accordance with articles 58-10 and 58-11 to three years’ exile in the north. Nothing more is known about her.

Nun Eupraxia (Kornilovna (?) Kovaleva). She was born in 1890 or 1889 in the village of Kirillovka, Churovichsky region, Bryansk district, and struggled in the Kamensky Dormition monastery in Novozybkovo uyezd, Chernigov province. After the closure of the monastery in 1929 she returned to her native village where she was arrested on November 7, 1930. On November 18 she was sentenced in accordance with articles 58-10 and 58-11 to three years’ exile in the north. Nothing more is known about her.

Nun Euphrosyne (Borisovna Kovsheva). She was born in 1898 or 1899, and became a nun in the Kamensky Dormition monastery, Novozybkovsky uyezd, Chernigov province until its closure in 1929, when she went to live in the village of Kamenny khutor, Churovichi region, Bryansk district. On December 18, 1930 she was arrested, and on November 18, 1931 was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Anna (Sylvestrovna Zaitseva). She was born in 1885 or 1886 in the village of Kamennij Khutor, Churovichsky region, Bryansk district, and served in the Dormition monastery in Novozybkovo region, Chernigov province. After the closure of the monastery in 1929 she lived in Zabrana settlement, Bryansk district, where, on November 13, 1930 she was arrested. On November 18 she was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in the north. Nothing more is known about her.

Alexis Petrovich Karelsky. He was born in 1896 or 1897 in the village of Stariye Vyshki, Novozybkovo region, Bryansk province. On March 17, 1931 he was arrested, and on November 18 was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. Nothing more is known about him.

Paul Ilyich Kovalev. He was born in 1891 or 1892, and in 1918 served in the army of General Shkuro. From 1918 to 1921 he served in the Red Army, and from 1921 to 1922 was in the Lebedev band. On November 9, 1930 he was arrested in Bryansk province, and on November 18 was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. Nothing more is known about him.

Basil Ivanovich Kovalevsky. He was born in 1888 or 1887 and lived in the village of Kurshanovich, Bryansk district. On November 8, 1930 he was arrested, and on November 18 was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in the north. Nothing more is known about him.

Basil Grigoryevich Zheltenok. He was born in 1875 or 1876 in the village of Spiridonova-Buda, Churovichsky region, Bryansk district. On March 20, 1930 he was arrested and cast into the Domzak in Klinitsy settlement, Bryansk district. On November 18 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.

Theodore Yakovlevich Kovalenko. He was born in 1880 or 1881. On March 11, 1931 he was arrested in Bryansk district. On November 18 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.

Eudocia Iosifovna Kalosha. She was born in 1887 or 1888 in the village of Malo-Udebnoye, Gordivsky region, Bryansk district. In 1931 she was arrested, and on November 18 was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in the north. Nothing more is known about her.

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The following were arrested in connection with the Tula branch of the True Orthodox Church:-

Priest Nicholas Yakovlevich Kuzmin was born in 1879 in Penza, and served in the village of Melenki, near Tula. In the autumn of 1930 he was arrested for being "an active participant in the Tula branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 25, 1931 was sentenced to five years in the camps and was sent to a camp. In 1936 he was released and returned to Tula province. In 1937 he was arrested, on December 7 was sentenced to death, and on December 15 was shot.

Priest Peter Vasilyevich Andreyev was born in 1886 in Barnaul. He served in the village of Trubino, Ugodsko-Zavodsky region, Tula province. In 1930 he was arrested for being "an active participant in the Tula branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on August 21 was sentenced to three years' exile and on November 2 was sent to Kazakhstan. Nothing more is known about him.

Priest Ivan Fyodorovich Goncharov was born in 1893 at Yermalayevo stanitsa, Don province, and served in the village of Fedosovo, Kaluga region, Tula province. In 1930 he was arrested for being "an active participant in the Tula branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", was sentenced to three years in the camps and sent to a camp. In 1933, after his release from camp and exile, he lived in Stavropol province. On September 26, 1937 he was arrested, sentenced to death and shot.

Nun Olga (Konstantinovna Somova). She was born in 1872 in the village of Somovka, Tambov province in a peasant family, and received an elementary education. In the 1920s she was living in Belev. In 1931 she was arrested in connection with the Tula branch of the True Orthodox church, and on July 21 she was sentenced to three years in the camps and sent to the north. Nothing more is known about her.

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The following were arrested in connection with the Kaluga branch of the True Orthodox Church:-

Archimandrite Lev (Afanasyevich Dmitriev) was born in 1886 in Taganrog. In the 1930s he was living in the village of Obukhovo, Kaluga province. In 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 19 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Archimandrite Arcadius, in the world Nicander Arkhipovich Perepechko, was born in 1900 in Bykhov, Mogilev province. From 1918 to 1922 he was a telegraphist. He went to a theological seminary. He served in a monastery in the rank of archimandrite. In 1929 he was arrested for being “a participant in a branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years’ exile and sent to Kustanai. On May 29, 1931 he was arrested again, and on October 23 – sentenced to three years in the camps and sent to Karlag. In the spring of 1934 he was released from camp and exiled to Alma-Ata. On August 19, 1937 he was arrested, and on October 17 was sentenced to death. On November 10 he was shot.

Protopriest Ivan Petrovich Demin was born in 1887 in the village of Seredino, Borovsk uyezd, Kaluga province, and served in his native village. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 31 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Protopriest Peter Alexandrovich Lyubimov was born in 1865 in Maloyaroslavets, Kaluga province in the family of a priest, and went to a theological seminary. He served in the village of Kuzmishevo, Tarussk region. At the beginning of 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 25 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Hieromonk Michael (Ivanovich Barmin) was born in 1862 in the village of Rastyapino, Nizhegorod province, and served in the village of Sukhinichi. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on November 27 was sentenced to five years’ exile and sent to the north. Nothing more is known about him.

Hieromonk Irenaeus, in the world Ivan Korneyevich Tkachenko, was born in 1866 in the village of Andreyevka, Izyum uyezd, Kharkov province into a peasant family, and received an elementary education. He was tonsured and ordained to the priesthood. In the 1920s he lived in the village of Tovarkovo, Kaluga province. In 1932 he was arrested in connection with the Kaluga

branch of the True Orthodox Church. On August 17, 1932 he was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Hieromonk Theodore (Alexandrovich Martemyanov) was born in 1867 in the village of Uray, Laishevsky uyezd, Kazan province. He was tonsured and ordained to the priesthood. At the end of the 1920s he was living in Kozelsk. In 1930 he was arrested in connection with the Kaluga branch of the True Orthodox Church. On November 27, 1930 he was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Hieromonk Ivan (Alexeyevich Dmitriev) was born in 1875 in the village of Russkie Dvoriki, Chernsk uyezd, Moscow province, and received an elementary education. He was tonsured and ordained to the priesthood. In the 1930s he was living in Meschovsk, Kaluga province. In 1933 he was arrested in connection with the Kaluga branch of the True Orthodox Church. On March 15 he was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Priest Ivan Ivanovich Dmitrievsky was born in 1870 in Maly Yaroslavl, Kaluga province, where he served. In 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on October 6 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Priest Ivan Fyodorovich Dobrov was born in the village of Berestna, Khvastovichi uyezd, Kaluga province, where he served. In 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 23 he was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Gerasimus Yakovlevich Aralin was born in 1888 in the village of Novinkovka, Saratov province, and served in the church of the village of Ivanovo-Dubrovo, Mosalsk region. In 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on August 21 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Andrew Stepanovich Bazilevsky was born in the village of Mikhnovtsy, Lubyansk district, Ukraine. At the end of the 1920s he was serving the village of Lukomorye, Orzhitsky region, Kaluga province. In 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church",

and was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Nicanor Konstantinovich Averin was born in 1875 in Tula, and served as rector of the church of St. Elijah in the village of Ratkovo, Sukhinichi region. In 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on March 15, 1933 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Priest Basil Gavrilovich Batalin was born in 1872 in Meschovsk, Kaluga province. He went to a theological seminary and theological academy, and was ordained to the priesthood, serving in the Znamenskaya church in Kaluga. At the beginning of 1935 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 8 was sentenced to five years' exile and sent to the village of Motygin, Udereisk region, Krasnoyarsk district. On March 23, 1938 he was arrested, and on April 14 was sentenced to death. On May 25 he was shot.

Priest Michael Alexandrovich Belyaev was born in 1889 in the village of Detchin, Kaluga province. He went to a theological seminary, and served in his native village. At the beginning of 1932 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 3, 1930 (?) was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Semyon Mikhailovich Belyaev was born in 1890 in the village of Yuryevo, Kozelsk uyezd, Kaluga province. He went to a theological seminary, and served in the village of Serpeisk, Meschovsk region. In the autumn of 1931 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 28, 1932 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest George Alexeyevich Belyaev was born in 1878 in Kaluga, and went to a theological seminary. He served in the St. George church in Kaluga. At the beginning of 1932 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on May 8 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Priest Nicholas Iovich Vinokurov was born in 1876 in the village of Sredne-Kolymsk, Yakutsk province, and served in a church in Kaluga. At the beginning of 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on August 16 was sentenced to three years in the camps and sent to a camp. In 1935, after his release from camp, he returned to Kaluga. In 1937 he was arrested, and on August 30 was sentenced to death and shot.

Priest Ivan Afanasyevich Vishnyakov was born in 1863 in the village of Bashkino, Medyn uyezd, Kaluga province, and served in the village of Iznoski. At the beginning of 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 18, 1930 (?) was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Theodore Alexeyevich Volkhonsky was born in 1880 in Kaluga, and served in the village of Polyudovo, Zhizdra region. At the beginning of 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 21, 1930 (?) was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Paul Antonovich Vatolin was born in 1873 in the village of Gostye, Meschovsk uyezd, Smolensk province, and went to a theological seminary. He served in the village of Pokrovskoye, Peremyshl region. In the autumn of 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 25, 1930 was sentenced to four years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Yegorovich Glagolev was born in 1866 in Dugna, Ferzikovsky uyezd, Kaluga province, where he served. In the autumn of 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 12, 1930 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Nicholas Sergeyeich Vatolin was born in 1876 in the village of Plokhino, Zhizdra uyezd, Smolensk province, and went to a theological seminary. He served in the village of Roscha, Borovsk region. In the autumn of 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 17, 1930 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Basil Gennadievich Bulgakov was born in 1897 in the village of Budalkino, Malakhov uyezd, and went to a theological seminary. He served in the village of Kondrovo, near Kaluga. At the beginning of 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on August 17, 1932 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexander Georgievich Gorodetsky was born in 1887 in Kozelsk, Kaluga province, and served in the village of Alfeyevskoye, Mosalsk region. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 28 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Sergius Dionisovich Gorodskoy was born in 1892 in the village of Velino, Kaluga province, and served in Yukhnov, Mosalsk region. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 7 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Petrovich Bulychev was born in 1894 in the village of Golovnino, Peremyshl uyezd, Kaluga province, and went to a theological seminary. He served in the village of Rychenki, Peremyshl region. In the autumn of 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 12, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Andrew Sergeyeovich Burygin was born in 1886 in the village of Grishenskoye, Peremyshl uyezd, Kaluga province, and went to a theological seminary. He served in the church of Meschovka. In the autumn of 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 4, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Valentine Akimovich Dobromyslov was born in 1894 in the village of Mezhetchino, Medyn uyezd, Kaluga province, and served in the village of Vlasovo, Temkinsk region. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 28 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Gregory Ilyich Dobromyslov was born in 1875 in the village of Pronino, Sukhinichi, Kaluga province, and served in the village of Byshkovichi, Babykin region. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 12 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Ivan Fyodorovich Danyshin was born in 1890 in Orel, and served in the village of Krapivna, Polkhin region. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 15 was sentenced to five years in the camps and sent to a camp. In 1936 he was released from camp and went to live in the village of Duminichi, Smolensk province. In the autumn of 1937 he was arrested, and on November 10 was sentenced to death. On November 21 he was shot.

Priest Nicholas Maximovich Demidov was born in 1866 in the village of Sorokino, Plokhino uyezd, Western province, and served in the village of Debenki, Plokhino region. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 15 was sentenced to five years’ exile and sent to the north. Nothing more is known about him.

Priest Gregory Ivanovich Dragozhansky was born in 1893 in the village of Schelkanov, Kaluga province, and served in the village of Vlasovo, Temkino region. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 31 was sentenced to three years in the camps and sent to a camp. In 1935 he was released from camp, and returned to Kaluga province. In 1937 he was arrested again, and on August 28 was sentenced to death. He was shot on September 7.

Priest Gregory Ivanovich Dragozhansky was born in 1888 in the village of Vyshneye, Kaluga province, where he served. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 8 he was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Basil Mikhailovich Dubov was born in 1891 in the village of Trubino, Ugodsko-Zavodsky uyezd, Kaluga province, where he served. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Basil Nikolayevich Zhukov was born in 1873 in the village of Stroilovo, Iznoskovo uyezd, Kaluga province, where he served. In 1931 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 1 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Stepan Pavlovich Zaretsky was born in 1877 in Kaluga, and served in the village of Spas, Kaluga province. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 16 was sentenced to three years’ exile and sent to the north. In 1936 he was released from exile and returned to Tula province. In 1937 he was arrested again, and on December 9 was sentenced to death. On December 21 he was shot.

Priest Sergius Petrovich Zverev was born in 1885 in the village of Grigorovskoye, Vyazma uyezd, Western province, and served in the village of Bordukovo, Medyn region. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 28 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Basil Vasilyevich Ivanov was born in 1860 in the village of Kumovskoye, Peremyshl uyezd, Western province, and served in the village of Polotnyany factory. In the autumn of 1929 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 18, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about him.

Priest Nicholas Petrovich Ilyinsky was born in 1864 in the village of Titovo, Dugna uyezd, Kaluga province, where he served. In the autumn of 1929 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 3, 1930 was sentenced in accordance with articles 58-8 and 58-10 to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest James Mikhailovich Kazansky was born in 1875 in Trubchevsk, Bryansk province, and served in the village of Dengubovka, Lyudinovo region. In the autumn of 1931 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on November 2 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Pavlovich Kargalsky was born in 1880 in the village of Pokrovsk, Saratov province, and served in the village of Lev-Tolstoy, Lyudinovo region. In the autumn of 1929 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 13, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Mikhailovich Karpikov was born in 1875 in the village of Umilenka, Meschovsk uyezd, Western province, and served in the village of Schetinino. In the autumn of 1931 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 28, 1932 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Pavlovich Kedrov was born in 1893 in the village of Zhukovka, Mosalsk uyezd, Kaluga province. In the autumn of 1932 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 28, 1933 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Vasilyevich Kedrov was born in 1874 in the village of Bystroye, Mosalsk uyezd, Smolensk province, and served in the village of Vyazovka, Babyno region. In the autumn of 1929 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 27, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Dmitrievich Kormilitsyn (or Kormiditsyn) was born in 1891 in the village of Kondrovo, Mosalsk uyezd, Kaluga province, where he served. At the beginning of 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 26 was sentenced in accordance with article 58-10 to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Petrovich Kruzchkov was born in 1870 in the village of Govorenki, Likhvin uyezd, Kaluga province, and served in Kaluga. At the beginning of 1932 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on May 8 was sentenced to three years' exile and sent to Kazakhstan. In 1934 he was released and returned to Kaluga. Nothing more is known about him.

Priest Platon Ivanovich Lapshin was born in 1870 in the village of Kotelovki, Mglin uyezd, Western province, and served in the village of Kremenets, Khvastovichi region. At the beginning of 1932 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on August 17 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Petrovich Lorentsev was born in 1859 in the village of Mermezhi, Mosalsk uyezd, Smolensk province, and served in a church in Kaluga province. At the beginning of 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to five years’ exile and sent to the north. In 1935 he returned from exile to the village of Bystroye, Mosalsk region. In 1937 he was arrested, and on November 28 he was sentenced to death. On December 15 he was shot.

Priest Ivan Lavrenyevich Malinin was born in 1865 in the village of Titovo, Ferzitskovsky uyezd, Kaluga province, and went to a theological seminary. He served in his native village. In the autumn of 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 25 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Sergius Grigoryevich Markov was born in 1829 in the village of Veshki, Iznoskovsky uyezd, Kaluga province, and went to a theological seminary. He served in the village of Titov. In the autumn of 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 25 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexander Romanovich Matyschuk was born in 1881 in the village of Zhulino, Volodavsky uyezd, Kholm province, and went to a theological seminary. He served in the village of Grabtsevo. In the autumn of 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 25 was sentenced to five years in the camps and sent to a camp. In 1936 he was released from camp and settled in the village of Belkino, Borovsk region. On November 23, 1937 he was arrested, and on December 1 was sentenced to death. On December 8 he was shot.

Priest Sergius Nikolayevich Nekrasov was born in 1884 in Kaluga, and served in a church in Kaluga. At the beginning of 1930 he was arrested for

being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 20 was sentenced to three years’ exile and sent to Kazakhstan. In the middle of the 1930s he was in Chimkent province, without work. On September 30, 1937 he was arrested, and on November 23 was sentenced to death. He was shot on the same day.

Priest Alexander Yegorovich Nemirov was born in 1865 in the village of Yuryevskoye, Maloyaroslavl uyezd, Moscow province, and served in Kaluga. In 1932 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 24 was sentenced to three years’ exile and sent to Kazakhstan. Nothing more is known about him.

Priest Victor Nikolayevich Nikolsky was born in 1869 in the village of Lesino, Kaluga province, and served in the Kazanskoye settlement, Ferzikovsky region. In 1930 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 12 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Paul Nikolayevich Nichuzhkin was born in 1895 in the village of Veino, Plokhino uyezd, Western province, and served in Kozelsk. In 1932 he was arrested for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 15 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexander Afanasyevich Orlov was born in 1892 in Mosalsk, Kaluga province, and served in Byshkovitsy, Yuanyuynino region. At the end of 1929 for being “an active participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 12 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Ivan Ivanovich Pesochensky was born in 1892 in Peremyshl, Kaluga province, and served in the village of Korekozevo, Peremyshl region. In 1931 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 25 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexander Nikolayevich Polidorov was born in the village of Boyanovichy, Khvastovichy uyezd, Kaluga province, where he served. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”,

and on November 18 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Michael Sergeyeovich Polyansky was born in 1867 in the village of Vyazichnya, Mosalsk uyezd, Kaluga province, and served in Mosalsk. In 1930 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on August 21 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexis Mikhailovich Popov was born in 1869 in the village of Kuzmischevo, Taruss uyezd, Kaluga province, and served in the village of Nikolskoye. In 1931 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on July 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Demetrius Andreyevich Popov was born in 1887 in the village of Khlystovo, Kozelsk uyezd, Kaluga province, and served in the village of Milyatino, Baryatinsky region. In 1931 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on August 21 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Afanasyevich Protopopov was born in 1859 in the village of Govorenki, Likhvin uyezd, Kaluga province, and served in Kaluga. In 1931 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 28 was sentenced to five years in the camps, commuted to exile for the same period, and was sent to Kazakhstan. Nothing more is known about him.

Priest Nicephorus Nikolayevich Remizov was born in 1867 in Kaluga province, and served in Ugodsky factory. In the autumn of 1929 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 17, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Basil Mikhailovich Rzhavsky was born in 1875 in the village of Pokrovskoye, Mosalsk uyezd, Kaluga province, where he served. In 1931 he was arrested for being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 28 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Pavlovich Rozhdestvensky was born in 1890 in the village of Bystroye, Mosalsk uyezd, Kaluga province, and served in the village of Shalovo, Meschovsk region. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on August 21 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Michael Semyonovich Rozanov was born in 1882 in the village of Khotkov, Duminichi uyezd, Kaluga province, where he served. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 9 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexis Alexeyevich Sokolov was born in 1883 in the village of Zhelon, Medyn uyezd, Kaluga province, where he served, In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 23 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexis Ivanovich Sokolov was born in 1899 in the village of Borschevka, Alexin uyezd, Tula province, where he served. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on May 8 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexis Nikolayevich Sokolov was born in 1878 in the village of Aduyvo, Medyn uyezd, Kaluga province, and served in the village of Dugna. In 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 23 was sentenced to three years in the camps and sent to a camp. In 1932 he was released and returned to Kaluga province. In 1936 he was arrested, sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest George Vasilyevich Sokolov was born in 1878 in the village of Sorokono, Bobrovo uyezd, Kaluga province, and served in the village of Milotichi, Baryatin region. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 28 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Demetrius Alexeyevich Sokolov was born in 1879 in the village of Gremyachevo, Peremyshl uyezd, Kaluga province, and served in the village of Zhelevo, Peremyshl region. In 1930 he was arrested for being “a participant in the Kaluga 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.

Priest Demetrius Sergeyevich Sokolov was born in 1868 in Tarusa, Kaluga province, and served in the village of Makarovo, Ferzikovsky region. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 22 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Ivan Nilovich Sokolov was born in 1876 in the village of Markovo, Moscow province, and served in the village of Usty, Dominichi region. In 1931 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on October 28 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Peter Nikolayevich Sokolov was born in 1870 in the village of Zelenino, Borovsk uyezd, Moscow province, where he served. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 3 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Sergius Nikolayevich Sokolov was born in 1886 in the village of Pochenok, Mosalsk uyezd, Kaluga province, where he served. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 28 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Alexander Mikhailovich Sokolsky was born in 1889 in the village of Gireyevo, Medyn uyezd, Kaluga province, and served in the village of Kumovskoye, Babyno region. In 1930 he was arrested for being “a participant in the Kaluga 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 Alexander Mikhailovich Soloviev was born in 1886 in the village of Ilovo, Iznoskovsky uyezd, Kaluga province, and served in the village of Makovtsy, Dzerzhinsk region. In 1930 he was arrested for being “a participant

in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and in August was sentenced to six years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Ivanovich Stravrovsky was born in 1880 in the village of Alferovskoye, Mosalsk uyezd, Kaluga province, where he served. In 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 28 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Basil Nikolayevich Strakhov was born in 1880 in the village of Ivonino, Mosalsk uyezd, Kaluga province, and served in the Polotnyany factory settlement. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 18 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Ivanovich Strakhov was born in 1901 in the village of Zapashye, Ugo-Zavodsky uyezd, Moscow province, where he served. In 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 12 was sentenced to ten years in the camps and sent to a camp. In 1940 he was released from camp and sent to Kirgizia. In 1941 he was arrested, sentenced to death, and shot.

Priest Peter Nikolayevich Strakhov was born in 1889 in the village of Gorbovo-Khovanskoye, Ruzsky uyezd, Moscow province, and served in the village of Konchinino, Dmitrov region. On August 21, 1930 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on October 3 was sentenced to death. On October 20 he was shot.

Priest Anatolius Matveyevich Strogov was born in 1884 in the village of Vorzheno, Western province, and served in the village of Yamkino. On February 24, 1931 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on May 10 was sentenced to death. On June 4 he was shot.

Priest Basil Pavlovich Tarbeyev was born in 1866 in the village of Rozhdestvo, Peremyshl uyezd, Western province, and served in Sukhinichi. On February 24, 1931 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on October 7 was sentenced to five years’ exile and sent to the north. Nothing more is known about him.

Priest Basil Alexeyevich Tikhomirov was born in 1881 in the village of Sergievskoye, Medyn uyezd, and served in the village of Troitskoye, Kuibyshev region. In 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 3 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Anton Ivanovich Tkachuk was born in 1890 in the village of Romanovo, Novograd-Volhynia uyezd, Volhynia province, and served in the village of Borovenskiy, Mosalskiy region. In the autumn of 1929 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 23, 1930 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Andrew Yefimovich Fedotov was born in 1865 in the village of Balovo, Kaluga uyezd, and served in the village of Bulatovo, Kozelskiy region. In the autumn of 1931 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 26 was sentenced to five years’ exile and sent to Kazakhstan. Nothing more is known about him.

Priest Ivan Mikhailovich Fomin was born in 1881 in Bryansk, and served in the village of Nikolostan, Mosalskiy region. At the beginning of 1933 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 26 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Ivan Alexandrovich Khvalebnov was born in 1881 in the village of Bakeyevo, Baryatinskiy uyezd, Western province, where he served. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 31 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Nicholas Alexandrovich Khvalebnov was born in 1888 in the village of Bakeyevo, Baryatinskiy uyezd, Western province, and served in the village of Mosur, Baryatinskiy region. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 31 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Alexander Konstantinovich Tsvetkov was born in 1882 in the village of Bortsovo, Baryatinsk uyezd, Western province, and served in Sukhinichi. In 1930 Bakeyevo, Baryatinsk uyezd, Western province, where he served. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years’ exile and sent to the north. Nothing more is known about him. In the middle of the 1930s, after being released from exile, he returned to Kaluga province. In 1937 he was arrested, on August 28 he was sentenced to death, and on September 7 he was shot.

Priest Timothy Sidorovich Chvanov was born in 1875 in the village of Komelgino, Kaluga uyezd, where he served. In the autumn of 1929 Bakeyevo, Baryatinsk uyezd, Western province, where he served. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 3, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Sergius Alexandrovich Scheglov was born in 1866 in the village of Polvanovo, Kaluga province, and served in Kaluga. At the beginning of 1931 Bakeyevo, Baryatinsk uyezd, Western province, where he served. In 1932 he was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 30, 1932 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Deacon Ivan Grigoryevich Nikolsky was born in 1872 in Peremyshl, Smolensk province, and served in a church in Mosalsk. In 1930 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on August 21 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Deacon Vladimir Sergeyevich Soloviev was born in 1903 in the village of Ivanovskoye, Kaluga province. In the 1920s he was living in the village of Zalazhye. In 1930 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 2 he was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Abbess Angelina, in the world Xenia Nikanorovna Gulyaeva, was born in 1864 (1866?) in Taganrog. She became the abbess of a women’s monastery in Kaluga. In 1931 she was arrested for being “a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 28 was sentenced to five years in the camps, commuted to exile for the same period, and was sent to Kazakhstan. Nothing more is known about her.

Monk Metrophanes (Ivanovich Donskoy) was born in 1897 in Kaluga province, and received an elementary education. On September 10, 1930 he was arrested in connection with the Kaluga branch of the True Orthodox Church. On September 27 he was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Monk Ivan (Nikolayevich Ignashin) was born in 1866 in the village of Dugny, Ferzikovsky region, Kaluga province into a peasant family, and received an elementary education. At the end of the 1920s he was living in the village of Khitrovo, Ferzikovsky region. In 1930 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 12, in accordance with article 58-10, he was released, his sentence being considered to be his period of preliminary imprisonment. On August 26, 1937 he was arrested again, and on October 9 he was sentenced to death. On October 13 he was shot at Butovo polygon.

Monk Andronicus, in the world Alexis Andreyevich, was born in the village of Luka, Poltava province. In the 1920s he was living in the village of Dugna near Kaluga. In 1931 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Basil (Parfenovich Ogurtsov) was born in 1875 in the village of Chermisino, Yelnino uyezd, Smolensk province. In the middle of the 1920s he was in Kozelsk. In 1931 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 21, 1931 was sentenced to three years' exile and sent to the north. In 1934 he was released and settled in the village of Spas-Nezhoda, Glinkovsky region, Smolensk province, and was a church warden. On September 5, 1937 he was arrested, and on September 30 was sentenced to death. On October 15 he was shot.

Monk Theodore (Borisovich Pavlov) was born in 1879 in Kozelsk, and received an elementary education. In the 1930s he was living in Kozelsk. In 1931 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 21 was sentenced to three years in the camps and sent to a camp. In 1937 he was arrested in camp, and on December 5 was sentenced to death. He was shot on the same day.

Nun Eugenia (Andreyevna Bakman) was born in 1871 in Moscow, and received an elementary education. In the middle of the 1920s she was living in Dugna, Ferzikovsky region, Kaluga province. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 12, 1931 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Anastasia (Sergeyevna Batshova) was born in 1866 in the settlement of Peredel, Kaluga province, where she lived, and received an elementary education. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28, 1931 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Catherine (Efremovna Avdeyeva) was born in 1887 in the village of Dolgoe, Tula province, and received an elementary education. In the middle of the 1920s she was living in Polotnyany factory, Kaluga province. In 1932 she was arrested in Tula province and brought into the investigation into the case of the Kaluga branch of the True Orthodox Church. On August 17, 1932 she was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Alexandra (Ivanovna Akkuratova) was born in 1873 in the village of Spas on the Ugra, Kaluga province, where she lived, and received an elementary education. In 1933 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On February 16 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Anysia (Grigoryevna Ananyeva) was born in 1888 in Lyubuni, Kaluga province, where she lived, and received an elementary education. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on September 3 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Pelagia (Timofeyevna Bolotskaya) was born in 1880 in Krivets, Orel province, and received an elementary education. In the middle of the 1920s she was living in Kozelsk. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on November 27 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Alexandra (Yakovlennva Vasilyeva) was born in 1888 in the village of Petrykino, Sychevka uyezd, Smolensk province, and received an elementary education. In the 1930s she was living in Borovsk, Kaluga province. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 10 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Theodora (Yefimovna Vakhnina) was born in 1877 in the village of Annovka, Bogoroditskoye uyezd, Tula province, and received an elementary education. In the 1930s she was living in the settlement of Tovarkovo, Kaluga province. In 1932 she was arrested in connection with the Kaluga branch of

the True Orthodox Church, and on August 17 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Anna (Prokhorovna Bolyaeva) was born in 1875 in Volyni, Tver province, and received an elementary education. In the middle of the 1920s she was living in the settlement of Tatarskoye, Kaluga province. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Anna (Borisovna Grishina) was born in 1885 in the village of Ladygino, Kaluga province, and received an elementary education. In the 1920s she was living in Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On June 28, 1931 she was sentenced to five years in the camps, commuted to exile for the same period. She was sent to Kazakhstan. Nothing more is known about her.

Nun Tatyana (Nikolayevna Zhivareva) was born in 1870 in the village of Timashevo, Vysokinichi uyezd, Kaluga province, and received an elementary education. In the middle of the 1920s she was in the village of Ilyinskoye, Borovsk region. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on December 9 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Anna (Vasilyevna Zelenova) was born in 1882 in the village of Verkhovye, Ferzikovsky uyezd, Kaluga province, and lived in the village of Dugna, near Kaluga. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On April 12 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Anastasia (Matveyevna Kabanova) was born in 1876 in the village of Naschekino, Bronnitsky uyezd, Moscow province, and at the end of the 1920s was living in Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps, commuted to exile for the same period. She was sent to Kazakhstan. Nothing more is known about her.

Nun Tatyana (Ivanovna Kozlova) was born in 1880 in the village of Mitinki, Maloyaroslavl uyezd, Kaluga province. In the middle of the 1920s she was living in Mitinki. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On June 28 she was sentenced to five years in the camps commuted to exile to Kazakhstan. Nothing more is known about her.

Nun Stepanida (Makarovna Kolobayeva) was born in 1887 in the village of Subbotino, Verey uyezd, Moscow province. In the middle of the 1920s she

was living in Borovsk. In 1931 she was arrested, and on July 10 was sentenced to five years in the camps, commuted to exile to Kazakhstan. Nothing more is known about her.

Nun Anysia (Pavlovna Kukhtina) was born in 1880 in the village of Korekozero, Kaluga province. In the middle of the 1920s she was living in Kozelsk. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On June 28 she was sentenced to five years in the camps commuted to exile to Kazakhstan. Nothing more is known about her.

Nun Alexandra (Vasilyevna Levushkina) was born in 1863 in the village of Pyatovskaya, Kaluga province. At the end of the 1920s she was in Kozelsk. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on March 25 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Euphrosyne (Ivanovna Levchenko) was born in 1876 in the village of Tverdokhlebovka, Poltava province. At the end of the 1920s she was in Kozelsk. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on November 29 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Eudocia (Pimenovna Lyubkina) was born in 1877 in the village of Pochev, Bryansk province. In the 1930s she was living in Kaluga, and in 1932 she was arrested in connection with the Kaluga branch of the True Orthodox Church. On August 17 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Ulyana (Pavlovna Maiorova) was born in 1885 in the village of Zhelokhovo, Kaluga province. In the 1920s she was living in the village of Dugna, near Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Natalya (Semyonovna Malakhova) was born in 1877 in the village of Novaya Sloboda, Kaluga province. In the 1920s she was living in Dugna village. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 12 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Maria (Andreyevna Malysheva) was born in 1881 in the village of Kamenka, Kaluga province. In the 1920s she was living in the village of Dugna. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps, commuted to five years' exile. She was sent to Kazakhstan. Nothing more is known about her.

Nun Vera (Vasilyevna Manishkina) was born in 1870 in the village of Dugna, Kaluga province, and lived there. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 12 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Nun Darya (Andryevna Martysheva) was born in 1880 in Novgorod, and in the 1920s lived in the village of Dugna. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on September 25 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Catherine (Petrovna Maslova) was born in 1876 in the village of Varsobino, Kaluga province, and in the 1920s was living in the village of Myatlovo, near Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 1 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Anna (Ivanovna Neklyudova) was born in 1892 in Tula, and received an elementary education. In the 1930s she was living in Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Agatha (Alexandrovna Novikova) was born in 1878 in the village of Trasnikovo, Novosilsk uyezd, Tula province, and received an elementary education. In the 1930s she was living in the village of Tovarkovo, near Kaluga. In 1932 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on August 17 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Eudocia (Nikiforovna Novikova) was born in 1875 in the village of Baranovka, Kaluga province, and received an elementary education. In the 1930s she was living in the village of Tovarkovo. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Pelagia (Klimovna Pavlova) was born in 1871 in Zhizdra, Kaluga province, and received an elementary education. In the 1930s she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Agrafena (Mikhailovna Petrova) was born in 1900 in the village of Sloboda, Tula province into a peasant family, and received an elementary education. In the 1920s she was living in Kozelsk. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on February 3 was sentenced to three years' exile and sent to the north. In 1933 she was released, and settled in Tula province. In 1937 she was arrested, and on December 7 was sentenced to death. On December 15 she was shot.

Nun Julia (Nikolayevna Rozova) was born in 1878 in Stavropol, and received an elementary education. In the 1920s she was living in Borovsk. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 10 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Sophia (Stepanovna Rumyantseva) was born in 1888 in the village of Kutachi, Moscow province into a peasant family, and received an elementary education. In the 1920s she was living in Borovsk. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 10 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Tatyana (Osipovna Sotskova) was born in 1872 in the village of Dugna, Kaluga province into a peasant family, and received an elementary education. In the 1920s she was living in Dugna. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 12 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Pavla (Kuzminichna Spiridonova) was born in 1878 in the village of Skorodnoye, Orel province into a peasant family, and received an elementary education. In the 1920s she was living in Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Maria (Fyodorovna Starikova) was born in 1875 in Verkhne-Uralsk, Orenburg province into a peasant family, and received an elementary education. In the 1920s she was living in Kozelsk. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on November 27 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Praskovya (Nikitovna Syurtukova) was born in 1880 in the village of Ivanovka, Smolensk province into a peasant family, and received an elementary education. In the 1920s she was living in Lyubini. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 11 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Eudocia (Yegorovna Talysheva) was born in 1890 in the village of Pavlovka, Tula province into a peasant family, and received an elementary education. In the 1920s she was living in Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Nun Melania (Prokofyevna Tokareva) was born in 1900 in the village of Skorodnoye, Orel province into a peasant family, and received an elementary education. In the 1920s she was living in Kaluga. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on July 28 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Catherine (Gerasimovna Fyodorova) was born in 1883 in the village of Kalinka, Spas-Demensky uyezd, Western province into a peasant family, and received an elementary education. In the 1920s she was living in Kaluga. In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on September 3 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Darya (Yefimovna Kharlamova) was born in 1892 in the village of Timokhino, Kaluga province into a peasant family, and received an elementary education. In the 1920s she was living in Timokhino. In 1931 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on June 28 was sentenced to three years' exile, and on January 4, 1932 was sent to Kazakhstan. Nothing more is known about her.

Nun Maria (Alexeyevna Chusova) was born in 1890 in Tula, and received an elementary education. In the middle of the 1920s she was in Dugna, Ferzikovsky region, In 1930 she was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 12 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Stefan Nikitovich Nikitin was born in 1878 in the village of Rtinka, Kaluga province, where he lived and received an elementary education. In

1930 Bakeyevo, Baryatinsk uyezd, Western province, where he served. In 1932 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 7, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Alexis Petrovich Orlov was born in 1873 in the village of Temkino, Kaluga province into a peasant family, and received an elementary education. In 1933 he was arrested in connection with the Kaluga branch of the True Orthodox Church, and on April 28 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

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The following were convicted in "The Case of the Counter-Revolutionary Grouping, the True Orthodox Church, (West) Kaluga province, 1931":

Priest Michael Vasilyevich Dayev. He was born in 1871 in the village of Fedosovo, Kaluga uyezd, and in 1892 finished his studies at Kaluga theological seminary. For two years he worked as a teacher. He was married with three sons and two daughters. In 1894 he was ordained to the diaconate and was sent to the village of Chernyshevno, Kaluga province. In 1901 he was ordained to the priesthood and sent to Melyn, Kaluga province. In 1903 he was transferred to the village of Vilyaevo, Kaluga uyezd, and in 1914 - to the village of Chernyshevo. In 1926 he was fined for non-payment of taxes. In 1931 he was arrested and on April 26 he was imprisoned in Duminichi settlement, Kaluga province. On October 28 he was convicted of being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", of "active anti-Soviet activity" using the religious prejudices of the believers" and of "breaking up meetings and other enterprises of Soviet power and the party in the village". In accordance with articles 58-10 and 58-11 he was sentenced to three years' exile in the north. Nothing more is known about him.

Priest Nicholas Alexandrovich Bogoyavlensky. He was born in 1880 in the village of Khlystovo, Likhvin uyezd, Kaluga province into the family of a priest. He finished his studies at Kaluga theological seminary in 1902, and in 1903 began to serve in the village of Nikolskoye, Kaluga uyezd. He had a wife and a son. In 1905 he was transferred to the village of Kosmachevo, Zhizdra uyezd, and in 1923 - to the village of Usty, Kaluga province. In 1930 he was arrested and condemned to one year's forced labour in accordance with article 61 part 2, but was acquitted after appeal. He returned to Usty, but on April 14, 1931 was arrested there and cast into Bryansk correctional house. On October 28 he was convicted of being "a participant in the Kaluga branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", of "active anti-Soviet activity with the use of religious prejudices", of "anti-collective farm anti-Soviet agitation" and "undermining the meetings

and other undertakings of Soviet power in the village". In accordance with articles 58-10 and 58-11 he was sentenced to three years' exile to the north. Fr. Nicholas was sent to Krasny Bor in Vologda province, but on April 7 was amnestied and allowed to live freely in the USSR. Nothing more is known about him.

Priest Anton Mikhailovich Zhukov. He was born in 1879 in the village of Podbuyasye, Zhizdra uyezd, Kaluga province, the son of a priest. In 1905 he finished his studies at the Kaluga theological seminary, and became a teacher in the village of Lyudinovo. In 1912 he was ordained to the priesthood and was appointed to the village of Plokhino, Kaluga province. From 1917 to 1922 he was in a rear detachment in Kaluga and in Moscow. In 1922 he returned to his service in Plokhino. In 1928 he took part in the funeral of Elder Nectarius of Optina. On April 17, 1931 he was arrested and cast into the cells at the Duminichi settlement police station. On October 28 he was convicted of "participation in the counter-revolutionary monarchist grouping, 'The True Orthodox Church'", of "active anti-Soviet activity with the use of religious prejudices", of "anti-collective farm anti-Soviet agitation" and "undermining the meetings and other undertakings of Soviet power in the village". In accordance with articles 58-10 and 58-11 he was sentenced to three years in the camps. He pleaded not guilty. Nothing more is known about him.

Priest Demetrius Valentinovich Uspensky. He was born in 1880 in Zhizdra, Kaluga province, and served in the village of Fyodorovskoye, Ugodsko-Zavodsky region. In the autumn of 1929 he was arrested for being "an active member of the Moscow branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 17, 1930 was sentenced to three years in the camps and was sent to a camp. In the middle of the 1930s, after his release from camp and exile, he returned to Fyodorovskoye. On December 4, 1937 he was arrested, and on December 9 he was sentenced to death. On December 10 he was shot on Butovo polygon.

Reader Ivan Petrovich Konyushenkov. He was born in 1881 in the village of Dubrovka, Kaluga province into a peasant family. From 1917 to 1918 he was a member of the SR party. In 1923 he began serving as a reader in his native village. He had a wife and three children. On March 18, 1931 he was arrested and cast into Bryansk corrective labour facility. On October 28 he was convicted of "participation in the counter-revolutionary monarchist grouping, 'The True Orthodox Church'", of "active anti-Soviet activity with the use of religious prejudices", of "anti-collective farm anti-Soviet agitation" and "undermining the meetings and other undertakings of Soviet power in the village". He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

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The clergyman Vladimir Nikolayevich Alexandriisky was born in 1881 in the village of Gorodische, Kromsky uyezd, Orel province, and lived in Soskovsky region. In 1930 he was arrested in a group case and sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

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The following were arrested in connection with the Orel branch of the True Orthodox Church:-

Priest Alexander Alexeyevich Korenev was born in 1869 in the village of Bogodukhovo, Orel province, where he served. In 1930 he was arrested for being “an active member of the Orel branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, was sentenced to death and shot.

Priest Theodore Stefanovich Gutorov was born in 1866 in the village of Misailovo, Orel province, and served in Misailovo. In 1931 he was arrested for being “an active member of the Orel branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, was sentenced to death and shot.

Priest Basil Mikhailovich Germanov was born in 1871 in the village of Lavrovo, Orel province, and served in the village of Gorodische near Orel. In 1929 he was arrested for being “an active member of the Orel branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, was sentenced to death and shot.

Priest Basil Ivanovich Belyaev was born in 1877 in the village of Arkhangelskoye, Liven uyezd, Orel province, and served in the village of Stanovoj near Orel. In 1930 he was arrested for being “an active member of the Orel 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. In 1937 he was arrested in camp, sentenced to death and shot.

Priest Basil Nikolayevich Avtonomov was born in 1875 in the village of Saklanovo, Efremovsk uyezd, Tula province, and served in the village of Korsakovo, Orel province. In 1930 he was arrested for being “an active member of the Orel 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 Porphyrius Fyodorovich Dmitrievsky was born in 1868 in the village of Vasilyevka, Kherson province, and served in the village of Gorodetskoye near Orel. In 1931 he was arrested for being “an active member of the Orel 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 Ion Grigoryevich Bronnikov was born in 1872 in the village of Khukhrovo, Liven uyezd, Orel province, and went to a theological seminary. He served in the village of Lev-Tolstoy near Orel. In the autumn of 1929 he was arrested for being “an active member of the Orel branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 13, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Monk Vitaly (Savvich Ivanov) was born in 1904 in the village of Livny, Orel province, and lived in Orel. In 1930 he was arrested in connection with the Orel branch of the True Orthodox Church, was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Monk Semyon (Pavlovich Mukhin) was born in 1885 in the village of Kozminskaya, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s he was in Orel. In 1931 he was arrested in connection with the Orel branch of the True Orthodox Church, was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Nun Olga (Viktorovna Balabolkina) was born in 1867 in Petrograd, and received an elementary education. In the 1930s she was living in Bolkhov, Orel province. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church and sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Euphrosyne (Ilinishna Vlasova) was born in 1882 in Bolkhov, Orel province, where she lived. In 1933 she was arrested in connection with the Orel branch of the True Orthodox Church and was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Maria Timofeyevna Alekhina was born in 1884 in the village of Vorovo, Drosky uyezd, Orel province, where she lived. In 1930 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Pelagia (Yevdokimovna Gnezdilova) was born in 1894 in the village of Shebanovka, Orel province, where she lived. She received an elementary education. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Anna (Dmitrievna Dobrikova) was born in 1885 in the village of Kukuj, Orel province, and received an elementary education. She lived in Kukuj. In 1930 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Tatyana (Ilyinishna Yefanova) was born in 1881 in the village of Koptevo, Orel province, and received an elementary education. In the middle of the 1920s she was living in Koptevo. In 1933 she was arrested in connection with the Orel branch of the True Orthodox Church, and sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Natalya (Dmitrievna Zhilyaeva) was born in 1897 in the village of Udelevo, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Udelevo. In 1931 she was arrested in connection with the Orel branch of the True Orthodox Church, and sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Mironia (Yermolayevna Zakharova) was born in the village of Dyatkovo, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Dyadkovo. In 1930 she was arrested in connection with the Orel branch of the True Orthodox Church, and on September 3 was sentenced to ten years' exile and sent to the north. Nothing more is known about her.

Nun Praskovya (Yakovlevna Ilyina) was born in 1882 in the village of Byazovik, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Vyazovik. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Helena (Yakovlevna Karlova) was born in 1883 in the village of Lebedki, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Livny. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and on September 22, 1931 (?) was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Maria (Nikolayevna Korgina) was born in 1875 in Bolkhov, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Bolkhov. In 1933 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to exile, being forbidden to live in six places for three years. Nothing more is known about her.

Nun Martha (Ilyinishna Maltseva) was born in 1882 in the village of Vvedenskoye, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Vvedenskoye. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Anna (Borisovna Malyvina) was born in 1883 in the village of Afanasyevo, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Afanasyevo. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Nun Maria (Petrovna Melnikova) was born in 1892 in the village of Goldayevo, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Goldayevo. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Nadezhda (Fyodorovna Melnikova) was born in 1887 in the village of Goldayevo, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Goldayevo. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Anna (Kupriyanovna Monankina) was born in 1872 in the village of Gorodische, Orel province, and received an elementary education. In the 1930s she was living in Orel. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Tatyana (Ivanovna Nelyubova) was born in 1897 in the village of Vvedenskoye, Orel province, and received an elementary education. In the 1930s she was living in Vvedenskoye. In 1932 she was arrested in connection with the Orel branch of the True Orthodox Church, and was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Nun Praskovya (Yakovlevna Peskova) was born in 1893 in the village of Ostrovo, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in the village of Bulatovo. In 1931 she was arrested in connection with the Orel branch of the True

Orthodox Church, and on July 21 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Julitta (Nikolayevna Shepeleva) was born in 1877 in the village of Soldatskoye, Orel province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in the village of Spasskoye. In 1930 she was arrested in connection with the Orel branch of the True Orthodox Church, and on April 12 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

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Priest Sergius Antonovich Akhromeyev was born in 1882 in the village of Altukhovo, Western province, where he served. In 1931 he was arrested in a church case, and on October 28 was sentenced to three years' exile and sent to the north. In 1934 he was released and settled in Orel province. In 1937 he was arrested, and on October 22 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

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Protopriest Demetrius Sergeyevich Glagolev was born in 1860 in Krapivny, Tula province, the son of a protopriest and the brother of the famous theologian Professor S.S. Glagolev. He finished his studies at Tula theological seminary in 1884, and graduated from Moscow Theological Academy in 1888, after which he became a teacher of homiletics and German at the Perm theological seminary. In 1891 he was transferred to the Vladimir theological seminary, and in the same year became class inspector at the Tula women's diocesan school. In 1892 he was ordained to the priesthood, and served at the Tula women's diocesan school, where he also taught. In 1893 he defended his master's dissertation, "The Second Great Journey of the Holy Apostle Paul with the Preaching of the Gospel". In 1915, in the rank of protopriest, he became professor in the Yaroslavl Demidov Juridical Lyceum. In January, 1919 he became professor in Yaroslavl University. After the revolution he first in Yaroslavl, but then returned to Tula, where he served in the cathedral of all saints. He was shot in Tula in 1931.

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Nun Barbara (Fyodorovna Zhigalova) was born in 1875 in the village of Rozhdestvo, Orel province. In 1931 she was arrested in her native village, and on March 24, 1931 was sentenced to five years' imprisonment in accordance with article 58-10. Nothing more is known about her.

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Priest Semyon Fyodorovich Kondratyev was born in 1888 in the village of Fetisovo, Zolotoukhinsky region, Kursk province. In 1931 he was shot in the village of Netrubezh, Kolpiyansky region, Orel province.

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Priest Demetrius Pavlovich Kutepov was born in 1874 in the village of Kolpenskiye Ploty, Orel province, and served in the village of Uritskoye, Terbunsky region, Lipetsk province. In 1931 he was arrested, and on March 18 was sentenced to ten years' imprisonment in accordance with articles 58-10 parts 1 and 58-11. Nothing more is known about him.

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Priest Ivan Pavlovich Zaretsky was born in 1871 in Kaluga. On June 28, 1931 he was sentenced in accordance with article 58-10 to five years in the camps, commuted to exile to Kazakhstan. Nothing more is known about him.

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Priest Basil Savvich Prilutsky (Prilutskikh) was born in 1873 in the village of Semyonovskoye, Pronsky uyezd, Ryazan province. In 1930 he was arrested in the village of Bigildino, Dankovsky uyezd, Ryazan province, and sentenced in accordance with articles 58-10 and 58-11 to five years' imprisonment. He was sent to a brick factory in Khabarovsk, where, in 1932, he died.

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Alexandra Afanasyevna Yeletskaya was born in 1878 in the village of Sanokovo, Orel province, and became the warden of the church in Ilyinskoye, Peremyshl region, Kaluga province. On June 28, 1931 she was condemned to five years' exile in Kazakhstan in accordance with article 58-10. Nothing more is known about her.

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Protopriest Leo Ivanovich Adamov was born in 1868 or 1864 in the village of Zhernovets, Kromsky uyezd, Orel province. He was the rector of the Smolensk church in the city of Orel. On December 7, 1929 he was arrested and sentenced to three years' exile and sent to Arkhangelsk, where he died in camp in 1931 or 1932.

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Priest Demetrius Semyonovich Kalinin was born in 1885 in the village of Petelino, Tula uyezd, Tula province, and took part in the First World War. In

March, 1930 he was arrested in the village of Durovshino, Chaplyginsky region, Lipetsk province, and on March 19 was sentenced in accordance with article 58-10 to three years' imprisonment. On May 12, 1932 he died in prison.

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Nun Catherine (Avdeyeva) was the eldest sister in the Nikolo-Pecherskaya women's community in Kaluga province. In 1932 she was exiled to the north together with **ten** other **nuns** of the community. Nothing more is known about her.

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George Alexandrovich Bashmakov was born in 1883 in Odessa, and received higher education. Before the revolution he was an officer in the tsarist army. In the 1930s he had no fixed address or occupation. On July 7, 1933 he was arrested in Ryazan province for being "the leader of a church-monarchist organization", was taken to Moscow and cast into Butyrki prison. On November 4 he was sentenced to death, and on February 23, 1934 he was shot at the Vaganskoye cemetery.

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Protodeacon Michael Vasilyevich Isayev was born in 1875 in the village of Krylovka, Chembarsk uyezd, Penza province into a peasant family, and went to a theological seminary. He lived in the village of Studenki, where he served. On May 19, 1935 he was arrested for "systematic counter-revolutionary agitation", and on September 11 was sentenced to five years in prison. Nothing more is known about him.

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Michael Vasilyevich Dokuchayev was born in about 1878, and was the warden of the church in the village of Degtyarka, Miloslavsky region, Ryazan province. In the village there was a wooden church, and a stone one was being built, when the revolution began. Soon the wooden church was destroyed by the Bolsheviks, but the stone one remained unfinished. The community appealed to the authorities to allow them to build in the village at any rate a prayer house. Soon after this petition was given in, in 1929, Michael Vasilyevich was arrested and sentenced to five years in the camps. In camp he worked on logging. Once during winter a tree fell on him, breaking three of his ribs and knocking out his eyes. While they were taking him to hospital on a sledge, his feet froze (they had to take his boots off together with the skin). For the rest of his term the camp boss took Michael Vasilyevich to his house to look after his younger son. After the end of his term he did not want to let him go because the child had become attached to his educator. But Michael

Vasilyevich returned home in 1934. In 1936 he died and was buried in the local cemetery.

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Blessed Matrona was born on November 6, 1864 in Anemnyasevo village, Kasimov uyezd, Ryazan province. There is a rumour that she was tonsured into monasticism by the Sarov elders with the name Mardaria, but she herself never spoke of this.

Her parents were almost the poorest people in the village. Her father had the reputation of being a drunkard. They had a big family – two sons and six daughters. Three of the sisters died in childhood. Matrona was the fourth. Until she was seven Matrona was a normal child. From her earliest childhood her parents for some reason took a dislike to her. At the age of seven she fell ill with smallpox. She recovered, but remained blind for the rest of her life. For three years her duty was to look after her younger brothers and sisters, which she carried out with difficulty.

Once, when she was ten, she was looking after her little sister as usual while her mother had gone to the river. Unexpectedly Matrona dropped the child from the roof onto the ground. Terrified, she began to cry and out of fear jumped to the ground after her. At that moment her mother came back, caught hold of Matrona and began to beat her. While she was being beaten she had a vision of the Heavenly Queen. She told her mother about this, but her mother only beat her more strongly. The vision was repeated three times, each time she told her mother, and each time her mother began to beat her even more strongly. From that moment Matrona's life became still more difficult. The blind, invalid child was forever deprived of the possibility of walking or doing anything. She became completely helpless and could only lie down – she did not get up for the rest of her life. At first Matrona lay in her own home, then she moved to her own little house where she lived with her sister, and at the end of her life she lived with her nephew.

It would seem that her relatives should have attempted to lighten her bitter lot, but they only increased her sufferings.

“I saw in a dream three crosses on myself,” Matrona used to say. “One is from the sorrows and illnesses I have suffered throughout my life, the second cross was from my relatives, and the third was from the whole world, from the people who came to me from everywhere.”

Matrona lay in her parents' house until she was seventeen, patiently bearing all sorrows and insults, and finding consolation only in prayer.

Her fellow-villagers knew of her suffering life and revered her. Once a sick peasant came to her and said: "Matryosha, you've been lying her for several years, perhaps you are pleasing to God. My back hurts. Touch my back, perhaps it will go through you..." Matrona fulfilled his request – and he was healed. From that time more and more people began to come to her with their needs and illnesses. In the course of time these visits took on the character of a constant pilgrimage to Matrona. People came from near and far. For more than fifty years they came – several tens, and even hundreds a day.

Matrona was so small that she looked like a ten-year-old child. But in her extremely difficult circumstances the Lord granted her to see another world, a world exceptionally rich and full of inner content and meaning. Evidently, the endless chain of her sorrows from early childhood was for her a school of patience. Her soul was purified in the crucible of her sufferings; her heart renounced everything worldly and was established in a constant striving for the other, higher world.

Matrona was exceptionally responsive to everyone who came to her. She spoke, advised, gave this or that command. Men and women, old and young, people of various classes and professions came to her, and all equally were received with profound sympathy.

Matrona knew many prayers by heart – she would remember them immediately after hearing them once. She would say: "One must pray without ceasing", "unceasing prayer can do anything". She said of herself that she was trying to pray without ceasing. Matrona often received Divine Communion, every month without fail. She would invite her spiritual father, the parish priest, to her, and the day on which she received Divine Communion was the most joyful of days for her. She received Holy Unction five times in her life. She kept the fasts very strictly. During fast she ate almost nothing or very little. She often quoted the Holy Scriptures, and especially the Gospel. She also cited examples from the Lives of the Saints, whom she taught that we must imitate in our lives. Her advice to people was very varied corresponding to their very varied situations. As if seeing right through a person, she would indicate his sore point, the point that needed healing. In this she would force him to recognize his illness, of whose existence he may have been completely ignorant before. Moreover, Matrona would point only to one illness or voice, thereby making the person concentrate all his attention on that and not set off in many directions, which makes the spiritual struggle more difficult. In the surroundings of Anemnyasevo, many people did not only come to her at difficult times, but lived there whole lives "according to the blessing of Matryosha".

In 1935 a denunciation was made against Fr. Nicholas Pravdolyubov in connection with a manuscript book collected and written by him and his brother that contained a life of Blessed Matrona. Ten people were arrested

and sent to Moscow and Ryazan. Matrona should also have been arrested, but they feared to touch her. Finally a meeting of the collective farm was convened at which it was decided to “remove” Matrona Belyakov as “a harmful element”. But of the 300 inhabitants of the village only 24 signed. The village soviet characterized “Belyakova M.G.” as “a harmful element in the village. By her holiness [!] she has a strong influence on the dark masses... In view of this the process of collectivization is being held up.”

Nobody betrayed or slandered Matrona during her investigation. Her spiritual father, **Priest Alexander Vasilyevich Orlov** boldly defended her, for which he received five years on Solovki.

After the prisoners were sent to Ryazan, a car was sent for Blessed Matrona. They came during the day, without hiding. They entered the house. Suddenly they were seized with fear. The president of the village soviet pulled himself together and lifted Matrona from her bed. She let out a thin cry. The people froze. (For his sins the president was punished: his children, as Matrona prophesied, stopped growing after her arrest, and the president himself for several years was very ill before his death. He cried so loudly from the pain that half the village could hear it. The people said: “That’s what you get for lifting Matryoshenka!” But he called the priest and sincerely and ardently repented of his sins, and died in peace with the Church.) The village Belkova said of Matrona’s arrest: “They [or we] did not look after such a holy thing, she flew away like a bird...”

It is not known whether Matrona was sentenced or not in her case, “The Case of Matrona Belyakov of Anemnyasevo, Ryazan province, 1935”, but we know that several other people were sentenced. It seems that she was cast into Butyrki prison in Moscow. But she did not remain there long because she became an object of veneration of almost all the prisoners, who began to change akathists and pray. They had to get rid of her, but feared to kill her, while sending her to a camp would inspire the prisoners...

According to some source, the hopelessly ill mother of the investigator who conducted her case was healed by Matrona, and the investigator succeeded in releasing her and put her into a home for the very old and chronically ill. She died on July 29, 1936 in the Home for the Chronically Ill in the Name of Radishev. She was buried in the Vladykin cemetery nearby. Even after her death the power of her prayers continues to be felt...

Nicholas Alexandrovich Soldatov-Kapustin was a bell-ringer and watchman in the Pokrov church in the village of Makkaveyevo, Kasimovsky uyezd, Ryazan province. He was a deeply believing and spiritual person. In the 1920s he was shot because every month he would go to Anemnyasevo to see Blessed Matrona.

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Protopriest Arcadius Nikolayevich was born in 1864 in the village of Rozhdestvenskoye, Russko-Brodsky region, Orel province. He became rector of the Iverskaya church in Orel. In March, 1918 he was arrested without being formally accused together with four priests of Orel diocese and a church warden, and at the end of March was put in Orel prison. Within a week everyone except Fr. Arcadius had been released. Later he returned to the Iverskaya church until its closure in 1923. In that year he was arrested again and exiled from Orel. In 1927 he returned to Orel, but no longer served on the church's official clergy list. He was frequently arrested between 1927 and 1937. In March, 1937 he was arrested and condemned. There are some reasons for believing that he was shot.

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Priest Michael Ivanovich Prozorov was born in 1898 in Tambov province, and served in the village of Istleyevo, Sasovsky region, Ryazan province. He was arrested at the end of the 1920s and exiled. He died of hunger on the day of Pascha, 1942.

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During the war, certain anti-Soviet armed formations were created in the Central Black Earth and Bryansk regions headed by the True Orthodox Christians **Kaminsky**, **Voskobonikov** and others. After the retreat of the Wehrmacht, many of these True Orthodox went with them to the West, including Kaminsky's brigade. However, he himself was shot by the Nazis.

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Nun Euphemia (Ivanovna Ivanova) was born in 1878 in the village of Mokroye, Lebedyan uyezd, Tambov province, and struggled in the Ioanno-Kazansky monastery in the village of Sezenovo, Lebedyan uyezd, Tambov province. There, in 1931, she was arrested, and on July 15 was sentenced in accordance with article 58-10 part 2 to three years' exile. Nothing more is known about her.

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Anna Alexandrovna Bakhayeva was born in 1923 in the village of Panino, Dobrovsky uyezd, Ryazan province into a peasant family. She lived in Panino as a free peasant. She went into an illegal position and refused to work. On April 8, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years in the camps. Nothing more is known about her.

Eudocia Trofimovna Kostina was born in 1909 in Panino, working there as a free peasant. She went into an illegal position, declining from work on the labour front. On April 8, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to four years in the camps. She was sent to Ryazan ITK, where she died on May 17, 1946.

Aquilina Vasilyevna Goncharova was born in 1900 in Panino into a peasant family. She worked there as a free peasant. She went into an illegal position, declining from work on the labour front. On April 8, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years' exile. Nothing more is known about her.

Tatyana Yevdokimovna Sinyukova was born in 1924 in Panino into a peasant family. She worked there as a free peasant. She went into an illegal position, declining from work on the labour front. On April 8, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years in the camps. Nothing more is known about her.

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Anastasia Mikhailovna Goncharova was born in 1926 in the village of Bogoroditskoye, Dobrovsky region, Ryazan province into a peasant family. She lived there, working as a free peasant. She went into an illegal position, declining from work on the labour front. On April 8, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years in the camps. Nothing more is known about her.

Natalya Alexeyevna Goncharova was born in 1925 in Bogoroditskoye into a peasant family, and finished eight classes at school. She worked as an accountant. She went into an illegal position, declining from work on the labour front. On April 8, 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years' exile, and was sent to Kazakhstan, where, for refusing to work, she was sent to Taishetlag. Nothing more is known about her.

Pelagia Alexeyevna Goncharova was born in 1917 in Bogoroditskoye into a peasant family, working there as a free peasant. She went into an illegal position, declining from work on the labour front. In 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox

Christians", and on August 28 was sentenced to four years in the camps. Nothing more is known about her.

Pelagia Dmitrievna Podolskykh was born in 1908 in Bogoroditskoye into a peasant family, working there as a free peasant. She went into an illegal position, declining from work on the labour front. In 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years' exile. Nothing more is known about her.

Eudocia Yegorovna Razmolodina was born in 1928 in Bogoroditskoye into a peasant family, working there as a free peasant. She went into an illegal position, declining from work on the labour front. In 1945 she was arrested for being "a participant in the anti-Soviet organization of the True Orthodox Christians", and on August 28 was sentenced to five years in the camps. Nothing more is known about her.

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Maria Fyodorovna Zhivotikova was born in 1927 in the village of Maley, Gryazinsky uyezd, Ryazan province, and lived in Lipetsk. In July, 1940 she was arrested for being "a participant in an anti-Soviet organization of the True Orthodox Christians", and sentenced to ten years in the camps. Nothing more is known about her.

Thecla Yegorovna Zhivotikova was born in 1902 in Maley, and lived in Lipetsk. In July, 1940 she was arrested for being "a participant in an anti-Soviet organization of the True Orthodox Christians", and sentenced to ten years in the camps. Nothing more is known about her.

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Eudocia Semyonovna Kostina was born in 1907 in the village of Dobroye, Dobrovsky uyezd, Ryazan province into a peasant family. She lived there as a free peasant. In 1944 her **father and sister** were exiled. She passed into an illegal position, refusing to work on the labour front. On April 8, 1945 she was arrested for being "a participant in an anti-Soviet organization of True Orthodox Christians", and on August 27 was sentenced to three years in the camps. Nothing more is known about her.

Nadezhda Semyonovna Postnikova was born in 1924 in Dobroye into a peasant family. She lived there as a free peasant. She passed into an illegal position, refusing to work on the labour front. On April 8, 1945 she was arrested for being "a participant in an anti-Soviet organization of True

Orthodox Christians”, and on August 27 was sentenced to five years in the camps. Nothing more is known about her.

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Zinaida Grigoryevna Peresyphkina was born in 1928 in sloboda Kazaki, Dankovsky region, Ryazan province into a peasant family, and finished six classes of intermediate school. She lived there as a free peasant. She passed into an illegal position, refusing to work on the labour front. On March 23, 1945 she was arrested for being “a participant in the anti-Soviet organization of the True Orthodox Christians”, and on August 28 was sentenced to three years in the camps. Nothing more is known about her.

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Semyon Ilyich Polikanov was born in the village of Sugroby, Dankovsky uyezd, Ryazan province into a peasant family. He lived there as a free peasant. In 1940 he was condemned for leaving production and was sentenced to four months in the camps. From 1941 he declined from work on the labour front, and illegal prayer meetings were arranged in his house. In 1944 his **mother** was exiled “for active participation in an anti-Soviet organization”, and on March 24, 1945 he was arrested for being “an active participant in the anti-Soviet organization of the True Orthodox Christians”. On August 28 he was sentenced to eight years in the camps. Nothing more is known about him.

Eudocia Sergejevna Polikanova was born in 1924 in the village of Sugroby into a peasant family, and finished ten classes at school. She was a free peasant. She passed over to an illegal position, declining from work on the labour front. On March 24, 1945 she was arrested for being “an active participant in the anti-Soviet organization of the True Orthodox Christians”. On August 28 she was sentenced to four years in the camps. Nothing more is known about him.

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Nun Olga, in the world Helena Dmitrievna Smolyaninova, was born in 1908 in the village of Teploye, Lebedyan uyezd, Ryazan province into a peasant family, and finished two classes at the village school. She was a free peasant and sang in the choir. She went to Moscow for work. From 1932 she was working in an artel for sewing and cutting in Lebedyan. From 1935 she worked at home in Teploye. In 1938 she passed to an illegal position, and went round the villages with her brothers carrying out prayer services. Her **mother** was condemned, and her **brother** went into hiding. On October 16, 1942 she was arrested, and on April 23, 1943 she was sentenced to five years in the camps. On May 9 she was sent to Karlag, but was later transferred to Urallag. Nothing more is known about her.

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Deacon Sergius Fyodorovich Dobroserdov was born in 1889 in the village of Gryaznovka, Lebedyan uyezd, Tambov province. In 1930 he was arrested, and on March 29 he was sentenced to ten years in the camps in accordance with article 58-10. Nothing more is known about him.

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Nun Anna (Matveyevna Kostina) was born in 1891 in the village of Rozhdestvo, Lebedyan uyezd, Tambov province (now Krasninsky region, Lipetsk province). In 1931 she was arrested in her native village, and on March 24 was sentenced to five years' imprisonment in accordance with article 58-10. Nothing more is known about her.

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Other Catacomb Christians of Lipetsk province who suffered for the faith, being accused of "participation in the anti-Soviet church group, 'The True Orthodox Christians'", included:

Nun Claudia (Alexandrovna Zhidkova). She was born in 1885 in Lebedyan, Tambov province, and served in the Troyekurovsky Dimitrievsky Ilarionovsky women's monastery in the village of Troyekurovo, Ryazan (now Lipetsk) province. In 1932 she was arrested in Lebedyan, and on August 7 was sentenced in accordance with articles 58-10 part 2 and 58-11 to three years' exile in the north. Hers was part of "The Case of the Nuns of the Troyekurovsky Dimitrievsky Ilarionovsky monastery, Lipetsk province, 1932". Nothing more is known about her.

Nun Catherine (Ignatyevna Kulikova). She was born in 1887 in Pushkaro-Zadonskaya sloboda, Lebedyan uyezd, Tambov province. She was arrested in her native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Tikhon Vasilyevich Sukhinin. He was born in 1894 in the village of Dubovoye, Kolybelsky region, Ryazan province. He was arrested in his native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' imprisonment. Nothing more is known about him.

Semyon Alexeyevich Lopukhov and Demetrius Semyonovich Lopukhov, who were perhaps father and son. Semyon Alexeyevich was born in 1890 in

the village of Sergievka, Zadonsk uyezd, Voronezh province, and Demetrius Semyonovich in 1923 in the same village. They were sentenced in accordance with article 58-10 to twenty-five years' imprisonment. Nothing more is known about them.

Maria Petrovna Nosova. She was born in 1901 in the village of Romanovo, Lebedyan uyezd, Lipetsk province, and was sentenced in accordance with article 58-10 to eight years in prison. Nothing more is known about her.

Maria Grigoryevna Kobelkova. She was born in 1908 in the village of Karpovka, Lev Tolstoy region, Lipetsk province. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' imprisonment. Nothing more is known about her.

Darya Ilyinichna Inshakova. She was born in 1977 in the village of Bruslanovo, Lebedyan uyezd, Tambov province. She was arrested in Lebedyan and was sentenced in accordance with articles 58-10 part 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Eudocia Grigoryevna Kobelkova. She was born in 1932 in the village of Bigildino, Dankovsky uyezd, Lipetsk province. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment. Nothing more is known about her.

Valentina Ivanovna Medvedeva. She was born in 1922 in the village of Zamatynye, Lebedyan region, Lipetsk province, and went to live in the village of Privolye in the same region. She was sentenced in accordance with articles 58-10 part 2 and 58-11 to exile in Krasnoyarsk region. Nothing more is known about her.

Maria Andreyevna Isayeva was born in 1896 in the village of Pavlovskoye, Lebedyan uyezd, Ryazan province. She was arrested in her native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment. Nothing more is known about her.

Olga Semyonovna Isayeva was born in 1926 in the village of Pavlovskoye, Lebedyan uyezd, Lipetsk province. She was arrested in her native village, and was sentenced in accordance with articles 58-10 part 2 and 58-11 to seven years' imprisonment. Nothing more is known about her.

Lyubov Sergeyevna Panova. She was born in 1926 in the village of Nikolskoye, Dankovsky uyezd, Ryazan province. She was sentenced in accordance with articles 58-10 and 58-11 to ten years' imprisonment. Nothing more is known about her.

Maria Kuzminichna Mironova. She was born in 1924 in the village of Lubna, Trubetchino region, Ryazan province. She was arrested in Lubna and sentenced in accordance with articles 58-10 part 2 and 58-11 to ten years in prison. Nothing more is known about her.

Anna Petrovna Knutova. She was born in 1908 in the village of Romanovo, Lebedyan uyezd. She was arrested in her native village and was sentenced in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment. Nothing more is known about her.

Martha Nikitova Pobezhimova. She was born in 1882 in the village of Troitskoye, Borinsky region, Central Black Earth province. She was arrested in her native village and was sentenced to three years in exile in the north. Nothing more is known about her.

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Eudocia Ilinichna Klevtsova. She was born in 1913 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to ten years in prison. Nothing more is known about her.

Catherine Gavrilovna Klevtsova. She was born in 1927 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to six years in prison. Nothing more is known about her.

Maria Gavrilovna Klevtsova. She was born in 1925 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to ten years in prison. Nothing more is known about her.

Nadezhda Gavrilovna Klevtsova. She was born in 1922 in the village of Klevtsovo, Krasninsky region, Lipetsk province. She was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to eight years in prison. Nothing more is known about her.

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Pelagia Fominichna Yefanova. She was born in 1911 in the village of Znamenka, Izmailovsky region, Lipetsk province, was arrested in her native village and in accordance with articles 58-10 part 2 and 58-11 was sentenced to ten years in prison. Nothing more is known about her.

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Maura Arkhipovna Novikova was born in the village of Troitskoye, Borinsky region, Lipetsk province. At an unknown date she was condemned, and in accordance with article 58-10 was exiled for three years to the north. Nothing more is known about her.

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Archimandrite Methodius continued serving in Lipetsk until 1943, when he was arrested.

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Schema-Archimandrite Paisius, in the world Peter Petrovich Rozhnov. He was born in 1880 in the village of Kadom, Kadom uyezd, Ryazan province into a merchant's family. He went to three classes of a city school. In 1897 he became a novice in the Holy Transfiguration monastery at Kurovskaya station, Orekhovo-Zuyevo region, Moscow province. In 1909 he was tonsured with the name Paisius. In 1916 he was ordained to the priesthood and served in a church of the monastery. In 1929, after the closure of the monastery, he returned to his native village, and in 1931 was sent by Bishop Juvenal of Ryazan to serve as rector of the church in the village of Lyubovnikovo, Sasov region, Ryazan province. In 1933 Bishop Juvenal secretly made him archimandrite, and later he took the schema. He was sent to work as abbot of a secret monastery, for which he was constantly carrying out secret tonsures. In 1938, after the closure of the village church, he set up a secret house church in his flat, where on feasts he served secret services. Before his arrested he had tonsured more than 100 people there. On the night of August 23-24, 1949 he was arrested in Lyubovnikovo in a group case of churchmen. During the search two declarations from a bishop to him were found, as well as a large correspondence, and also a burial shroud and monastic vestments. He was sent for further investigation to the inner prison. On October 10 he was accused that: "being a convinced monarchist, he is the ideological leader of the anti-Soviet underground of churchmen, directing its activity to the undermining of enterprises undertaken by the Soviet government and to the spreading of monarchist ideas among the population". On February 13, 1950 he was sentenced to ten years in the camps and sent to Verkhne-Uralsk prison. On March 23 he died in Gorky prison hospital.

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Schema-Nun Anna (Koloskova), in the world Martha Stepanovna Koloskova, was born in 1913. She managed to bring up six children. From 1949 she was a constant parishioner at the Josephite community headed by **Schema-Archimandrite Irinaeus** (Popov), a convinced opponent of Soviet power, who lived in the village of Levino, Bogorodsk region, Tula province.

After his death the community was spiritually fed at various times by Hieroschemamonk Ambrose (Kapinus) from Voronezh, Archimandrite Theodore (Rafanovich) from Gomel and Fr. Nicetas (Lekhan) from Kharkov. In 1991 Hieromonk Euthymius (Trofimov) tonsured "Marfusha" into monasticism with the name Melania. In 2002 Nun Melania became the oldest nun by age and tonsure in the Novomoskovsk community in Tula province, and took on the service of spiritual direction. In the autumn of 2006, with the help of her niece, Abbess Miropia, Alexis Nuzhny and his wife Valentina she moved to the Iveron monastery in Voronezh for the patron festival of the monastery. After the service, the oldest clergyman of the RTOC, Abbot Nestor (Lozhkin), with the blessing of Archbishop Benjamin of the Black Sea and Kuban, tonsured her into the great schema with the name Anna. After this, strengthened by the Grace of God, the already quite ill Schema-Nun Anna remained in constant prayer for eighteen months. In her cell in the house of her daughter Raisa believers constantly gathered, serving festal and Sunday services according to the lay rite.

Matushka, being an illiterate person, prayed mainly with a prayer-rope. But God gave her great power of prayer. She was once counted worthy of a vision of the Mother of God. And a few minutes before her death she said to Nun Neonilla, Nun Antonina and her daughter Raisa, who were with her, that an Angel had come for her. All those who knew her noted in her an abundance of gifts of grace: the gift of unceasing prayer of the heart, the gift of the consolation of wanderers, the gift of tears. She died on February 13/26, 2008 at 8 o'clock in the evening.

(Sources: Epistle of Church Council of the Russian Church, October 20, 1917, quoted in Fr. Vladimir Dmitriev, Simbirskaya Golgota, Moscow, 1997, p. 204; Monk Benjamin, (Gomareteli), Letopis' tserkovnykh sobytij Pravoslavnoj Tserkvi nachinaya s 1917 goda, www.zlatoust.ws/letopis.htm; Za Khrista Postradavshiy, Moscow, 1997, vol. 1, pp. 40, 109, 307, 333, 344, 377, 446-447, 453, 497, 633; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 34, 102-103, 158, 190; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 236-237; Holy Trinity Calendar for 1999; The Orthodox Word, vol. 16, no. 2 (91), March-April, 1980, pp. 75-77; Fr. Leonid Kavelin, Elder Macarius of Optina, Platina, Ca.: St. Herman of Alaska Brotherhood, 1995, pp. 276-277; Protopresbyter Michael Polsky, Novye Mucheniki Rossiyskiye, Jordanville, 1949-57, vol. 1, p. 213-214, vol. 2, pp. xvii, 212-214, 311; Gregory Ravich, "Ograblennij Khristos, ili Brillianty dlya Diktatury Proletariata", Chas Pik, N 18, p. 26; M.V. Shkarovsky, Russkaya Pravoslavnaya Tserkov' pri Staline i Khrushcheve, Moscow, 2005, pp. 248-249, 255-266; M.B. Danilushkin (ed.), Istoria Russkoj Pravoslavnoj Tserkvi, 1917-1970, St. Petersburg: Voskreseniye, 1997, pp. 547, 548, 549; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans;

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46. HIEROMARTYRS AND MARTYRS OF KOSTROMA AND KINESHMA

The last abbess of the Theophany-Anastasia women's monastery in Kostroma was **Matushka Susanna**, in the world Sophia Ivanovna Melnikova. Her father, Ivan Alexandrovich Melnikov, was a well-known opera bass. From him she inherited her strong physique, broad Russian character and wonderful voice. In her youth she was a completely worldly girl, and never even thought about monasticism. But reading the works of St. Tikhon of Zadonsk produced a decisive change in her soul. She entered the Lesna monastery; then she was treasurer of the Krasnostok monastery; and then she became superior of the Virovsky monastery with the rank of abbess. From there she was transferred to the Theophany monastery in Kostroma, where she won the love and respect not only of the sisters, but also of the whole city. She attached great importance to church singing, and, being herself the spiritual daughter of the Optina elders, took great care over the inner spiritual life of the sisters. She significantly raised the academic level of the monastery gymnasium.

Martyr-Empress Alexandra and her sister, Great-Princess Elizabeth Fyodorovna, who were killed by the Bolsheviks in 1918, knew Abbess Susanna and were well disposed towards her. In the same year Matushka Susanna was summoned for trial by the revolutionary tribunal. At that time this meant execution by shooting. However, the nuns, who greatly loved her, hid her at the back entrance and closed the monastery. The Bolsheviks besieged it, but the thick walls turned out to be a reliable defence. After some months the Bolsheviks burst in through a cunning strategem and began to shoot at the sisters. The sisters shouted:

"Shoot all of us, but we shall not give her up!"

17 people were wounded. But they did not find the abbess. The nuns saved her. Soon after this she managed to get out to Grodno with the passport of an émigré. But the Theophany monastery was closed and all the nuns had to leave it. Matushka Susanna died many years later in deep old age in the Grodno monastery.

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In February, 1918, during a cross-procession in the town of Soligalich in Kostroma diocese, the Bolsheviks by their brazen behaviour so enraged the people that they killed one commissar. As a result of this the local clergy were arrested, and **Protopriest Joseph Smirnov, Priest Vladimir Ilyinsky, Deacon John Kastorsky** and the inspector of the Soligalich theological school, **John Pavlovich Perebaskin**, were shot.

On April 12, 1918 Bishop Eudocimus, who was temporarily administering the Kostroma diocese, reported: "With profound sorrow it is my duty most respectfully to report to the Most Holy Synod concerning the following sad event that took place on February 22 [March 7] of this year of 1918 in the city of Soligalich. At the request of the Bolsheviks Red Army soldiers shot Protopriest Joseph Smirnov, the very elderly retired **Priest Vladimir Ilyinsky**, the monastic **Deacon John Kastorsky**, the theological school inspector Perebaskin, and seventeen citizens, whom, moreover, they so mutilated that, according to the words of eye-witnesses, it was not possible to recognize a single body. Almost all the shot martyrs were buried naked in one pit without a service - and there was nobody to bury them: the clergy of the city of Soligalich is hiding, and they are looking for them..." The news of the shooting came to the Commission on Persecutions of the Russian Orthodox Church attached to the Sacred Council. At the funeral liturgy celebrated by Patriarch Tikhon in the church of the Moscow theological seminary on March 31 / April 13, 1918 (the first service dedicated to the Russian new martyrs), the names of the Kostroma martyrs were commemorated: Joseph (Smirnov), John (Perebaskin), Vladimir (Ilyinsky), John (Kastorsky). Others who suffered at this time were: **Nicholas Uspensky**, in the past the reader of the Soligalich cathedral; **Michael Voskresensky**; **John Shirikov**; **Demetrius Kremetsky**; the officer **Ivansky** (Christian name unknown); **Basil Yablokov**; **Demetrius Yaitskovsky**; **Theodore Lelyavin**; **Likushin** (Christian name unknown); **Livansky** (Christian name unknown); **Zhilin** (Christian name unknown); the school director **Vinogradov** (Christian name unknown); the telegraphist **Kapustina** (Christian name unknown); **Michael Alexeyev**; **Simanov** (Christian name unknown); **Alexander Rumyantsev**; the doctor **Vinogradov** (Christian name unknown).

The troubles had started with the arrival in the town of the Petrograd Bolshevik V. Vyluzgin, who proceeded speak against the local SRs, Cadets and Mensheviks, created his own organs of power and organized the seizure of lands and estates. Then he took the bread from the Ratkovsky women's monastery of the Mother of God and St. Theodore. This led the priest of the monastery to call for the defence of the monastery at the session of the city дума which took place on 25 February. By the next morning the inhabitants of the surrounding villages had been informed, and 600 people assembled at the monastery. Fr. Basil Ilyinsky, the son of Fr. Vladimir, delivered a flaming sermon condemning Soviet power. Then, in the monastery refectory, a meeting took place at which it was decided to send delegates to the Soligalich soviet to request that the requisition of the monastery's property be forbidden. A decree concerning the disarmament of the red guards was also passed. On returning to Soligalich, Vyluzgin declared martial law in the town. However, the "rebels" did not submit, but dispersed the revolutionary soviet; and in the heat of the moment a soldier, Orlov, was killed, and Vyluzgin was wounded and rushed to hospital, which remained under guard. On the morning of the

27th an armed group of men burst into the hospital and killed Vyluzgin. A witness who saw the incident refused to name the murderers, which arouses the suspicion that it was a provocation staged by the Bolsheviks.

In any case, a punitive detachment then arrived from Vologda and shot 21 people, while "the remaining 13 leaders hid themselves". There is no evidence that any of those shot had called for the shooting of Orlov or Vyluzgin. The victims of the suppression of the Soligalich uprising were buried in the cemetery not far from the church of SS. Peter and Paul. A cross and lampada were erected on the little hillock, but the Bolsheviks removed them.

Protopriest Joseph, the superior of the cathedral of the Nativity of the Mother of God in Soligalich, was born in 1864 and was educated in the Kostroma theological seminary. From 1885 to 1896 he was a teacher in the Soligalich spiritual school. From 1895 he was a member of the uyezd section of the Kostroma diocesan school council, and from 1896 - supervisor of the church-parish schools of the Soligalich uyezd, and a teacher of the Law of God at the parish school attached to the cathedral. In 1904 he was appointed director of that school. From 1905 he was a member of the audit commission checking the finances in the local spiritual school. He became spiritual father of the prison in Soligalich. In September, 1905, Fr. Joseph was appointed superior of the cathedral, and on March 13, 1906 was elected as a deputy to the city дума. In 1907 he was raised to the rank of protopriest. In August, 1909, he was elected as a deputy to the Soligalich uyezd zemsky assembly. In the same year he was appointed a member of the local land-tenure commission and of the uyezd commission for the people's sobriety. On August 19, 1911, Fr. Joseph was appointed teacher of the Law of God in the Soligalich town higher beginning school. For his zealous work in the local school Fr. Joseph was awarded a Bible and a cross by the Holy Synod. In 1914 he was awarded the order of St. Anne, third class. His wife, Alexandra Yevgenyevna, was born in 1868. They had seven children.

Fr. John Alexeyevich Kastorsky was born in 1848 in the family of a deacon of the village of Nikolo-Berezovets in Soligalich uyezd. In 1864 he finished his studies in the uyezd spiritual school. He was then transferred to the vacant post of reader in the Ratkovsky monastery of the Mother of God and St. Theodore. He was ordained to the diaconate in 1880. He was widowed, and had four children.

Fr. Vladimir Ilyinsky was born in 1844 or 1845. He used to serve in the church of the village of Solda, Soligalich uyezd, and had a son named Basil, who was priest of the Ratkovsky monastery. He served in the Soligalich monastery.

John Pavlovich Perebaskin was a state counsellor. He was awarded the order of St. Anna and St. Stanislav, third class. He graduated from St.

Petersburg Theological Academy in 1884, and in the same year became assistant inspector of the theological school. On August 3, 1884 he became inspector of the school.

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Priest Gennadius Shiryaev had been serving in the village of Torgino, Kologrivsky uyezd, Kostroma province for forty-two years. Until the revolution his relations with his parishioners had been peaceful, but with the beginning of the revolution, relations began to sour on the basis of political disagreements, especially with the soldiers. And so at Pascha, 1917, during the cross procession, a drunken soldier had torn off Fr. Gennadius' epitrachelion and trampled the cross that fell from his hands into the mud. A case was brought against the soldier, but not brought to a conclusion. The priest forgave the soldiers the personal insults they had cast at him, but refused to forgive the blasphemy against the Holy Cross. On February 4, 1918, after the liturgy, a large crowd of parishioners, mainly young soldiers, burst into the church and boldly demanded the key from the storeroom. One soldier burst into the altar and beat up the priest. He would have gone further, but was restrained by his elder brother, who dragged him out of the altar. In spite of this incident, Fr. Gennadius did not stop serving. But on the night of February 27 he and those in his house were strangled. The authorities did nothing to find and punish the criminals.

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Priest Nicholas Bobrovsky was the editor of the journal Kostromsky tserkovniy obschestvenny vestnik. On March 29, 1918 he was arrested and accused of publishing "in a counter-revolutionary direction". He was imprisoned in Moscow. Nothing more is known about him.

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Priest Nicholas Bartenev was serving in the church of Pokrov at Udgod, Buiysk uyezd, Kostroma province. In 1918 he was arrested. Nothing more is known about him.

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On the night of 20 April (1918?) **Protopriest Alexis Vasilyevich Andronikov**, the superior of the Boris and Gleb church in Kostroma, at 87 years of age the oldest of the clergy of Kostroma diocese, who had served in one and the same church for 63 years continuously, was killed. The murderers burst into his bedroom and as he rose from his bed wounded him fatally in the head and stabbed him in the heart.

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Nun Paraskeva, in the world Angelina Ivanovna Klientova, was struggling in the Holy Trinity women's monastery, Buj uyezd, Kostroma province in 1918 when she was shot together with **the other sisters in the monastery**.

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Priest Michael was serving in the village of Kamenki, Yuryevetsky region, Kostroma province. He was arrested at the beginning of the 1920s together with **Priest Nicholas Apolov**. He died in prison in Kostroma province. Also arrested with them was **Priest Vinogradov**, who was serving in Yuryevetsky region. He died in prison.

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In 1922 **72 clergy and monastics** were killed in Kostroma province for their resistance to the forcible requisitioning of church valuables.

One of those was **Priest Vladimir Ilyinsky**. He served in one of the churches of the Kostroma diocese. He was killed in 1922.

Priest Ivan Alexeyevich Preobrazhensky was born in 1860 in the village of Shuda, Varnavinsky uyezd, Kostroma province into the family of a clergyman. While serving in his native village he was arrested, and on August 20, 1922 was convicted of "disobedience to the decree on the requisitioning of church valuable and agitation among the population against the requisitioning". The tribunal supposedly proved that Fr. John, "having got to know about he decree on the requisitioning of church valuables for the use of the starving, at the meeting on March 18, 1922 expressed to the citizens his opinion that the holy objects would be given to the Jews for cigarette-holders... On the arrival of the commission for the requisitioning of church valuables, in the presence of the believers, he expressed the same opinion as he had on March 18, whereby he dropped a spark of distrust among believers towards the requisitioning... Preobrazhensky and Snedkov [are accused] that they, together with the church warden, delayed the voluntary handing over of the valuables, as a consequence of which there was a resolution of a general meeting of the believers not to hand over the valuables and to send a new commission for the requisitioning. Taking into account that the indicated behaviour of Preobrazhensky and Snedkov directed to inciting the mistrust of the population towards Soviet power is a reflection of the war declared by the hierarchs of the Orthodox Church against the Soviet government, and that the aims of the decree on the requisitioning of church valuables is exclusively the saving of those dying from hunger, and that for this reason the actions of Preobrazhensky and Snedkov demonstration clear support for the group whose aim is to use the famine in Russia in order to overthrow the Soviet

government," the tribunal sentenced Fr. John to five years' imprisonment in accordance with article 74 part 2, and Fr. Gennadius to two years' imprisonment under guard. The tribunal also decided to bring the church warden Zotov and his assistant Ptitsyn to trial. This was "The Case of John Preobrazhensky and Gennadius Snedkov, Shuda, Kostroma province, 1922".

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Priest Basil Efimovich Sarmentov was a native of Nerekhta uyezd, Kostroma region, and in his youth he entered the Kostroma seminary, which he finished his studies in 1896. Soon Fr. Basil became a permanent priest of the Theophany-Anastasia monastery, while the church of the community, thanks to the active preaching of the pastor, acquired the reputation of one of the most visited churches in Kostroma. The growth in his authority was witnessed by the fact that in June, 1917 he was included in the list of candidates for councillors on the Kostroma city дума from "a group of Orthodox clergy and laymen".

In 1919 he was arrested for the first time. This was in connection with the arrival in Kostroma, in May, 1919, of the commissar for people's education, A. Lunacharsky, who on May 11 in the building of the former assembly of the nobility gave a lecture before the Kostroma clergy on the theme of "the Church and the Revolution". The account of this lecture in Soviet Newspaper for May 14, 1919, is superficial and one-sided, and tells only of the commissar's successes in enlightening the "dark masses" of those who had assembled to hear him. Nothing is said in this newspaper account concerning Fr. Basil, who, according to the investigation into his case, which is now in the Centre for the Documentation of Recent History (F. 3656, op. 2, d. N 65) "insulted the commissar for education". How could the authoritative pastor "insult" the commissar? Fr. Basil probably could not stand the humiliation of the Church and considered it his pastoral duty to make the commissar see reason, for which he was arrested, condemned and placed under guard for a month. However, even Zinaida Hippus in her memoirs remarks on Lunacharsky's tendency "to physically remove his rivals" with the help of "Bolshevik bayonets", or by isolating them, as was done in the case of Fr. Basil.

After his release, Fr. Basil continued to serve in the church of the Theophany monastery until 1924, when it was closed. Then Fr. Basil moved to the nearest church to the monastery, that of the Nativity of Christ, in which he served until October, 1929, after which he was again arrested and exiled to the northern regions for three years for refusing to introduce prayers for "the civil authorities" in the church.

On October 24, 1929, in addition to Fr. Basil Sarmentov, the following representatives of the clergy and laity of Kostroma were arrested: **Fr.**

Alexander Vasilyevich Govorkov, the priest of the church of God the Father; **Demetrius Pavlovich Sokolov**, president of the church council of the St. Alexis community; **Basil Konstantinovich Barkov**, a member of the church council of the St. Alexis community; **Sergius Alexandrovich Voskresensky**, superior of the St. Alexis community; **Paul Alexandrovich Svirsky**, the priest of the St. Elijah community; **Basil Stepanovich Pomerantsev**, protodeacon of the St. Elijah church; **Leontius Kuperyanovich Moiseyev**, warden of the St. Elijah community; **Paul Vasilyevich Kokunin**, a member of the church council of the St. Elijah community; **Constantine Nikolayevich Antsiferov**, a nobleman and member of the St. Elijah community; **Fr. Ivan Fyodorovich Albov**, of the St. Constantine community; **Fr. Joseph Vasilyevich Barkov**, of the St. Lazarus community; **Fr. Michael Konstantinovich Izyumov**, of the church of the Forerunner; **Fr. Paul Ivanovich Krasovsky (Hieromonk Nectarius)**, deacon of the community of the Forerunner; **Peter Alexandrovich Kuznetsov**, president of the church council of the community of SS. Boris and Gleb; **Nicholas Ivanovich Smolin**, a member of the church council of the church of SS. Boris and Gleb; **Ivan Grigoryevich Kozlov**, a member of the church council of the Saviour community; **Michael Dormidonovich Popov**, a church activist of the community of SS. Peter and Paul; **Cosmas Andreyevich Semyonov**, a church activist; **Stephen Nikolayevich Pryanichnikov**, a church activist and factory owner.

Protodeacon Basil Stephanovich Pomerantsev was born in 1875 in the family of the church reader of the St. Nicholas church in the village of Korba, Kineshma uyezd, Kostroma province. He entered the Kostroma theological seminary, where he studied in the same section as the future Hieroconfessor Bishop Basil of Kineshma and the future Hieromartyr Archbishop Theodore of Volokolamsk. On October 19, 1896 Basil accepted the post of teacher in the Sidelnitskaya school in Nerekhtsky uyezd. But the next year he left this post and accepted an appointment as deacon in the Dormition cathedral in Kostroma, being ordained to the diaconate there on October 26, 1897.

At the same time Fr. Basil worked as a teacher of the Law of God and a teacher of singing in the St. Alexis Resurrection school, of which he later became the headmaster. He also worked in the Zotovsky two-class school in the industrial area of the city, as a librarian in the cathedral and as a teacher of the Law of God in the fifth boys parish school of Kostroma. In 1907 Fr. Basil was confirmed as head of the book warehouse of the SS. Theodore and Sergius Orthodox Brotherhood, and from May 15 he was appointed acting protodeacon in the cathedral. On July 10 of the same year he was made protodeacon of the Dormition cathedral and secretary of the diocesan chancellery. On August 18, 1909 he was appointed a member of the Kostroma section of the Orthodox Missionary Society.

Fr. Basil was very popular in the city for his erudition and piety. He was also a good family man and had seven children. He took an active part in the

festivities connected with the 300-year anniversary of the House of Romanov in May, 1913. He was given a golden watch by the Tsar, and the Tsarevich Alexis gave his daughter Militsa, who was then twelve, a silver spoon. For his work in the diocesan chancellery Fr. Basil was awarded with the order of St. Anne.

On July 1, 1917 Fr. Basil was released from his post as diocesan secretary, while continuing to serve in the cathedral. From November, 1918 he began to work as a stenographer in the workers and peasants university. From 1919 he became an assistant accountant and statistician. In the same year he was appointed teacher in the pastoral school which appeared immediately after the closure of the theological seminary and continued to exist for a short period.

On October 30, 1921 Archbishop Seraphim awarded Fr. Basil with a kamilavka for his exemplary service as cathedral protodeacon. From January 30 to March 3, 1922 he was sacristan of the cathedral.

In December, 1923 the cathedral was handed over to the renovationists, so Fr. Basil moved to the church of St. Elijah. But that church was then sealed. So he moved to the church of the Forerunner and then to the church of the Annunciation.

After a short period the St. Elijah church was again opened at the insistence of the parishioners, and Fr. Basil served there until his arrest.

According to the protocol of the interrogation for November 8, 1929, Fr. Basil said: "I do not admit that I am guilty of the charges brought against me. I have often pronounced the litany and the prayers of various kinds found during the search of my flat... I have begun to read the Sacred Scriptures more than I used to, and I see that the period we are going through now has been sent by God to people because of their sins. I do not regard the documents taken in my flat to be anti-soviet... Concerning the declaration of Metropolitan Sergius, I explain that last year, having received an order from my bishop to pray for the civil authorities, I introduced this. But when I received the believers' protests, I stopped it and have not done it from that day to the present."

On January 3, 1930, Fr. Basil and a group of other clergy and laity of the city of Kostroma were sentenced to three years' exile in the northern regions. His daughter Militsa visited him at his place of exile in Pechora, Arkhangelsk region. It was there that he died in 1931.

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Deacon Michael Alexandrovich Zabolotsky was born in 1887 in the family of a clergyman. He was serving in the church of the village of Shishkino, Kostroma uyezd, Kostroma province, where he was arrested on April 6, 1931 and accused of “participation in an anti-Soviet grouping and agitation against Soviet power and collectivization”. On June 20 he was condemned by a troika of the OGPU and sentenced to three years exile in Kazakhstan. Nothing more is known about him.

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Protopriest Basil Pavlovich Vokhomsky was born in 1881 in the village of Solovetskoye, Kostroma province, and served in his native village, being also the dean of the district. On November 2, 1929 he was arrested, after which his family never saw him again. On April 19, 1930 he was sentenced to three years in the camps. Nothing more is known about him.

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Priest Basil Yevgenyevich Voznesensky was born on December 31, 1874 in the village of Verkhnemezhskoye, Kologrivsky uyezd, Kostroma province. In 1898 he finished his studies at Kostroma theological seminary, and in November became supervisor and teacher of good writing at the Makaryevskoye theological school. He was married to Alexandra Alexeyevna. He was the treasurer of the Palestine Society. On May 1, 1906 he became a teacher in the Sophiiskaya church-parish school in Chukhlonsky uyezd, Kostroma province. On June 26, 1906 he was ordained to the priesthood and became a prison priest in Kostroma. In 1915 he became dean of the first Kostroma district. In 1924 he was arrested in Kostroma for “distributing a manuscript appeal of the former Patriarch Tikhon of patently reactionary content in order to incite the superstitions of the masses of the population and draw profit for himself from this”. He was accused in accordance with articles 119 and 120, but “taking into account his testimony, and also his constant residence in Kostroma, [it was decided] to take [his] signature that he would not leave [the city]”. In 1929, when he was serving in the Spassky church in Gostiny dvor, he was arrested and sent to Solovki. He died there in about 1929.

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The following suffered for their membership of the True Orthodox Church:

Hieromonk Joasaph, in the world Gregory Merkuryevich Sazanov, **in schema Seraphim**, as born on November 17, 1879 in the village of Ksentovo, Lyubim uyezd, Yaroslavl province, and was ordained in May, 1917 in the St. James of Zheleznoborovsk monastery, Buisik district, Kostroma region. He soon became spiritual father of the brotherhood, enjoyed great authority both

in the monastery and among the inhabitants of the neighbouring villages. In 1921 the monastery was closed, and the monks went over to an illegal situation in the form of a community following the monastic typicon and headed by the former superior, Fr. Seraphim (Gusev). In 1923 Fr. Joasaph became dean, and on July 27, 1923 he was arrested in the village of Borok, Buisk uyezd, Kostroma province and accused of "religious propaganda amidst the population and organizing a group of religious fanatics calling themselves 'the spirituals'". On April 22, 1924 he was sentenced in accordance with article 120 to two years' deprivation of liberty. He was released. In 1929 the monks were arrested and exiled beyond the boundaries of the province. Fr. Joasaph was exiled to Solovki. However, he escaped from exile and managed to hide from the persecutors with his spiritual children. In Kostroma he became close to the **priests Gruzdev, Krylov and Borisov**. In November, 1931 he was brought by Hierodeacon Seraphim (Borisov) to Petrograd, and there joined the True Orthodox Church. On December 5, 1931 he was killed by a train in Petrograd, and was buried in the Bogoslovsky cemetery, being buried, probably, by Fr. Anatoly Soglasnov. Through Fr. Joasaph up to 300 more people joined the True Orthodox Church, which remained under the direction of Archbishop Demetrius of Gdov and was in contact with other members of the Church in Petrograd, Vyatka, Penza and the Kuban. Most of the True Orthodox Christians of Kostroma region lived in the Sandogorsky, Fominsky and Pustynsky villages. They were peasant women who had been secretly tonsured by Fr. Joasaph - about 112 people, who lived a strictly monastic life. Others who suffered were the clairvoyant **Mother Ioanna** and **Mother Sergia**, and the parents of Maria Pavlovna Skvortsova, who became a novice with Fr. Joasaph at the age of 14. In 1932 17 of the most active members of this group were arrested, including priests and nuns. They were were sent to Arkhangelsk, Kazakhstan and Gorodets.

Hieromonk Peter (Fyodorovich Serov) was born in 1906 in the village of Gorka, Buisk uyezd, Kostroma province into a peasant family, and went to a village school. In 1926 he became a novice in the Zhelezno-Borovsk monastery, and in 1929 - a reader in the Pokrovsk church. In 1930 he went to the Josephite church of the Mother of God, the Joy of all who Sorrow in Lesny, Petrograd, returning after a few months to Kostroma. On January 13, 1932 he was arrested for being "a participant in the church counter-revolutionary grouping, the True Orthodox Church", and on July 7 was sentenced to three years in the camps and sent to the White Sea - Baltic canal. Nothing more is known about him.

Hieromonk Augustus (Ivanovich Malashko) was born in 1871 in the village of Zagoronye, Grodno province into a peasant family. In 1913 he was tonsured, and later was ordained to the priesthood. In the 1920s he was living in Kostroma. In 1930 he was arrested in connection with the Kostroma branch of the True Orthodox Church and sentenced to three years in the camps and sent to a camp. In 1934 he was released and returned to Kostroma province,

where he served in the village of Schipachyevo. On October 29, 1937 he was arrested, and on November 5 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Paul Alexeyevich Lebedev was born in 1890 in the village of Rozhdestvenskoye, Nizhegorod province, and went to a theological seminary. He served in the village of Vozherovo, Kostroma region. In 1930 he was arrested for being “an active participant in the Kostroma 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 Paul Fyodorovich Ostrogsky was born in 1877 in the village of Priskokovye, Kostroma uyezd, Yaroslavl province, and went to a theological seminary in Kostroma. He served in the churches of Kostroma province, and from 1921 - in the village of Selischi. In 1924 and 1930 he was investigated “for anti-Soviet activity”, but was not condemned, and the cases were shelved. He was dean of the Kostroma churches. At the beginning of the 1930s he organized an illegal fund to help the starving exiled clergy. On October 8, 1934 he was arrested in a group case, and on October 10 was sent for further investigation to Ivanovo prison. On March 17, 1935 he was sentenced to three years’ exile in Kazakhstan, and on March 22 was sent to the village of Chu, Chuisk region, Alma-Ata province. On November 22, 1937 he was arrested, on December 12 he was sentenced to death, and on the same day he was shot.

Priest Sergius Ivanovich Gruzdev. He was born in 1870 in Nerechta, Yaroslavl province into the family of a priest. He went to a theological seminary in Kostroma and was ordained to the priesthood, serving in the Spasozapрудnevskaya church in Kostroma. On January 14, 1932 he was arrested for being “a participant in the church counter-revolutionary monarchist grouping, the True Orthodox Church”, and on July 7 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Nicholas Alexandrovich Khlopushin was born in Vetluga, Nizhegorod province, and went to a theological seminary. He served in the village of Pishi, Kostroma region. In 1932 he was arrested for being “a participant in the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on March 3 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Ivan Pavlovich Palmirin was born in 1865 in the village of Khordovo, Meschovsk uyezd, Kaluga province, and served in the village of Veshki, Iznoskovsky region. At the beginning of 1931 he was arrested for

being “a participant in the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on July 1 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Ivan Alexandrovich Krasovsky was born in 1872 in Kostroma. He went to a theological seminary and theological academy. In 1899 he was serving in the Ipatiev monastery in Kostroma, and from 1928 – in the village of Shishkino. On April 6, 1931 he was arrested for being “an active participant in the Kostroma branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on June 20 was sentenced to three years’ exile to Kazakhstan and sent to Alma-Ata. In 1934 he was released from exile, and settled in Zyuzino, Ukhtomsk region. On January 22, 1938 he was arrested in a group case, and on March 15 was sentenced to death. On March 22 he was shot.

Priest Sergius Mikhailovich Krylov was born in 1873, and served in Kostroma. On March 25, 1932 he was arrested for being “a participant in the church counter-revolutionary grouping, the True Orthodox Church”, and on July 7 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Alexander Venediktovich Bogoslovsky. He was born in 1885 in the village of Ilyinskoye, Kostroma uyezd, Kostroma (Yaroslavl) province, into the family of a priest. He was for one year in a university, and then finished his studies at the Kostroma theological seminary. From 1908 he was serving as a priest in the churches of Kostroma diocese. In 1922 he was arrested in connection with resisting the requisitioning of church valuables, and was sentenced to five years in the camps and sent to a camp. In 1927 he was released from the camps and sent into exile for three years in the north. In 1930 he was released from exile, and became rector of the church in the village of Sidorovskoye in Krasnoselsky region. He condemned the declaration of Metropolitan Sergius, and separated from him in 1935, but was arrested only on 24 (or 25) December, 1941. At that time he had in his flat an illegal chapel where he served in secret. He was accused of “attracting” into an illegal house of prayer in his flat believers whom “he worked on in an anti-Soviet spirit”, “praising Fascism”, etc. During his interrogation, Fr. Alexander replied: “I do not recognize myself to be guilty of the accusation that has been made against me, since I did not conduct defeatist propaganda among those who came to me, since I am not a supporter of the Germans. And I explained to those present that the Germans were our brothers neither by blood nor by spirit... In a conversation on supporting the defence of the fatherland in the present war I expressed my feelings to those present in my flat, [saying] that the fatherland was a step-mother... Nevertheless, I consider it my Christian duty to defend the fatherland.” A military tribunal of the NKVD of Yaroslavl

region sentenced him on April 10, 1942 to execution by shooting, and the sentence was carried out on May 14, 1942.

Deacon Alexander Timofeyevich Bobkov. He was born in 1878 in the village of Semyonovo-Lapotnoye, Kineshma uyezd, Kostroma (Ivanovo) province into the family of a peasant. He was engaged in commerce, and from 1927 - in agriculture. He served in the churches of Kineshma uyezd. He rejected the Declaration of Metropolitan Sergius, and in 1928 went into an illegal situation. On September 7 (8), 1929 he was arrested in connection with the Yaroslavl branch of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile in the north. Nothing more is known about him.

Deacon Ioann Timofeyevich Bobkov. He was born in 1870 in the village of Semyonovo-Lapotnoye, Kineshma uyezd, Kostroma (Ivanovo) province into the family of a peasant. He was engaged in agriculture. From 1919 to September, 1920 he served in the church of the village of Nikola-Berezhki, Kineshma uyezd. He rejected the declaration of Metropolitan Sergius. On September 7 (8), 1929 he was arrested in connection with the Yaroslavl branch of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile in the north. Nothing more is known about him.

Deacon Basil Alexandrovich Gruzdev. He was born in 1887 in the village of Matveyevo, Ivanovo province, and received an elementary education. He served in the church in the village of Novaya Paloma near Kostroma. In 1932 he was arrested in connection with the Kostroma branch of the True Orthodox Church, and on November 9 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Deacon Michael Alexandrovich Zabolotsky. He was born in 1897 in the village of Shishkino, Ivanovo province, and served in the village church. In 1931 he was arrested in connection with the Kostroma branch of the True Orthodox Church, and on June 20 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Schema-Abbess Michaela, in the world Vera Anatolyevna Merkulova. She was born in 1878 (or 1874) in the village of Sumarokovo, Kostroma uyezd, Kostroma province. In 1891 she became a novice with the name Veronica in the Bodbiisky monastery of St. Nina in Georgia. In 1906 she became a nun in the Holy Trinity women's monastery in the village of Novoye, Galich uyezd, Kostroma province. She became well-known as an eldress in Kostroma, receiving up to a thousand visitors a day. She received a blessing from the Sarov elders to go barefoot, but after a serious illness one of her legs stopped functioning. In 1920 she was arrested, and in 1921, after beatings and mockings, Matushka Vera's second leg stopped functioning. From that time she could move only with assistance from others. On July 13, 1931 she was

sentenced to three years in prison. After serving her sentence in Vladimir central prison, she went to live in the village of Matveyevo, Parfenyevsky region, Kostroma province in 1935, when she was arrested again. By that time she had already been arrested more than a dozen times. After these punishments she continued to serve God and man. She helped the unfortunate, the hungry and the homeless. She looked after the surrounding villages, and about twenty homeless children of exiled people were gathered round her. During interrogations she behaved calmly and confidently, like a person who knows God's Providence for Russia and Soviet power. With profound conviction she would say: "Soviet power itself will bow before religion". Nothing more is known about her. She was a fool for Christ and clairvoyant. She foretold the whole of Fr. Seraphim's future life. They tortured her by placing her with naked feet on a red-hot plate. During her tortures she looked indescribably beautiful. She suffered in the town of Soligalich.

Monk Michael (Vasilyevich Borisov) was born in 1881 in Yaroslavl province into a peasant family. In 1920 he was arrested in a group case, sentenced to three years in the camps and sent to a camp (his family was exiled to Magnitogorsk). After being released from camp, he was exiled for three years to the north, where he was secretly tonsured. In 1936 he was released from exile, and settled in the village of Sidorovskoye, Krasnoselsk region. He was a reader and church watchman. From 1937 he did not have a passport. In the 1940s he went to secret services in the flat of Fr. Alexander Bogoslovsky.

Nun Angelina, in the world Alexandra Vladimirovna Borisova. She was born in 1887 in the village of Krasnikovo, Solikamsk uyezd, Kostroma province. During the First World War she lived as a desert-dweller in the woods ten versts from Adler. In 1916 she returned to her native village and lived in a cell in the woods not far from her village. She had a cell-attendant, Nun Seraphima. She was secretly tonsured with the name Angelina. Mother Angelina was known to be clairvoyant and many came to her for spiritual support and instruction. She also had the gift of casting out demons. The Bolsheviks came many times to her cell with the intention of burning it down. They would come, set light to it and see that it was burning. Then they would go away, but the cell would continue to stand as it did before. Through the prayers of Mother Angelina it was only the appearance of a fire! They arrested her many times, but could do nothing to her. Finally, on July 26, 1923 they arrested her in the village of Krasnikovo on a charge of "religious propaganda and spreading slanderous rumours about the speedy end of the world and the coming of the antichrist amidst the population", and took her to Soligalich. The whole village came out to see her as she passed. On February 22, 1924 she was sentenced to administrative exile for two years in Narymsk region, Tomsk province in Siberia. Mother Angelina suffered much from the communists, but she returned from exile to die. She fell ill and prepared for death. Many priests came together at her funeral, including her

spiritual father, Fr. Joasaph, and matushka's brother, Hieromonk Seraphim. When they let her coffin into the ground there was thunder and lightning. Everyone was frightened – after all, it was a clear day. Everyone wept. Batyushka blessed us and said: "Soon will come an iron time, it will be difficult for all the believers."

Nun Vera (Anatolyevna Merkulova) was born in 1878 in the village of Nizhne-Sumarokovo, Ivanovo province, and received an elementary education. In 1931 she was arrested in connection with the Kostroma branch of the True Orthodox Church, and on July 13 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Seraphima, in the world Alexandra Ivanovna Zeifert. She was born in Kostroma into a noble family, and lived there. She was tonsured. On May 16, 1932 she was arrested for being "a participant in a church counter-revolutionary grouping of the True Orthodox Church", and on July 7 was released and forbidden to live in twelve places for three years. Nothing more is known about her.

Nun Athanasia, in the world Alexandra Ivanovna Sokolova, was born in 1869 in Buisk uyezd, Kostroma province, in the family of a college assessor. She lived in Kostroma, and was tonsured secretly. On May 16, 1932 she was arrested for being "a participant in a church counter-revolutionary grouping, the True Orthodox Church", but on July 7 was released, being restricted from living in twelve places for three years. Nothing more is known about her.

Claudia Alexandrovna Bekeneva. She was born in Buisk uyezd, Kostroma province, and lived in a cell in the village of Kolesovo. On April 9, 1932 she was arrested for being "a participant in the church counter-revolutionary grouping, the True Orthodox Church", and on July 7 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Darya Pavlovna Goryacheva. She was born in Buisk uyezd, Kostroma province into a merchant's family. On March 25, 1932 she was arrested for being "a participant in the church counter-revolutionary grouping, the True Orthodox Church", and on July 7 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Catherine (Kasyanova Serova) was born in Buisk uyezd in the family of a trader. She was a cell-attendant. On April 8, 1932 she was arrested for being "a participant in the church counter-revolutionary grouping, the True Orthodox Church", and on July 7 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Anna Yakovlevna Yakovleva-Shiryayeva. She was born in Buisik uyezd, Kostroma province, and lived in a cell in the village of Kolesovo. On March 25, 1932 she was arrested for being “a participant in the church counter-revolutionary grouping, the True Orthodox Church”, and on July 7 was sentenced to three years’ exile and sent to the north. Nothing more is known about her.

Anna Alexandrovna Sazonova was born in Buisik uyezd in a peasant family. She lived in a cell in the village of Kolgora. On March 25, 1932 she was arrested for being “a participant in the church counter-revolutionary grouping, the True Orthodox Church”, and on July 7 was sentenced to three years’ exile and sent to the north. Nothing more is known about her.

Claudia Ivanovna Khvatova was born in 1909 in St. Petersburg. She was a reader in the Vokhtomsk church in Sudaj region. In 1931 she was arrested in connection with the Kostroma branch of the True Orthodox Church. On July 15 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Pelagia Sergeyevna Guseva. She was born in Buisik uyezd, Kostroma province into a peasant family. She was a church warden and organizer of massive protests of women in defence of an arrested priest. On March 25, 1932 she was arrested for being “a participant in a church counter-revolutionary grouping of the True Orthodox Church”, and on July 7 was sentenced to three years’ exile in the north conditionally, and was released. Nothing more is known about her.

Anysia Alexeyevna Yegorova. She was born in Buisik uyezd, Kostroma province into a peasant family. On March 25, 1932 she was arrested for being “a participant in a church counter-revolutionary grouping of the True Orthodox Church”, and on July 7 was sentenced to three years’ exile in the north. Nothing more is known about her.

Natalya Nikolayevna Ivanova. She was born in Buisik uyezd, Kostroma province into the family of an industrialist, and lived in the village of Kolgora in a cell. On March 25, 1932 she was arrested for being “a participant in a church counter-revolutionary grouping of the True Orthodox Church”, and on July 7 was sentenced to three years’ exile and sent to the north. Nothing more is known about her.

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Priest Vladimir Kallistov was serving in the Nikolo-Chudsky church in Makaryevsky region, Kostroma province. In September, 1929 he was arrested together with the president of the church council **V. Korchagov**, accused of

preaching an unflattering attitude to Lenin in a sermon, and cast into prison in Kineshma. On January 3, 1931 he was sentenced to five years in the camps in "The Case of Averin, Kallistov, Korchagov, Kostroma province, 1930". Nothing more is known about him.

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Priest Nicholas Georgievich Zazarin was born in November, 1882 in the village of Semyonovskoye, Vokhom uyezd, Kostroma province (according to another source, Vologda province). After finishing school he entered Vologda theological seminary. Then he served in churches in the village of Poludennoye, Petropavlovsk uyezd, Akmolinsk province (1909-1926) and the village of Ledenskoye, Vokhom uyezd, Kostroma province (1926-1930). Towards the end of the 1920s he moved to the village of Zavetluzhye, Pyschugsky region, in Nizhni-Novgorod province. He was in spiritual obedience to Hieromartyr Bishop Victor of Vyatka.

In 1930 Fr. Nicholas was arrested and condemned in accordance with article 74, point 2, to two years in prison and three years exile in the north. After serving his term in Arkhangelsk prison, he worked from June, 1932 to April, 1934 in a logging factory in Arkhangelsk before returning to Zavetluzhye village, where he was rector of the church. However, the NKVD did not stop harrasing him after his return from exile.

The NKVD of the village of Pyschug accused him of antisoviet opinions and of passing on these opinions to believers. He was accused of calling Soviet power satanic, of calling for resistance to it since it persecuted the Church, and of calling the collective farms antichristian institutions whose members had given themselves into the power of the Antichrist.

Fr. Nicholas was arrested, but released again after a short period. In his interrogation the following letter written by him to the local dean was cited: "Venerable Fr. Protopriest Nicholas Arsenyevich!!! Having become acquainted with your latest address to the church council, I am answering you personally after conversing with, and at the request of, the church council. You consider that we are schismatics who have broken with church unity. I reply: no. With all our soul and body we belong to the Russian Orthodox Church headed by the Lord Saviour Himself and ruled by the patriarchal locum tenens Metropolitan Peter, who is in temporary exile. We only refrain from recognizing the church orientation formed as a result of the division introduced by Metropolitan Sergius and headed by him. We would like to ask you and Vladyka Neophytus, instead of sending us various threats and bans, to give clear and accurate replies to the following questions:

"1. What does the canonical or legal succession of the deputyship of Metropolitan Sergius depend on?

"2. Is Metropolitan Sergius and his Synod in correspondence with Metropolitan Peter?

"I do not know what opinion Metropolitan Peter now has of Metropolitan Sergius, but I know that in 1930 he was against him. I have personally read his letter to Archbishop Demetrius, where Metropolitan Peter gives a negative appraisal of Metropolitan Sergius and his deeds, calling them crypto-renovationism, and he counselled his Orthodox children to refrain from recognizing Sergius.

"In conclusion I shall say what I think personally: the whole sergianist orientation is based only on deception, woe to those leaders who keep the masses in deception and fear for the time being; in the end, you know, the believers, all the believers, will learn the truth when Metropolitan Peter returns from exile, and then what?

"And here's something more. Tell me how to explain the doubling of Metropolitan Peter's term. Was this not with the cooperation of Metropolitan Sergius?

"That, at least, was the opinion of all the rectors and hierarchs who were in exile in Arkhangelsk.

"May the God of peace and love be with us. We await your reply. Nicholas Zazarin."

On March 3, 1935 Fr. Nicholas was again arrested in connection with his opposition to the closing of the church in Zaveluzhye and his protests against the attempts of the authorities to force the peasants to sign up to the closure. He was under investigation in Kotelnichi isolator, until, on June 21, 1935, the NKVD sentenced him to three years in the camps. He was sent to Karaganda, while his church was closed. Nothing more is known about him.

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Alexis Ivanovich Voroshin was born in 1886 in the village of Kaurchikha, Yuryevetsky uyezd, Kostroma province, in the family of a church warden. For one year he was a novice in the Trinity Krivoyezerskaya desert. In 1928 he took upon himself the exploit of being a fool-for-Christ. By his behaviour he foretold events that would happen in the life of villagers: arrests, illnesses, the deaths of close ones. He was often put in a psychiatric hospital, but every time the doctors recognized him to be normal. In May, 1937 he was put in prison in Kineshma among the criminals. He prayed constantly, almost never slept, and gave away his meagre rations to others. The interrogators resorted to torture, putting his naked feet on a red-hot plate. Exhausted by tortures, the blessed

one was put into the prison hospital, where he died in 1937. He was buried in the cemetery of Kineshma. On September 25, 1985, when the cemetery was being moved, his relics were uncovered. The circumstances of his death were revealed to Alexis Ivanovich fifteen years before it took place.

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Hieromonk Alexis (in the world Alexis Mefodievich Golubev) was born on August 7, 1889 in the village of Andreyevka, Makaryevsky uyezd, Kostroma province. In the 1910s he was serving as a hieromonk in the Krivoverzky monastery. In the 1920s he was the priest of the village of Mavrino, Kineshma uyezd. On September 7, 1929 he was arrested in connection with the affair of the True Orthodox Church, and on January 3, 1930 was sentenced to deprivation of the right to live in 12 cities of the USSR for three years. By 1937 he was serving in the church of the village of Sobolevo, Yurievetsky region. On August 31, 1937 he was arrested, and on October 10 was sentenced to be shot. The sentence was carried out on November 14 in Ivanovo.

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Priest Constantine Vasilyevich Razumov was born in 1869 in the village of Golovinskoye, Buysky uyezd, Kostroma province. He finished his studies at the Kostroma theological seminary. From 1890 he was a reader, and from 1895 a deacon, and from 1904 to 1924 a priest of the Dormition monastery in Kineshma. He served in the cathedral in Kineshma from 1924. On September 7, 1929 he was arrested in connection with the affair of the True Orthodox Church, and on January 3, 1930 was sentenced to three years exile in the north. He was released in 1933, returned to Kineshma, and served in secret. On February 21, 1937 he was again arrested, and on June 15 was sentenced to five years exile in Kazakhstan. He died in exile at the end of the 1930s.

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Fr. Ioann Ioannovich Rummyantsev was born in 1889 in the village of Kartino, Makaryevsky uyezd, Kostroma province. From 1914 to 1923 he was a deacon in the Peshemsky monastery. He was ordained to the priesthood in 1923. He served in the church of the village of Voskresenskoye, Kineshma region. He was arrested in connection with the affair of the True Orthodox Church, and on January 3, 1930 was sentenced to three years in the camps. He was released in 1933, and from 1933 to 1937 served in the Exaltation church of the village of Vozdvizhenskoye, Navoloksky region, Ivanovo province. On February 20, 1937 he was arrested, and on June 15 was sentenced to five years in the camps. He died in prison.

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Priest Theodore Andreyevich Smirnov was born in 1884 in the village of Zavarino, Orekhovsky uyezd, Kostroma province. He was a medical orderly, and although a priest did not serve in the churches of the Moscow Patriarchate. He gave private medical treatment in the villages of the Buysk and Orekhovsky regions. He was arrested in the 1930s and in 1943, when he was sentenced by a military tribunal in Yaroslavl to eight years in the camps. He was released because of illness in 1945. He was a wanderer, and was considered to be clairvoyant.

On March 23 (or 27), 1950 he was again arrested. The priest A. Artamanov witnessed against him that he was "a convinced fanatical churchman. He has no fixed place of residence, conducts a wandering mode of life, and constantly walks around the settlements of Buy, Orekhovo and other regions... He replied to me as follows: 'I am not going to work in my speciality as a medical orderly because I do not trust Soviet power, they will again gather material and I will land up in a camp. Neither will I go to serve in church, because I do not trust the hierarch, he goes with Soviet power and through him I will also land up in a camp...' In conclusion I should add that Smirnov has authority among the church people of the city of Buy..." Fr. Theodore was sentenced to ten years in the camps. Nothing more is known about him.

At the same time **14** members of a secret women's monastery were put on trial on the basis of Artamanov's evidence.

(Sources: Nun Taisia, Russkoye Pravoslavnoye Zhenskoye Monashestvo, XVIII-XX centuries, Sergiev Posad: Holy Trinity - St. Sergius monastery, 1992, pp. 197-198; M. Khlebnikov, "V Soligaliche ubiyonniye...", Pravoslavnaya Rus', N 18 (1567), September 15/28, 1996, pp. 4-5, 15; "Osuzhdyonnij za 'oskorbleniye narkoma'", Pravoslavnaya Rus', N 9 (1582), May 1/14, 1997, p. 4; "Dvizheniye istinno-pravoslavnykh v Kostromskoj gubernii", Pravoslavnaya Zhizn', 49, N 5 (569), May, 1997, pp. 1-5, 9-18; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, p. 214; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 58-59, 79-80, 141, 166, 442, 498, 513, 523, 559; "Pustynnitsa Angelina, o. Ioasaph i blazhennaya skhimnitsa Vera", Russkij Palomnik, 18, 1998, pp. 153-157; M.V. Shkarovsky, Rasprostraneniye iosiflyanskogo dvizheniya po strane, in Pravoslavnaya Zhizn', 49, N 5 (569), May, 1997, p. 29; Iosiflyanstvo, St. Petersburg, 1999, pp. 353-355; Russkaya Pravoslavnaya Tserkov' pri Staline i Khrushcheve, Moscow, 2005, pp. 249, 258; M.B. Danilushkin (ed.) Istoria Russkoj Pravoslavnoj Tservki 1917-1970, St. Petersburg: Voskreseniye, 1997, p. 539; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/yaroslavl.html>; L.A. Sikorskaya, Svyaschennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij,

Ilarion, episkop Porechskij. Tainoye sluzhenie Iosiflyan, Moscow: Bratonezh, 2009, pp. 117-118)

47. HIEROMARTYRS AND MARTYRS OF VLADIMIR, SUZDAL AND IVANOVO REGIONS

Priest Constantine Snyatinovsky, from the Metropolitan Peter church in Pereyaslavl in Vladimir diocese, was killed. He was officially glorified at a funeral liturgy celebrated by Patriarch Tikhon on March 31 / April 13, 1918.

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Priest Michael Georgievsky and his son **Ivan**, from Vladimir province, were arrested on 1918 and tried for not recognizing Soviet power. On December 17, 1918 they were condemned. Nothing more is known about them.

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Priest Nicholas Apolov of the village of Kamenka, Yurevetsky region, Ivanovo province, was the superior of the church of the Nativity of Christ and a teacher of the Law of God in the school. He was very well known among the peasants both as a worthy priest and as a doctor who successfully healed diseases of the eyes.

During the persecutions at the beginning of the 1920s two village atheists tried to shoot Fr. Nicholas, but the people intervened and did not allow the pastor to be killed. The next time they came in larger numbers, and armed with rifles and stakes, and arrested him.

Together with Fr. Nicholas they arrested **two priests**, one of whom was called **Michael**, and the other - **Vinogradov**, and **two deacons**, one of whom was called **Zlatoustovsky**. They all died in prison in Kostroma province.

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Many nuns from the Suzdal monasteries were imprisoned by the Bolsheviks immediately after the revolution. The famous monastery of St. Euthymius was turned into a prison.

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At the beginning of the 1920s, **Priest Nicholas** of the church in the village of Vasilyevskoye, Shuya region, Ivanovo province, was arrested and died in prison.

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Priest Paul was born not later than 1870. He was rector of the large parish in the village of Velizanets, Ivanovo province. He was much loved by his parishioners. A church-parish school was attached to the church. Fr. Paul was often threatened by armed detachments to stop serving in the church. He firmly refused. In his sermons he said that he would continue to serve regardless, and rebuked the Bolsheviki. Once, when he was returning from Kineshma to Velizanets, he was ambushed on the road and struck on the head. After this he fell ill, and for a long time was not able to perform services. In the summer of 1920 Fr. Paul was visited by his grandson Boris, whom his parents brought from Petrograd for the holidays. Towards the beginning of the school year his father, a priest, came to take him back to Petrograd. By this time rumours were circulating that Fr. Paul would not recover and there would be no more services in the church. Nevertheless, in spite of feeling very ill, Fr. Paul celebrated the liturgy at the feast of the Dormition with the help of his priest son-in-law. That night, a number of people surrounded the house and church. They burst into the house, and the son-in-law with Boris rushed into the neighbouring room, opened the window and told his son to jump after him. The boy hesitated, perhaps out of fear of the height, while his father rushed through the garden to get help (the deacon and sacristan lived just across the road). At that moment they killed him. The sacristan, waking from the noise, and understanding what was happening, rushed to the church to ring the bell, but was detained by some people who were waiting with this in mind at the bell-tower. The boy hid under the stove, looked through the open door and saw Fr. Paul and his matushka being tied to chairs and sadistically tortured until they died. They tore bloody clumps of Fr. Paul's beard out with the skin. Although Boris said that he recognized the attackers, the case was closed, and it proved impossible to obtain a reopening of the case by the authorities. The murders took place on August 29, 1920.

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Priest Alexander Alexeyevich Nikolsky was born in 1865 or 1864, and began serving in the village of Lykovo, Yuryev-Polsky region, Vladimir province. On February 17, 1921 he was arrested and sentenced to two years in the camps. Nothing more is known about him.

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In 1922 in the province of Ivanovo-Voznesensk **54 clergy and monastics** of various ranks were killed on this pretext of resistance to the requisitioning of church valuables. In the neighbouring province of Vladimir **81** were killed.

One of the earliest and most important of these clashes took place in the city of Shuya in Ivanovo province. On March 7, 1922, the commission for the registration and removal of church valuables from the churches arrived in the city. First they went into the Resurrection cathedral. There they saw some people removing the ordinary gilded silver riza from the Shuya icon of the Smolensk Mother of God and replacing it with a festive cloth riza with pearls. They asked the warden, Alexander Paramonov:

"Why are you changing this?"

"We always take the covers off for cleaning at this time."

However, the commission suspected that they were changing it in the hope that they would not remove the valuable riza from the icon.

On March 11, the superior of the cathedral, Protopriest Paul Svetozarov, received an official communication from the commission that they would be starting work on March 13 at 11 o'clock and invited representatives of the parish to take part in drawing up a list of church valuables.

On Sunday March 12, immediately after the Liturgy, when all the people were still in the church, it was announced that at 7 in the evening there would be a meeting of the believers to choose representatives for the commission from the Orthodox. The meeting took place under the gaze of representatives of the Soviet authorities. The meeting suggested electing its own commission from the parish. Nicholas Nikolayevich Ryabtsev was elected as president. Fr. Paul said that he himself could not give away church objects having significance for the Divine services, since this was sacrilege and a violation of the church canons. But he did not intend to offer resistance to the removal of the valuables by the state commission. After the departure of the commission the church would be consecrated anew, and then services would begin again in it.

The parishioners, especially women, began to ask that the church's property be replaced by their own personal things.

"The church valuables," replied Ryabtsev, "will go to America, while your shawls and dresses will be taken for simple rags."

One of the parishioners, the teacher Borisov, suggested that they petition the authorities to allow them to redeem the church valuables.

The authorities paid no attention to this petition.

Similar meetings took place in other churches of the city. The meeting of the Trinity cemetery church, whose rector was the seventy-year-old

Protopriest John Lavrov, at first decreed that representatives for the commission from the parish should not be elected and church property should not be handed over. But when it came to the actual seizure, everything was given away without resistance. In other churches, for example the Exaltation of the Cross church in Shuya, the parish meeting decreed that voluntary offerings should be given instead of church objects. Some of the churches, especially in the villages, were so poor that there was nothing to take from them - neither church things, nor redemption money.

On Monday, March 13, the Lenten service came to an end at 11 o'clock. There were not many worshippers, but by 12 the people began to arrive, and when the commission appeared, the church was full.

Peter Ivanovich Yazykov worked in a factory. His route passed near the Resurrection cathedral; he saw that a crowd was gathering at the entrance to the cathedral. On learning that the representatives of the Soviet authorities were arriving and would make a list of the valuables, Peter Ivanovich entered the church. The commission soon appeared. The parishioners pressed up against each other to let them through. Shouts were heard:

"Why have they come?! What do you need - you know, the Church is separated from the State!"

When the commission passed, Peter Ivanovich saw that Vitsin, its president, was drunk.

"Look, these people have entered the church drunk," he said to those standing near. "This is an insult to the believers. Besides, they're armed. It is not allowed to enter the altar armed."

However, the commission went into the altar, where they were already awaited by the representatives of the church commission and the superior of the cathedral, Fr. Paul Svetozarov.

"Please clear the cathedral!" demanded Vitsin of the superior in an irritated tone.

"I don't have the right to drive the worshippers from the church," replied the priest.

"But you were told we were coming, and you were obliged to clear the cathedral in time after the service."

"Nevertheless, we cannot remove worshippers from the church."

"Well then," said Vitsin threateningly, "if you do not clear the church now, we shall take you and your commission as hostages."

"And they will take us," thought Fr. Paul. He had already been imprisoned as a hostage. He went out onto the solea and said:

"The state commission is asking you to leave, you are hindering it."

From all sides of the church they immediately began to say:

"We shall not leave, let them leave by the way they came."

"Your behaviour will do no good," said the superior calmly and with dignity.

After Fr. Paul, the members of the church commission spoke. One of them, Medvedev, asked:

"Disperse, otherwise they will arrest you, too, together with Fr. Paul."

Some thought that it was still possible to negotiate with the authorities, one had only to be rational and firm. That is what Peter Yazykov thought.

"If you're afraid that they'll arrest you," he said, "relinquish your powers - others will be found who will be able to talk with the authorities."

The negotiations dragged on, and the parishioners did not move to leave the church. There was no reason for the arrest of the superior and the members of the church commission, but they feared to get down to making the list. Having invited the representatives of the church commission to see the uyezd chief of police, the commission left, saying that they would come on March 15.

Fr. Paul served a moleben and suggested that the parishioners stay to pray with him until the beginning of Vespers. They prayed unto the evening; in the evening after the service the representatives of the church commission went to the uyezd chief of police. There they were told that they would all bear the responsibility for the fact that the people stayed in the church after the Liturgy, and they were ordered from now on to lock the church after the service, and give the key for safe-keeping to one of the church servers. They would not announce the arrival of the state commission beforehand, and would not come on March 15, as previously planned.

On the same day in the evening an extraordinary session of the presidium of the uyezd executive committee was convened and it was decided:

- 1) To prevent such illegal public gatherings, both in the city and in the area.
- 2) Immediately to arrest and bring to trial before the revolutionary tribunal those helping or inciting riots.
- 3) To examine all the present matters without delay.
- 4) To instruct the chief of the garrison and the chief of police to apply decisive measures up to and including the use of firearms against those violating the established order.

These directions determined everything that ensued. Now it was possible to provoke the people into resistance - and suppress it by force of arms as a counter-revolutionary rebellion. They decided not to change the date for the removal of valuables, but to keep it as it was.

From the morning of March 15 the people - mainly women - began to gather on the cathedral square. By 10 o'clock Vitsin had arrived at the police administration and said that the commission was going to requisition the valuables and that the police had to go out and disperse the crowd that had gathered in front of the cathedral. The chief of police Bashenkov detailed eight mounted policemen. They tried to disperse the crowd with whips. However, the women did not disperse; some broke off stakes from the fencing so as to defend themselves, while logs flew at the police from the crowd. The chief of police sent for reinforcements. Fourteen armed red-army-men were sent. They tried to disperse the crowd, but without success. The people demanded that the police and the red-army-men leave the cathedral. The policemen set about beating the women with whips, and if they turned up - children, too. Some wept, some prayed fervently, others said:

"It doesn't matter that we die - we shall die for the Mother of God."

The chief of the garrison ordered soldiers from the 146th regiment of the Red Army to the tune of forty men in full battle readiness under the command of Kolokolov and Zaitsev.

While the soldiers were going to the square, people met them and tried to persuade them not to disperse the people. But the soldiers in extended formation advanced on the crowd.

None of the clergy or laypeople dared to go up into the bell-tower and ring the bells. But some boys got into the bell-tower. Their mothers encouraged and helped them. The older schoolchildren began to ring the big bells, while the eleven- or twelve- year-old schoolchildren rang the small ones. The result was quite a loud peal.

Soon cars with machine-guns drove up, and shooting began. First they shot above their heads into the cathedral, but then into the crowd.

The first to be killed was the parishioner **Nicholas Malkov**. As he was passing on the square, he stopped not far from the home of Fr. Paul Svetozarov and shouted:

"Orthodox, stand for the faith!"

- and was immediately shot in the temple and killed.

Some children ran up to the dead youth, but they were pushed away by the policemen. One of them said:

"If you don't go, we shall shoot."

The children ran into the courtyard and in that way saved themselves from the horses of the policemen which were pressing in on them.

The second to be killed was the girl **Anastasia**. That morning on the way to the factory she had stopped at the cathedral, gone up the steps with some others - and was shot there and then. **Auxentius Kalashnikov and Sergius Mefodiev** were killed.

On seeing people falling from the shots, the people stood closer together and ran.

At this time the service in the church was coming to the end.

Remembering that the authorities had promised that they would not carry out the requisitioning on March 15, Fr. Paul went out onto the ambon and said:

"There will be no commission today, you can go home peacefully."

Members of the church commission also spoke, trying to persuade everyone to leave. But after what had happened at the walls of the church, no-one believed that there would be no requisitioning. More than 300 worshippers had gathered in the church. How could a further clash be avoided? If he left on his own, perhaps they would not carry out the requisitioning in the absence of the superior. And he went to his house on the same cathedral square fifty paces from the church.

Protopriest Paul Mikhailovich Svetozarov was born in 1866 in the family of a deacon who served in the church of the village of Kartmazovo, Malinovsky volost, Sudogodsky uyezd, Vladimir province. Since childhood

he had wanted to be a priest. He graduated from Kiev Theological Academy and became a reader in the church of the village of Karmazovo. He intended to become a monk, but the superior of the Shuya cathedral persuaded him to marry his daughter and become superior himself. Soon his wife died, leaving Fr. Paul with small children. Until the revolution of 1917 he taught the Law of God in the Shuya gymnasium, and when teaching was forbidden, he transferred the lessons to the cathedral.

Fr. Paul was a talented preacher and attracted the hearts of believers. The new power noticed this and looked for an excuse to arrest him. The first time he was arrested for a short time in 1919 charged with refusing to submit to the instructions of the Sovnarkom. In 1921 he was arrested again and imprisoned for several months by order of the Cheka in connection with the Kronstadt rebellion, as being politically unreliable. He was several times arrested for his sermons. In order to spy on the priest, the authorities implanted the informer Shvetsova in his house. She often tried to enter into conversation with him in such a way as to find something to accuse him of, but without success. On that day, seeing Fr. Paul entering the house, she shrieked:

"They're killing people!"

Had something happened? He hurriedly entered her room.

The lodger was standing at the window pointing at the square. She was loudly expressing her shock at the Orthodox. Everything she said was so abusive that Fr. Paul could not stand it.

"And are you not guilty of this outrage?" he said. "You yourself belong to the party which preaches ceaseless war and spite, and this war and spite are now spilling out over our heads."

With bullets, whips and horses the crowd in front of the church was dispersed. The corpses of those killed were laid on the threshold, nobody was allowed to go up to them. Fr. Nicholas Shirokogorov served molebens to the Smolensk Mother of God, St. Nicholas the Wonderworker and St. John the Warrior at the request of parishioners, and then members of the church commission asked the parishioners to disperse.

The corpses of those killed were carried away, and the wounded were taken to hospital. There was no requisitioning of church valuables on that day.

On March 17 Fr. Paul was summoned for interrogation by the GPU and was arrested. The requisitioning of valuables from the Resurrection cathedral took place, already without him, on March 23, when everything representing any value at all was removed.

In accordance with the instructions of Lenin and Trotsky, the investigation from the beginning tried to prove the existence of a plot among the church-servers, whose aim supposedly had been to resist the requisitioning of church valuables and the calling of the workers to resistance. The bosses and workers of the Shuya textile mill were investigated in minute detail, and it was established beyond doubt that there had been no plot.

Massive arrests began to take place. Four priests were accused of resisting the requisitioning of church valuables: Fr. Paul Svetozarov, Fr. John Rozhdestvensky, Fr. John Lavrov and Fr. Alexander Smelchakov. Fr. John Lavrov and Fr. Alexander Smelchakov were later released because they fully recognized the right of the Soviet authorities to requisition the valuables, and declared that the church canons which defined such requisitioning as sacrilege were unknown to them. Fr. Alexander added that he was from a poor family and had chosen the priesthood only in order to escape material need. Also accused were the warden of the Shuya cathedral Alexander Paramanov and twenty laymen. After the conclusion of the investigation nineteen people were brought to trial.

The priest of the village of Palekh, **Fr. John Stepanovich Rozhdestvensky**, was born in 1872 in the village of Parmos, Sudogodsky uyezd, Vladimir province. He and his matushka had no children, and he devoted all his strength and time to the parishioners and the church. For twenty-five years he served zealously in the church of the Exaltation of the Cross, and his parishioners loved him.

On Sunday, March 19, Fr. John read out the epistle of Patriarch Tikhon as a matter of strict obligation and duty. Having served a moleben after the Liturgy, the priest said:

"You have heard the epistle of the Patriarch. You know about the decree of the central authorities about the requisitioning of the church valuables. I call you, my parishioners, not to resist the removal when the state commission arrives. I myself, as a priest, cannot give away sacred objects according to the canons. And I will not be present when they take away the other things."

After the Sunday had passed a denunciation was delivered to the Shuya GPU saying that the priest John Rozhdestvensky had "in the form of a sermon read out the appeal of Patriarch Tikhon". On March 24, a search was carried out in the house of Fr. John and the epistle of Patriarch Tikhon was removed. The next day he was arrested and accused of reading the epistle.

Witnesses were summoned to the investigation: parishioners, iconographers those who had been present at the shooting. They all said that Fr. John had urged them not to resist the removal of the valuables. On April 2, 1922, the parishioners of the church of the Exaltation of the Cross wrote a

petition for the release of Fr. John to the authorities, since his arrest had been a misunderstanding and "Priest Rozhdestvensky had never touched on political themes throughout the whole twenty-five-year period of his service", and the last time had called for calm.

The investigators tried to make the arrested priest say where he had got the epistle from. Fr. John replied that he had received it in the post, but he could not remember where from or what the stamp on the envelope had been. And he did not remember where the envelope itself was.

The investigation lasted for three weeks, until April 11. On April 17 and 18 Fr. John's parishioners sent further petitions to the authorities witnessing to his good works and peaceful intentions. On April 21, the trial began in Ivanovo-Voznesensk, in the local theatre, and lasted until April 25.

Fr. Paul refused to accept his guilt. On being asked whether he had received any instructions from his bishop, and whether he considered the fulfilment of Patriarch Tikhon's as obligatory, he replied that he had received no instructions from his bishop and that he considered the fulfilment of the Patriarch's epistle as obligatory.

Fr. John similarly refused to accept any guilt.

Peter Ivanovich Yazikov also refused to accept that he had been guilty. And he confirmed that he had said that the state commission had been drunk when it entered the cathedral. Peter Ivanovich had been born in 1881 in Shuya. He had been educated in a pious family, and since childhood had gone to church and sung on the kliros. He worked in the textile mill as head of the smelting-house.

At the end of the trial, the president Galkin suggested that the accused would get more lenient sentences if they repented before the authorities and if they provided certain additional facts. Fr. John, for example, could say from where he got the Patriarch's epistle. However, Fr. John said that he did not know where it came from.

When the court called on the accused to repent, Fr. Paul replied: "I cannot lie. And I repeat that I took no part in the resistance to the requisitioning. If I am guilty of anything, then it is perhaps the indefiniteness of my position. My position was between the authorities and the Church. The authorities demanded their own, while there was no completely clear instructions from the Church on how to act. But I did not thirst for blood, as the prosecutor indicates. I ask you not to apply the extreme penalty to me, not for my sake, I am ready for death, but for the sake of my children, since my execution will strike them above all, for they already have no mother and now will have no father."

On April 25 the following verdicts were read out:

(a) Sergius Ivanovich Korovin and Priests John Lavrov and Alexander Smelchakov - two years in prison, but suspended in view of their repentance and advanced age (the priests were released because they recognized that Soviet power had the complete right to remove the church valuables and declared that they did not know the church canons which forbade such requisitioning as sacrilege);

(b) **Alexander Mikhailovich Paramanov** - one year in prison (he was accused of not stopping the children when they rang the bell);

(c) **Euthymius Fyodorovich Sharonov and Ivan Iliaronovich Gureyev** - two years in prison;

(d) **Michael Vladimirovich Medvedev, Alexander Aggeyevich Gorshkov, Constantine Mikhailovich Bugrov, Alexander Andreyevich Korzenev and Basil Kornilovich Afanasiev** - three years in prison;

(e) **Chariton Ignatievich Borisov, John Vasilyevich Kryukov and Olga Stolbunova** - five years in prison;

(f) **Peter Ivanovich Yazykov, Basil Osipovich Pokhlebkin, and Priests John Stepanovich Rozhdestvensky and Paul Mikhailovich Svetozarov** - execution by shooting, to be changed to five years in prison in the case of Pokhlebkin in view of his "pure-hearted repentance and lack of full awareness".

Peter Yazykov was born in 1881 in the city of Shuye. He was brought up in a pious family and from childhood went to church and sang on the kliros. He was head of the foundry department in a Shuye factory.

On April 26 the parishioners of Palekh sent a telegram petitioning for mercy. The presidium of the VTsIK decided to have mercy on those condemned to execution. However, Stalin decided to refer the matter to the Politburo, where Lenin, Trotsky, Stalin and Molotov voted for a confirmation of the death sentence. And so, on May 10, 1922 at two o'clock in the morning, the sentences on Fathers John and Paul, and on Peter Ivanovich, were carried out. Before the executions, the two priests chanted the burial service for themselves and Peter Ivanovich, and behaved with courage. The last prayer of Fr. Paul was for his orphaned children. His prayer was heard. His younger daughter Antonina died at the end of the 1980s in her father's house.

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Protopriest John Alyavdin was serving in the cathedral in Ivanovo. In 1923 he was shot in the Lubyanka prison in Moscow.

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Hieromonk Vladimir, in the world Basil Arkhangelsky, was serving in the Svyato-Bogolyubov monastery in Vladimir. After the dissolution of the monastery he moved to the village of Pavlovskoye, Suzdal region, but almost immediately was arrested and shot. This took place after 1923.

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Priest Alexis Ivanovich Milovidov was born in 1886 in Vladimir province. In 1911 he began serving as a priest in the village of Velikovo in Medushi, Kovrov uyezd, Vladimir province. In 1922 he was arrested in Kovrov uyezd. In 1924 he died soon after being released from prison.

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Priest Michael Alexeyevich Molitvoslovov was born in 1885 in the village of Glebovskoye, Pereslavsky uyezd, Vladimir province. He studied at a theological seminary and at Warsaw University. Then he became a teacher in the men's gymnasium in Novorossiysk. In 1918 he became a teacher in the men's gymnasium in Pereslavl, Yaroslavl province. In 1919 he was ordained to the priesthood and went to serve in Uspensky pogost in the city of Alexandrov, Vladimir province. On July 2, 1924 he was arrested by the Alexandrov GPU: he was released when he promised not to leave his place of residence. In 1925 he was arrested again, and on February 27, 1925 he was convicted by the OGPU of "anti-Soviet agitation with the aim of inciting the popular masses to disturbances". In accordance with article 73 he was sentenced to two years exile from Vladimir province. Nothing more is known about him.

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Protopriest Alexis Ivanovich Blagoveschensky was born in 1858 in the city of Kovrov, Vladimir province. He served in the cathedral of the Nativity of Christ in Kovrov. On November 3, 1922 he was arrested together with Bishop Athanasius (Sakharov) and was sentenced to three years' exile in Zyryansk region. After being released, in 1927 he returned to his homeland, where he died in 1928.

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Priest Sergius Ivanovich Znamensky was born in 1873, and served in Gus-Khrustalny, Vladimir province. On October 23, 1928 he was arrested and

sentenced to three years' exile to Central Asia with consequent deprivation of the right to live in twelve places for three years. Nothing more is known about him.

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Priest Gregory Stepanovich Orpheyev was born in 1864 and served in the city of Gus-Khrustalny, Vladimir province. On August 7, 1920 he was arrested and sentenced to six months' imprisonment. On November 28, 1928 he was arrested again and sentenced to three years' deprivation of the right to live in seven places in the country. Nothing more is known about him.

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Priest Michael Nikolsky served in the village of Georgievsky, Ivanovo region. In 1929, when they came to arrest him, his wife said to him:

"Wait, I'll bring some bread and underwear for you."

The GPU agents did not let her, saying:

"It's not necessary, you can bring them to the village soviet tomorrow."

In the morning when she arrived, they told her that Fr. Michael had been taken away to Kineshma prison. Matushka went to Kineshma, and there they told her that there was no such person there. Only after many years did Fr. Michael's relatives learn from the authorities that he had been shot.

*

Protopriest Alexander Vasilyevich Lebedev was born in 1861 or 1862, and served in the Ascension church in Vladimir. On January 4, 1923 he was arrested and sentenced to three years in the camps. He then served in Vyazniki until September 11, 1929, when he was arrested again and sentenced to the deprivation of the right of living in six populated places in the country. Nothing more is known about him.

*

Protopriest Nicholas Vasilyevich Malinovksy was born in 1868, and served in the city of Kosterevo, Vladimir province. In 1929 he was arrested and sent to Solovki. Nothing more is known about him.

*

Priest Alexis Lvovich Voskresensky was serving in the village of Spas-Chemerovo (Chamerovo), Sudogodsky region, Vladimir province. At the end of the 1920s he was arrested and repressed. He died in 1929.

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Priest George Yevstigneyevich Khromov was born in 1869, and served in the village of Voinovo, Melenkovsky region, Vladimir province. On April 19, 1929 he was arrested and sentenced to death. Nothing more is known about him.

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Priest Nicholas Andreyevich Veselovsky was born in 1866 in the village of Okshovo, Murom uyezd, Vladimir province. He went to Vladimir theological seminary, and was then appointed to the village of B. Sanchur, Melekovsky uyezd, Vladimir province. He had a wife and seven children, so he also had to do work in the fields. He served in the parish for more than 35 years. He was a kind, just man with a firm character, and never refused to support or help anyone. He was greatly loved and respected by his parishioners. During the persecutions he did not renounce his priesthood. On December 14, 1928 he was arrested because his parishioners had helped him pay his intolerably high taxes, thereby foiling the Bolsheviks' plan to confiscate his property. On June 8, 1928 he was convicted of "discontent with Soviet power", and in accordance with article 58-10 was sentenced to eighteen months' imprisonment with strict isolation. Fr. Nicholas pleaded not guilty, and said that he preached only on religious themes and did not practise anti-Soviet agitation. In 1929 he died in the Balakhin camp in Nizhegorod province from exhaustion.

*

Osip Stepanovich Molkov was born in 1896, and worked as an iconographer in Mstera settlement, Vyazniki region, Vladimir province. On June 20, 1929 he was arrested and sentenced to three years in the camps. Nothing more is known about him.

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Priest Alexander Ivanovich Bystritsky was born in 1878 in Vladimir province, the son of a church reader. In 1901 he finished his studies at the Vladimir theological seminary, and on September 15 became a teacher in the zemstvo school in the village of Turgenevo, Melenkovsky uyezd. On October 24, 1902 he was ordained to the priesthood in the village of Repino, Melenkovsky uyezd, becoming teacher of the Law of God in September, 1904. In October, 1913 he became priest and teacher of the Law of God in the village

of Maximovka, Turgenevskaya volost, Melenkovsky uyezd, but in October, 1915 was transferred to the village of Mishino, Murom uyezd. On October 5, 1929 he was arrested and sentenced to five years in the camps. Nothing more is known about him.

*

Priest Alexis Ivanovich Dobrokhotov was born in 1870 into a noble family. He finished his studies at Vladimir theological seminary in 1892 and was assigned as teacher of the Law of God and teacher in the zemstvo school in the village of Gorki, Vladimir province. On January 26, 1895 he was ordained to the priesthood and sent to serve as priest and teacher of the Law of God in the zemstvo school in the village of Domnino, Melenkovsky uyezd, Vladimir province. Besides, he was director of the Slavitsky church-parish school (from January, 1902), director and teacher of the Law of God at the Leveidyansk church-parish school, teacher of the Law of God at the Panov zemstvo school (from October, 1913) and director of the Domnino church-parish school (from September, 1913). In 1916 he became a member of the Brotherhood of St. Alexander Nevsky. On October 27, 1929 he was arrested in Domnino and sentenced to five years in the camps. Nothing more is known about him.

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Protopriest Nicholas Alexandrovich Preobrazhensky was born in 1868 in the city of Kovrov, Vladimir province. We went to Vladimir theological seminary, finishing in 1888, and then to the Moscow Theological Academy, graduating in 1892. Then, in 1893, he became supervisor at the Vladimir theological seminary. In October, 1898 he was ordained to the priesthood and went to serve in the church of the Fyodorovskaya icon of the Mother of God, Kovrov. From 1898 to 1915 he was a teacher of the Law of God in the Kovrov technical railway school, and from 1899 to 1915 – head of the diocesan school council. During the abortive revolution of 1905, Fr. Nicholas became a member of the “Union of the Russian People” and, by virtue of his education and eloquence, its leader in Kovrov. In 1915 he was made protopriest. He was a member of the Vladimir section of the Palestine Society. In January, 1918, after the publication of the decree on the separation of Church and State, he headed a cross procession in Kovrov in defence of persecuted Orthodoxy. In 1917-18 he was a member of the Local Council of the Russian Orthodox Church as a delegate from the clergy of Vladimir diocese. In 1923 the Fyodorovskaya church was closed, and its rector arrested on February 10. He was sent to a camp in Komi from which he never returned, dying at the end of the 1920s or beginning of the 1930s. It is said that he was put in a punishment cell where he was savaged by dogs.

*

Priest Nicholas Vostorgov was born on December 25, 1875 in Nikologorsky pogost, Vyzaniki uyezd, Vladimir province into the family of a church reader. He finished his studies at a theological school and began to serve as a reader in Goritsa pogost. In 1915 he was ordained to the diaconate and was sent to the village of Dedovo, Murom uyezd. In April, 1927 he was ordained to the priesthood, and within a year went to serve in the village of Chulkovo, Bagsky region, Nizhegorod province. There, in August, 1929, he was arrested and cast into prison in Murom. On November 20 he was convicted of having “a hostile attitude towards the enterprises of Soviet power in the sphere of collective farm construction”, and was sentenced to three years in the camps. He behaved worthily under interrogation, giving away nobody and refusing to admit any guilt. On February 1, 1930 he died on Solovki.

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Ivan Nikolayevich Kornilov was born in 1865, and was the warden of the church in the village of Iroshnikovo, Kirzhach region, Vladimir province. There, in August, 1930, he was arrested, and on February 8 he was sentenced to three years in the camps. Nothing more is known about him.

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Priest Mardarius Fyodorovich Karman was born in 1886, and served in the village of Turgenevo, Melenki region, Vladimir province. In February, 1930 he was arrested, and on February 21 he was sentenced to five years in the camps. Nothing more is known about him.

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Agnia Nikolayevna Kirsanova was born in 1874, and was the warden of the church in the village of Turgenevo, Melenki region, Vladimir province. On February 22, 1930 she was arrested and sentenced to death.

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The following were convicted in “The Case of Protopriest Elijah Ivanovich Zotikov and Priest Michael Petrovich Lebedev, Vladimir, 1930”:

Protopriest Elijah Ivanovich Zotikov. He was born on June 8, 1863 in Taibova, Kustenevskaya province, Finland into the family of a priest. He went to a theological seminary, and graduated from the St. Petersburg Theological Academy. From 1895 to 1910 he served in the North American diocese together with the future Patriarch Tikhon. In 1910 he was appointed to the Nikolayevskaya church in St. Petersburg. In 1919 he was transferred, in the post of sacristan and protopriest, to the cathedral of Christ the Saviour in Moscow. In March-April, 1922 he was arrested in connection with the second

phase of the case of the requisitioning of church valuables and imprisoned in Butyrki prison. He was accused of distributing the appeals of Patriarch Tikhon and of calling people to "massive and open opposition to the orders of the VTsIK". On December 13 he was sentenced in accordance with article 119 to three years' imprisonment and one year's deprivation of civil rights. On amnesty his sentence was reduced to one year. In 1923 he returned to the cathedral of Christ the Saviour, but in 1924 was transferred to the church of the Descent of the Holy Spirit. On June 21, 1927 he was arrested in Moscow and cast into Butyrki prison. A copy of the "Solovki Declaration" was found during a search. On July 1 he was convicted of "keeping anti-Soviet leaflets with a view to distributing them" and "sending money to a priest in exile". In accordance with article 58-17 he was sentenced to three years' deprivation of the right to live in Moscow, Leningrad, Kiev, Kharkov, Odessa, Rostov-on-Don and provinces, with confinement to one fixed domicile. He chose to live in Vladimir, where, on October 13, 1930, he was arrested again. On October 19 he was convicted of being "a member of a counter-revolutionary organization of churchmen" and of "discussing ways of struggling against Soviet power". In accordance with article 58-17 he was sentenced to death. On October 23, 1930 he was shot together with Archdeacon Michael Lebedev.

Priest Michael Petrovich Lebedev was born on August 29, 1895 in Peterhof, St. Petersburg province into a merchant family. In 1914 he became a chanter in the choir of the Sergiev desert, Petrograd. In 1923 he was ordained to the diaconate. In the same year he was arrested and exiled for resisting the renovationists. In 1923 he became protodeacon at the church of the Saviour and Dormition on Sennaya in Moscow and the protodeacon of Patriarch Tikhon. On September 6, 1924 he was arrested again, as part of the group case of Protopriest Alexander Khotovitsky, and accused of being "an active reactionary of the Tikhonite Church and a socially harmful element". On September 19 he was condemned and exiled for three years. On September 2, 1927 he was sentenced to three years' deprivation of the right to live in six cities and provinces of the USSR. In the same year he was imprisoned in Ivanovo. On June 23, 1930 he was released to live where he liked. He began to serve as a priest in Vladimir. But on September 28, 1930 he was arrested together with Protopriest Elijah Ivanovich Zotikov and condemned to be shot. The sentence was carried out in the autumn.

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Deacon Alexis Ivanovich Kireyev was born in 1891 and served in the village of Dubrovo, Selivanovsky region, Vladimir province. On October 27, 1930 he was arrested, and was sentenced to three years in the camps. Nothing more is known about him.

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The following were indicted in the group case of "Abbess Valentina Nikeshina and others, of the village of Lezhnevo, Ivanovo-Voznesensk province":

Abbess Valentina (Vasilyevna Nikeshina). She was born in 1862 in the village of Byslavl, Vladimir uyezd into a peasant family, and received an elementary education. In 1914 she became abbess of the Nazaryevsky women's monastery in the village of Nazaryevo, Shuya uyezd. On March 15, 1922 she was arrested and cast into Teikovskiy arrest house, Teikovskiy uyezd, Ivanovo province. On June 9 she was convicted of "offering resistance at the requisitioning of church valuables" in Nazaryevo and Lezhnevo (where she was living at the time). She was sentenced in accordance with article 69 to three years' imprisonment conditionally. The tribunal decided to give a conditional sentence to all the arrestees except Ivan Zaitsev and Peter Zharov because of "their advanced age, illness, cultural lack of development, many children and poverty". After the closure of her monastery she lived in Nazaryevo and was the reader in the local church. On February 5, 1930 she was arrested again and cast into Shuya Domzak. On February 15 she was convicted of being "an enemy of the Soviet Union" and of "conducting systematic anti-Soviet agitation directed at the undermining of its enterprises". In accordance with article 58-10 she was sentenced to three years' exile in the north. Nothing more is known about her.

Nun Zinaida (Vasilyvna Nikeshina). She was the sister of Abbess Valentina and was born in 1865 in the village of Byslavl. On March 15, 1922 she was arrested and cast into Teikovskiy arrest house, Teikovskiy uyezd, Ivanovo province. On June 9 she was charged with "offering resistance at the requisitioning of church valuables" in Lezhnevo, but was acquitted. She was a nun in the Nazaryevo monastery. After the closure of her monastery in 1923 she lived in Nazaryevo and was a reader in the local church. On February 5, 1930 she was arrested again and cast into Shuya Domzak. On February 15 she was convicted of being "an enemy of the Soviet Union" and of "conducting systematic anti-Soviet agitation directed at the undermining of its enterprises". In accordance with article 58-10 she was sentenced to three years' exile in the north. Nothing more is known about her.

Priest Vladimir Fyodorovich Vvedensky. He was born in 1869 in Shuya, Vladimir province into the family of a church reader. In 1889 he finished his studies at Vladimir theological seminary, and on March 10, 1891 was ordained to the priesthood for the Nativity church in the village of Lezhnevo, Vladimir province. In 1922 he was arrested for "resistance to the requisitioning of church valuables". He resisted a move in the parish to join the renovationist schism. In 1930 the authorities decided to close the church, but since neither the priest nor the parishioners intended to stop praying in the church, they decided to arrest the priest. He was arrested on February 5 and cast into Shuya Domzak. On the same day his property was registered,

and his wife was forbidden to sell any of it. On February 15 he was convicted of being "an enemy of the Soviet Union" and of "conducting systematic anti-Soviet agitation, directing it to the undermining of its undertakings". In accordance with article 58-10, he was sentenced to three years in the camps. He was sent to Solovki, where he worked as an orderly and drying underwear. His wife and children, meanwhile, having been deprived of all civil rights, were in great need. On March 13 Fr. Vladimir was diagnosed as having heart disease and arteriosclerosis, so he was transferred from Anzer to the Golgotha skete. There he died on April 3, and was buried in the cemetery next to the Resurrection church on Anzer.

Reader Nicholas Gerasimovich Zhukov. He was born in 1901 in the family of a worker. From 1916 to 1919 he went to Ivanovo real school. Until March, 1920 he worked as a clerk in the Ivanovo procurator's office. From 1921 to 1926 he was in the Ivanovo pedagogical institute. In 1927 he became reader in the village of Lezhnevo. On February 5, 1930 he was arrested there and cast into the Domzak in Shuya. On February 15 he was convicted of "being an enemy of the Soviet Union" and of "conducting systematic anti-Soviet agitation directed to the overthrow of its undertakings". In accordance with article 58-10 he was sentenced to three years in the camps with confiscation of his property. Nothing more is known about him.

Nicholas Petrovich Dunayev. He was born in 1879 in the village of Linakovo, Kineshma district, Ivanovo province into a peasant family. From the age of fifteen he worked in factories, and from 1901 to 1906 was in the army. In 1907 he joined the police in Kovrov, and then (from 1909) in the village of Lezhnevo, Vladimir province. From February, 1917 to January, 1918 he was in the army. From 1920 to 1929 he traded in groceries in his stall. On February 5, 1930 he was arrested in Lezhnevo, and was cast into Shuya Domzak. On February 15 he was convicted of "being an enemy of the Soviet Union" and of "conducting systematic anti-Soviet agitation directed to the overthrow of its undertakings". In accordance with article 58-10 he was sentenced to three years in the camps with confiscation of his property. Nothing more is known about him.

Sergius Ivanovich Dubov. He was born in 1882 or 1881 in the village of Tarbayevo, Shuya region, Ivanovo province into a peasant family. Until 1929 he was a metal worker and trader, and then a peasant. On February 5, 1930 he was arrested and cast into Shuya Domzak. On February 15 he was convicted of "being an enemy of the Soviet Union" and "conducting systematic anti-Soviet agitation, directing it to the overthrow of its undertakings". In accordance with article 58-10 he was sentenced to three years in the camps with confiscation of property. Nothing more is known about him.

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Reader Alexis Ivanovich Georgievsky was born in 1867 and served as reader in the village of Lipiya, Murom uyezd, Vladimir province. On August 10, 1920 he was arrested in Lipiya and sentenced to three months' forced labour. On September 9, 1930 he was again arrested and sentenced to five years' exile in the north. Nothing more is known about him.

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The following were indicted in "The Case of the Clergy of Ivanovo Industrial Province, 1930":

Archimandrite Sergius, in the world Paul Georgievich Ozerov. He was born in 1862 in the village of Obluchye, Novgorod province into a peasant family. He went to St. Petersburg Forestry Institute and for six years worked as a forester. In 1893 he entered Valaam monastery, serving as a hieromonk. Then, on April 10, 1895, he was transferred to the Holy Trinity monastery in Ussuruysk, Amur region, as superior. In 1924 he became archimandrite of the monastery of the Ascension in Irkutsk. Then he was transferred to the Abramiev monastery in Rostov, and then to the Dormition cathedral in Rostov (in 1928). On September 7, 1929 he was arrested in connection with the case of Archbishop Demetrius (Lyubimov) and cast into Ivanovo Domzak. On January 3, 1930 he was condemned for "counter-revolutionary activity and anti-Soviet agitation" and sentenced to three years in prison in accordance with articles 58-10 and 58-11. From 1931 to 1932 he lived in Yuryev-Polsky, Vladimir province. In 1937 he was arrested again, and on September 9 he was sentenced to be shot. The sentence was carried out.

Priest Michael Vasilyevich Skipetrov was born in 1885 in the village of Nenashenskoye, Ivanovo province into the family of a reader. He went to a theological seminary and was ordained to the priesthood, serving in the village of Berezhok, near Ivanovo. At the beginning of the 1920s he was arrested in connection with the requisitioning of church valuables, but was released within a week. In September, 1929 he was arrested, but was released after two months, and continued to serve secretly in Berezhok. On February 19, 1930 he was arrested for being "a participant in the Ivanovo branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on March 10 was sentenced to five years in the camps and sent to a camp at Penyug station on the Perm railway. In 1935 he was released and returned to the village of Sosnovets, near Ivanovo. On September 9, 1937 he was arrested, and on September 16 he was sentenced to death and shot.

Priest Hilarion (Illarion) Ivanovich Shishkin. He was born in 1869 (or 1864 or 1863)(in the village of Borodino, Yuryev-Polsky (or Gavriilo-Posadsky uyezd), Vladimir (or Ivanovo) province into a peasant family. He had an elementary education. On September 7, 1929 he was arrested in the village of Romanovo, Alexandrovsky (or Suzdal) region, Vladimir province, where he

was serving, and cast into the Arrest House in Ivanovo. On January 3, 1930 he was convicted of "anti-Soviet agitation" and of being "a participant in the Vladimir branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile in the north. Nothing more is known about him.

Deacon Akim Ivanovich Papin was born in 1890 in the village of Pinogor, Ivanovo province, where he served. In 1929 he was arrested in connection with the Ivanovo branch of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile and sent to the north. In 1933 he was released, and settled in Nezhdanovka, Ivanovo province. On June 23, 1937 he was arrested, on October 22 he was sentenced to death, and was shot on the same day.

Nun Alexandra (Rossijskaya) was tonsured in Ivanovo monastery. After its closure she went underground. In 1930 she was arrested in connection with the Ivanovo branch of the True Orthodox Church and sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Paraskeva (Rossijskaya) was tonsured in Ivanovo monastery. After its closure she went underground. In 1930 she was arrested in connection with the Ivanovo branch of the True Orthodox Church and sentenced to five years' exile and sent to the north. Nothing more is known about her.

Demetrius Nikolayevich Dobrokhotov. He was born in 1869 or 1869 in the village of Semyonovskoye-Lapotnoye, Kineshma uyezd, Kostroma province into a peasant family. He received an elementary education. Until 1917 he worked in the logging industry, having his own business from 1907. From 1918 to 1922 he worked in his native village and also in Kineshma. In 1924 he was arrested and convicted of "entering a counter-revolutionary church grouping". In accordance with article 130, he was sentenced to death, but this was commuted to ten years' imprisonment. He served two years and ten months of this sentence. On September 7, 1929 he was arrested again in Lapotnoye and cast into Ivanovo Ardor. On January 3, 1930 he was convicted of "anti-Soviet agitation", and in accordance with articles 58-10 and 58-11 was sentenced to five years' imprisonment. Nothing more is known about him.

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Reader Alexis Ivanovich Klyucharev was born in 1871, and served in Gorodischi Pogost, Sudogolsky region, Vladimir province. On February 17 he was arrested, and was sentenced to five years' exile. Nothing more is known about him.

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Priest Nicholas Petrovich Kedrov was born in 1893 and served in the village of Pozdnikovo, Murom region, Vladimir province (now Nizhni-Novgorod province). On September 1, 1930 he was arrested and sentenced to five years in the camps. Nothing more is known about him.

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Matrona Fyodorovna Solertovskaya was born on September 4, 1888 in the village of Yakovlevo, Kovrov uyezd, Vladimir province in a peasant family. She worked in a sewing artel, and then did quilting at home. On April 26, 1930 she was arrested and cast into the inner prison of the UNKVD in Ivanovo. On September 21 she was condemned for “counter-revolutionary activity and participation in the counter-revolutionary organization, ‘The True Orthodox Church’, in Vladimir”. In accordance with articles 58-10 and 58-11, she was sentenced to three years in the camps. Nothing more is known about her.

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Deacon Ivan Petrovich Ilyichev was born in 1871, and served in the village of Tikhonovo, Gus-Khrustalny region, Vladimir province. On April 11, 1931 he was arrested, and was sentenced to three years’ exile in the north. Nothing more is known about him.

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Reader Nicholas Alexeyevich Kasatkin was born in 1874 in the village of Osovets, Pokrovsky uyezd, Vladimir province, and served in the village of Palekh, Ivanovo province. In January, 1931 he was arrested and sentenced to two years’ exile in Kazakhstan. There he died in exile.

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Priest Nicholas Vladimirovich Tsvetkov was born in 1889 into a clerical family. He finished his studies at Vladimir theological seminary in 1907, and on October 27 started to serve as reader in the village of Zayastrebye, Sudoga uyezd, Vladimir province. On April 20, 1914 he was transferred to the village of Shustovo, Vyzniki uyezd, and later became priest in Sudoga. On December 25, 1931 he was arrested in Sudoga and cast into Vladimir prison. There he died during investigation.

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The following were arrested between October 27 and 29, 1933 and convicted of counter-revolutionary activity on February 22, 1934 with Fr. Seraphim in accordance with articles 58-10 and 58-11 in "The Case Accusing Yakubovich, Burova and other members of 'The Sisterhood of St. Seraphim of Sarov', 1934":

Hieromonk Seraphim, in the world Boris Nikanorovich Yakubovich. He was born on August 13, 1891 in the village of Bolshiye Lopatikhi, Melitopol uyezd, Tauris province, into the family of a priest. He went to Simferopol theological school and Tauris theological seminary. In 1912 he entered the St. Petersburg Theological Academy. In 1914 he became a monk, and on October 4 was ordained to the diaconate, and on November 14 - to the priesthood. In 1916 he graduated from the Academy, receiving first prize for his candidate's dissertation, "The Sources of the Life of St. John Chrysostom", and was allowed to remain at the Academy and prepare for a professorial post. However, because of lack of funds, in May, 1917 he went instead to serve in the Alexander Nevsky Lavra. In November, on the recommendation of Bishop Seraphim (Lukyanov), he was transferred to the hierarchical house in Vladimir, serving as Metropolitan Sergius (Stragorodsky)'s personal secretary and chief clerk for the diocese. In this period he began to attract large crowds through his sermons, and in January, 1920 was appointed preacher in Vladimir. There followed a campaign against him in the local press. Fearing arrest, on March 27, Fr. Seraphim went underground, living with acquaintances, but not ceasing to serve in secret. His life was so difficult that he sometimes wanted to give himself up to the authorities. But his fears for the fate of those who had helped him stopped him from taking this step. In this period he also contracted tuberculosis. In 1932 he met **Elder Isaac** (Novikov), who after the closure of Sarov monastery was living with his spiritual children in the village of Tomilino, Kovrov region. Many people came to the elder, and he answered all their questions, amazing them by his clairvoyance. Soon a community of nuns and believing women gathered around him. He taught them how to pray and carried out secret tonsures. In 1932 Fr. Isaac died. Fr. Seraphim received his last confession and blessing to continue to serve and guide his spiritual children. Fr. Seraphim carried out this obedience. He also gave sermons and lectures on various subjects of an apologetic nature, such as the relationship between science and religion. There also exists a letter of his to Metropolitan Sergius in which he explains why he will not "come out to the comrades" because then he would probably be sent to a camp. On October 27, 1933 he served a pannikhida at the grave of Fr. Isaac on the first anniversary of his death. This attracted the attention of the authorities and between October 27 and 29 many members of the community, forty-five people in all, were arrested and cast into Vladimir correctional facility. Fr. Seraphim was accused of various crimes in relation to his leadership of the "secret monastery of St. Isaac", as the investigator called it at first, later changing its name to "The Sisterhood of St. Seraphim of Sarov". Fr. Seraphim did not hide his views and admitted his guilt. However, this

recognition assumed the character of a sermon. "I thought," he said, "that the only political order capable of ruling Russia was the autocracy – a monarchy headed by an emperor, the anointed of God. I did not regret the February revolution, since the preceding period of the imperialist war had shown that the government was incapable of ruling Russia, and was not capable of bringing the war to a victorious conclusion. In the period of the February revolution I saw with my own eyes all its negative aspects and finally became disillusioned with it. The October revolution that followed I was hostile to. Soviet power is the bearer of an idea that is diametrically opposed to my world-view, and I cannot be reconciled to it." The lectures that were confiscated from him provided abundant material for the prosecution, and on February 22, 1934 Fr. Seraphim was condemned and sentenced to ten years in the camps. He was sent to the camps in Dmitrov region, Moscow province (1934-36) and then to Sibltag in Mariinsk, Kemerovo province (1936-37). On December 25, 1937 he was arrested in camp and condemned for "being a member of a counter-revolutionary cadet-monarchist insurgent organization", and was sentenced to death in accordance with article 58-11 as part of "The Affair of S.N. Nevsky, V.S. Kazansky, B.N. Yakubovich and others, Mariinsk, 1937". The sentence was carried out in Sibltag on January 13, 1938. In 1957 a fervent admirer of Fr. Seraphim's, Hierodeacon James (Kapranov), wrote about him: "Crushed by the sorrows of camp life and exhausted by illnesses, not only were you stronger than many through your apostolic spirit, but your word poured strength into soul of everyone to whom it was addressed."

Priest Nicholas Alexeyevich Rumyantsev. He was born in 1888 in the village of Verkhnij Landekh, Gorokhovetsky uyezd, Vladimir province. He was the son of a priest, and went to a theological seminary. In 1930 he was arrested for "counter-revolutionary activity". Then he served in the village of Ryakhovo, Kovrov region, Vladimir province, serving the secret "Sisterhood of St. Seraphim of Sarov". He was also accused of "conducting anti-Soviet agitation, distributing counter-revolutionary, provocative defeatist rumours about the speedy end of Soviet power, and participating in counter-revolutionary meetings under the guise of prayer services". However, he was released under guard, taking into account his previous imprisonment. On October 27, 1936 he was arrested again and sentenced to eight years in the camps. Nothing more is known about him.

Abbess Olympiada, in the world Anastasia Petrovna Burova. She was born in 1862 in the village of Vysokovo, Kovrov uyezd, Vladimir province into a peasant family. She worked in a factory, and then made quilts, before entering the Seraphimo-Diveyevskaya Trinity monastery as a novice. Before the closure of the monastery she secretly received the monastic tonsure from Hieromonk Barlaam with the blessing of Elder Isaac (Novikov). After the closure she and **Nun Agatha** (Lopanova) went to live in the village of Tomilino, Kovrov region. They invited Fr. Isaac to stay with them, and he began to visit them periodically, and then to stay for longer periods. He was

given a cell, in which he built a church in the name of St. Seraphim of Sarov. Soon there gathered around him a community of nuns from closed monasteries and believing women who were seeking spiritual direction. He blessed his spiritual children to settle in various villages, two to three in each house. He taught them the life of prayer, and gave them a rule. They were called "The Sisterhood of St. Seraphim of Sarov" after the name of the house church in which they worshipped in the village of Undol, Sobinsky region, Vladimir province. Usually there were only a few people present at the liturgies, most often Nuns Olympiada, Xenia Semyonova and Anastasia Lopanova. After the death of Fr. Isaac, with his blessing, the spiritual direction of the community passed to Hieromonk Seraphim (Yakubovich), and the secret abbess of the community became Mother Olympiada. Until 1933, Mother Olympiada lived in the village of Istomino, Kovrov region. After her arrest the main accusations directed against her and the other nuns were that: "(1) they constituted active members of a counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov'; (2) they recruited new members, peasant women and workers, into the community, cutting them off from their village and industrial life by their departure from the world; (3) they carried out the instructions of the organization, conducting active and broadly based spying, counter-revolutionary and anti-collective farm agitation and propaganda among the peasantry with the aim of undermining collective farm construction and political campaign in the countryside; (4) they spread counter-revolutionary, defeatist rumours concerning the speedy fall of Soviet power among the population; (5) they took part in counter-revolutionary meetings under the guise of prayer meetings; (6) they supported, and gave material help to, counter-revolutionary exiles." At her investigation Abbess Olympiada declared: "I am one of the active participants in the creation of the counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov'. The sisterhood is brought up in a counter-revolutionary spirit by the introduction into it of irreconcilable enmity towards, and hatred for, Soviet power, since it is an atheist and anti-Christian power which has brought destruction to the Orthodox faith and the Church." Abbess Olympiada was released from prison on February 22, 1934. Nothing more is known about her.

Abbess Olympiada, in the world Olga Petrovna Medvedeva. She was born in 1868 in the village of Shunevo, Cherkutinskaya volost, Vladimir province into a poor but pious peasant family. Her father was a forester. Her mother accepted the monastic tonsure at the end of her life. There were twelve children in the family. Except for Olga, all of them died in childhood. Olga joined a monastery as a young girl, becoming a ryasophor nun on March 13, 1899 and a nun on August 5, 1911. Towards the end of 1916 or beginning of 1917 she was elected abbess of the Holy Dormition Princess monastery in Vladimir by the sisters. In June, 1917, at the diocesan congress in Vladimir, it was proposed that she and Hieromonk Athanasius (Sakharov), the future bishop, be elected as delegates from the clergy and laity to the All-Russian

Council. However, she was not elected because women were not allowed to participate in the congress. In 1917 she was arrested in Vladimir and sent into exile. She wrote her nuns a letter full of love, repentance and humility, saying: "Love the Lord, your Heavenly Bridegroom, above all, do not be deceived by the world and what is in the world, neither by monetary gain. The world promises much and gives nothing. Everything is temporary and full of many sorrows. He who seeks the Lord will not be deprived of any good thing." In 1920 she returned to her post as abbess in the monastery in Vladimir. Together with Bishop Athanasius (Sakharov), to whom she was spiritually close, she struggled against the renovationists, and the authorities considered her the "second" major enemy in Vladimir diocese after the bishop. She refused a summons to go to the diocesan administration, did not want to sign a decree on her removal, and did not agree to let members of the diocesan administration look at the monastery documents. In 1922 she was retired by the renovationists and forbidden to stay in the Dormition monastery. Soon the monastery was closed, and she herself was arrested towards the end of 1922. The sentence was life-long exile, later commuted to three years. In 1925 Abbess Olympiada returned to Vladimir and lived in wretched conditions in a basement. She was constantly being summoned to the NKVD and asked where the monastery's gold was. "If I knew that," she said, "I would be able to collect it for you, but I did not value it at all". In 1932 she was arrested again, and accused of illegal currency transactions. She spent four months in prison, and was released because of tuberculosis of the lungs, rheumatism and eczema. During the interrogation she said: "I am not interested in the surrounding world and live exclusively by my faith in God. Now it remains to me only to save myself. I am helped in this by Soviet power (the closure of the monasteries), since now I have no worries except to pray to God." She died on November 6, 1936 in Vladimir and was buried in the old cemetery.

Nun Irina, in the world Irina Osipovna Bayakina, was born in 1883 in the village of Bryzgalovo, Kovrov uyezd, Vladimir province into a peasant family. She lived in Dmitrievsky Pogost, Kovrov region, and was a nun for eight years before her arrest on October 27, 1933. She was cast into Vladimir labour correctional facility. At her trial she said that she dad "consciously set out on the counter-revolutionary path of struggle with Soviet power because of its persecutions against the Orthodox faith... Taking the most active part in the counter-revolutionary activity of the Sisterhood, I devoted myself to preparing for monastic life, waiting for the return of the monasteries and the fall of Soviet power". On February 22, 1934 she was convicted of "participation in a counter-revolutionary organization", and sentenced to three years' exile in Kazakhstan in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Alexandra (Vasilyevna Ivanova). She was born in 1890 in Petushki settlement, Moscow province into a prosperous peasant family. She witnessed at her trial: "I was disenfranchised as a former trader. Before the revolution

my husband was a merchant and had a trade and a warehouse at Propasti station on the Moscow-Nizhegorod railway, with twenty-four people working for him. During the NEP period I personally started trading in my former booth. This continued for four years, that is, right up to 1925." Then she became a nun, joining the Sisterhood of St. Seraphim. In 1930 she was condemned for "counter-revolutionary activity", and in accordance with article 58-10 was sentenced to three years in the camps. From 1930 to 1933 she was in Suzdal political isolator. On October 27, 1933 she was arrested again, and cast into Vladimir correctional labour facility. On February 22, 1934 she was convicted of "participation in a counter-revolutionary organization", and sentenced to three years' exile in Kazakhstan in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Glaphyra (Glaphira Nikitichna Tyurina-Lyadova). She was born in 1913 in the village of Gorki, Kovrov uyezd into a peasant family. In 1933 she became a reader in the village of Patkino (Patakino), Kovrov region. She was sentenced to three years' exile to the White Sea - Baltic canal in Karelia. She witnessed: "I entered the counter-revolutionary organization, 'The Sisterhood', in 1931, that is, from the time that I met Hieromonk Isaac and from whom at our first conversation I accepted his monastic-cell teaching. And insofar as my monastic way of life did not accord with the atheist secular life, I abandoned my work in the village fields and came close to the church, where I was appointed to be a servant, and then also a reader, dedicating myself entirely to the service of God." Nothing more is known about her.

Nun Anysia (Makarovna Pavlova). She was born in 1886 in the village of Berkovo, Kovrov uyezd, Vladimir province into a peasant family. In 1913 she entered the Vladimirskaya community in Dmitrievsky pogost in Vladimir, and was tonsured by Archimandrite Andrew. When the monastery was closed in 1920, she returned to her native village. She was sentenced to three years' exile in Kazakhstan. At her investigation she testified: "I stopped working at the factory at the beginning of the revolution. The reason leading me to abandon work was the approaching revolution, which brought destruction to the Orthodox faith, and I, as a deeply believing person, did not want to be a servant of atheist Soviet power. Soviet power from the very beginning of its existence has been foreign to me and I do not support its undertakings." Nothing more is known about her.

Nun Nadezhda (Alexandrovna Bedina). She was born in 1899 in Kovrov, Vladimir province, the daughter of a contractor on carpentry jobs who had a workforce of twenty people. She was a former teacher in a gymnasium, but became a nun in 1929. She was arrested and cast into Vladimir correctional facility. At her trial she testified: "The environment in which I was brought up and studied created in me firm and deep religio-moral convictions, which were crowned later by my dedication of myself to the service of God by striving for the monastic life. I was indifferent to the February revolution. In

relation to the October revolution and the coming to power of the communists, who introduced class struggle and hatred, I, in accordance with my religious convictions as a True Orthodox Christian, was and am hostile." She was sentenced to three years on the White Sea-Baltic canal in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Alexandra (Vasilyevna Blinova). She was born in 1880 in the village of Edemskoye, Kovrov uyezd into a peasant family. In 1905 she entered the Pokrov monastery in Suzdal, and remained there until its closure in 1920. In the mid-1920s she joined the community of Elder Isaac. During her investigation she testified: "The October revolution found me in the Pokrov monastery in Suzdal. My attitude to Soviet power at that time was indifferent. The authorities' liquidation of the monasteries produced in me, as a deeply believing person who had given myself to the monastic life, hatred for Soviet power. I consider as a lawful authority that faith which does not persecute the Orthodox faith, while this atheist Soviet power was sent to us by the Lord for our great sins." She was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Matrona (Sergeyevna Sergeyeva). She was born in 1889 in the village of Makarikha, Kovrov uyezd, Vladimir province. She became a nun in 1911 in the Pokrov women's monastery in Suzdal, remaining there until its closure in 1923. She returned to her native village, and joined the Sisterhood under the direction of Hieromonk Seraphim. At the trial she declared: "I do not and cannot recognize Soviet power, I have not and do not work for it, in accordance with my religious convictions." However, taking into account her previous detention, she was released under guard. Nothing more is known about her.

Nun Catherine (Vasilyevna Lukyanova). She was born in 1886 into a peasant family. She became a nun in the Vladimir community at Dmitrievsky pogost, Vladimir in 1904, and was a novice for fifteen years. After the closure of the monastery in 1923 she lived in the church in the village of Sergeitsevo, Kovrov region, and worked as a watchman there. She was sentenced in accordance with articles 58-10 and 58-11 to two years' exile in the north, but the sentence was considered conditional, and she was released under guard. Nothing more is known about her.

Nun Anastasia (Agatha Osipovna Lopanovna). She was born in 1885 in the village of Mishenevo, Kovrov uyezd, Vladimir province into a peasant family. She became a novice in the Seraphimo-Diveyevo monastery and remained there until its closure. In 1932 she was made a nun by Hieromonk Isaac. Apart from the standard accusation, she was accused that during her interrogation she had said: "The organization of the sisterhood was created with my participation, I was an active member of it. Having within the course of the years formed within myself firm religious convictions and unshakeable faith

in God, which were crowned, from the time of my entry into the organization, by my acceptance of secret tonsure and departure from the world, there was formed in me enmity and hatred for the atheist Soviet power, which I considered the main cause of the destruction of the monasteries and churches, and the persecutions and sufferings which it has brought upon the Orthodox faith and Church." She was convicted of "participation in a counter-revolutionary organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile to the White Sea-Baltic canal in Karelia. Nothing more is known about her.

Nun Anastasia (Anna Antonovna Ulitina). She was born in 1864 in the village of Gorki, Kovrov uyezd, Vladimir province into a peasant family. She was secretly tonsured into monasticism by Hieromonk Isaac in 1932. Apart from the standard accusations, she was accused that during the investigation she had said: "With the coming of the October revolution and the persecution of the Orthodox faith by Soviet power, the firm conviction was created in me, as a deeply believing person, that Satan had come down to earth and that the Second Coming of Jesus Christ would take place soon in order to judge people for their sins. In the whole period after the revolution I was tormented in soul for the people lost in atheism, but still believed in God and in the rightness of the Holy Scriptures." She was convicted "participation in the counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov'", and in accordance with articles 58-10 and 58-11 was sentenced to imprisonment for the period of her previous incarceration, and was released. Nothing more is known about her.

Nun Anna (Nikiforovna Umnova). She was born in 1892 in the village of Fedotovo, Gul-Khrustalnij uyezd, Vladimir province into a peasant family. In 1914 she entered the Vladimir community in Dmitrievsky pogost, Kovrov uyezd, remaining there until its closure in 1923. She then became a church watchman in the village of Kameshkovo, Kovrov region. She was arrested and cast into the Vladimir corrective labour facility. At her trial she said: "I met the October revolution with great contempt and considered Soviet power to be short-lived, since no power without God is thinkable. In expectation of the inevitable fall of Soviet power and the reopening of the monasteries, I decided to go nowhere and live near my closed monastery." She was sentenced to two years' exile to the north. She left Vladimir on January 16, 1934. Nothing more is known about her.

Nun Tatyana (Nikolayevna Bardadinova). She was born in 1892 in the village of Kizhany, Kovrov uyezd, Vladimir province. She was arrested and cast into Vladimir correctional labour facility. In accordance with articles 58-10 and 58-11, she was sentenced to two years' exile in Kazakhstan. Nothing more is known about her.

Her sister was **Nun Anna** (Ivanovna Bardadinova). She was born in 1892 in the village of Kizhany (Kizhely?) , Kovrov uyezd, Vladimir province. She was arrested and cast into Vladimir correctional labour facility. In accordance with articles 58-10 and 58-11, she was sentenced to two years' exile in Kazakhstan. Nothing more is known about her. At her investigation she testified: "I recognize Soviet power only as a power disposing of means of compulsion over the people. This power has been given by God for the sins of people. I consider the most just and best power for the people to be that which believes in God and defends the Church."

Nun Maria (Petrovna Barukina). She was born in 1885 in the village of Yuryatino, Kovrov uyezd into a peasant family. In 1929 she became a nun and lived in the village of Vyskovo, Kovrov uyezd. She was arrested and cast into the Vladimir corrective labour facility. At her trial she said: "Being deeply believing and having a yearning for monasticism, I earlier visited the monastery of St. Seraphim of Sarov. I was enrolled into the counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov' in August, 1932 by an active member of the 'Sisterhood' - Natalya Petrovna Krasavtseva. I do not recognize Soviet power since it is an atheist power. I consider as a real power that is from God that power which itself believes in God and supports the Orthodox Church." She was sentenced to be exiled, but the sentence was considered conditional and she was released. Nothing more is known about her.

Nun Praskovya (Tyupina). She lived in the village of Patkino (Patakino), Kovrov uyezd, Vladimir province. She was arrested, cast into prison in Vladimir and sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Agrippina (Ivanovna Alexeyeva). She was born in 1885 in the village of Mostsy, Kovrov uyezd, Vladimir province into a peasant family. Before her arrest she had been a nun for four years, and was occupied with work in the fields. At her trial she testified: "I, being a deeply believing person, even before the revolution had a yearning for the monastic life and visited a whole series of men's and women's monasteries: Sarov, Suzdal and others whose names I do not remember. I could not realise my aim of going into a monastery earlier because Soviet power closed the monasteries. I witness concerning my political convictions that, as a member of the counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov', I do not recognize Soviet power since it is atheist and since it organizes persecutions against the Orthodox faith of Christ." She was sentenced for "participation in a counter-revolutionary organization" to three years' exile in the north, but the sentence was considered conditional and she was released. Nothing more is known about her.

Nun Seraphima, in the world Eudocia Pavlovna Nosova. She was born in 1884 in the town of Orekhovo-Zuyevo, Moscow province, in a peasant family. In 1900 she entered the Pokrov women's monastery in Suzdal, and remained there until its closure in 1923. Although convicted in 1934, her preliminary internment was considered sufficient punishment. Nothing more is known about her.

Nun Euphrosyne (Guryevna Potapova). She was born in 1881 in the village of Klyuchevki, Alexandrovskaya volost, Tambov uyezd, Tambov province into a peasant family. She became a nun in the Vladimir communion in Dmitrievsky pogost in Vladimir. In 1931 she was condemned by the OGPU for "counter-revolutionary activity" and sentence to one year's hard labour in accordance with article 58-10. In 1932 she went to live in the village of Edemskoye, Kovrov (Kameshkovsky) region, Vladimir province. She was sentenced to two years' exile to White Sea - Baltic canal camps. Besides the standard accusation, Nun Euphrosyne was accused that during her investigation she had said: "I was in the Dmitrievsky women's monastery... for four and a bit years. In 1919, Soviet power, in addition to closing many monasteries, also closed ours, and we nuns were forcibly evicted from our monastic cells. In 1930, in accordance with article 58-10, the organs of the OGPU brought me to trial together with Priest Petrov and Deacon Krylov. It was then that because of my malicious non-fulfilment of the meat quota Soviet power took away my cow... Dissatisfied with the actions of Soviet power, I expressed my dissatisfaction to the peasants of the village of Rusino." Nothing more is known about her.

Nun (?) Natalya (Pavlova). She was living in the village of Berkova, Kovrov region Vladimir province. She was accused of "conducting anti-Soviet propaganda", and of "spreading counter-revolutionary, provocative-defeatist rumours about the speedy destruction of Soviet power". Nothing more is known about her.

Nun (?) Pelagia (Mikhailovna Gruzdeva). She was living in the village of Simonov Pogost, Kovrov region. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun (?) Anastasia (Kalinina). She was living in the village of Mishnevo, Kovrov region. She was accused of "conducting anti-Soviet propaganda", and of "spreading counter-revolutionary, provocative-defeatist rumours about the speedy destruction of Soviet power". Nothing more is known about her.

Nun (?) Agnia (petrovna Klimova). She was accused of "conducting anti-Soviet propaganda", and of "spreading counter-revolutionary, provocative-defeatist rumours about the speedy destruction of Soviet power", and sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun (?) Anna (Burova). She lived in the village of Mostsy, Kovrov region, Vladimir province. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun (?) Maria (Dmitrievna Kulikova). She lived in the village of Bakhromeyevo, Kovrov region, Vladimir province. On October 28, 1933 she was arrested and cast into prison in Vladimir for “participation in a counter-revolutionary organization”, for “conducting anti-Soviet agitation” and for “spreading counter-revolutionary provocative-defeatist rumours about the speedy destruction of Soviet power”. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun (?) Kulilova. She lived in Kovrov region. She was arrested on October 28, 1933 and cast into prison in Vladimir. On February 22, 1934 she was convicted of “participation in a counter-revolutionary organization”, for “conducting anti-Soviet agitation” and for “spreading counter-revolutionary provocative-defeatist rumours about the speedy destruction of Soviet power”. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Elizabeth (Gavrilovna Pashovkina (Poshovkina, Poshevkina)). She was born in 1878 in the village of Rozhdesvenno, Epifanovsky uyezd, Tula into a peasant family. In 1912 she joined the Seraphimo-Diveyevo Holy Trinity Monastery, and was there until its closure in the middle of the 1920s. She then moved to Noski station, Kovrov region. At her trial she testified: “Being dissatisfied with Soviet power for dispersing the monasteries and restricting the Orthodox faith, I consciously entered into the counter-revolutionary organization, ‘The Sisterhood of St. Seraphim of Sarov’ in 1932. I was especially offended by the fact that they made our monastery into a state farmyard.” She was sentenced to two years’ exile in the north. However, in view of her health the sentence was considered to be conditional. Nothing more is known about her.

Nun Darya (Vyazyakova). She was convicted of joining the Sisterhood and of conducting anti-Soviet agitation and spreading “provocative defeatist rumours about the speedy destruction of Soviet power”. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Maria, in the world Maria Andreyevna Anikina. She was born in 1894 in the village of Yermolino, Sobinsky uyezd, Vladimir province in a peasant family. Before her arrest, she had been a nun for four years. She was released on account of the time she had already spent in prison. Nothing more is known about her.

Nun Margaret, in the world Barbara Ivanovna Marsheva. She was born in 1874 in the village of Telegino, Lezhnevsky uyezd, Vladimir province in a peasant family. In 1900 she became a nun in the Vladimir community at Dmitrievskaya pogost, Vladimir, and then moved to All Saints church in the village of Edemskoye, Kovrovsky (Kameshkovsky) region, Vladimir province. On December 25, 1930 she was arrested for “counter-revolutionary activity” and sentenced to two years’ conditional exile in accordance with article 58-10. In 1934 she was sentenced to two years’ conditional exile to Kazakhstan. She was released. Nothing more is known about her.

Nun Anysia, in the world Anysia Efimovna Verkhushkina. She was born in 1876 in the village of Sedkovo, Kalyzinsky uyezd, Tver province into a peasant family. She became a nun in a women’s monastery in Vladimir province, and then, from 1904 – in the monastery of the Vladimir icon of the Mother of God in Vladimir. In 1930 she was arrested in Vladimir and sentenced to one year’s forced labour. In 1931 she was condemned for “counter-revolutionary activity” and sentenced in accordance to article 58-10 to four months’ forced labour. During her investigation she said: “After the liquidation of the monastery I decided to continue to serve God and the Church. I did not undertake Soviet work and did not seek work. I looked on the struggle of Soviet power with religion as a persecution, and the more persecutions there are, and the more people are sent to prison and exiled, the more religion is strengthened.” She was sentenced to two years’ exile in the north, which sentence was considered to be conditional. She was released. Nothing more is known about her.

Nun Nadezhda, in the world Nadezhda Vasilyevna Makarova. She was born in 1885 in the village of Volkovoynovo, Kovrov uyezd, Vladimir province into a well-off peasant family. In 1909 she became a nun in the monastery of the Vladimir icon of the Mother of God in the village of Novki, Vladimir province. The monastery was closed in 1918, and she went to live in the house of her father. In 1922 she became watchman at the church in the village of Gorki, Kovrov region. She was sentenced to two years’ exile in Kazakhstan. During her trial she said: “I do not recognize Soviet power since it is atheist and I will never be reconciled with it, whatever fate awaits me.” Nothing more is known about her.

Nun Rafaila, in the world Anastasia Mikhailovna Fomina. She was born in 1883 in the village of Zasukhino, Bubnovkaya volost, Tver province into a peasant family. She finished elementary school in Moscow. She became a nun in 1924, and in 1927 became cell-attendant of **Schema-Nun Anatolia** (Yakubovich) in the Seraphimo-Diveyevo Trinity monastery in Diveyevo, Nizhni-Novgorod province. After the closure of the monastery she wandered round various places with Mother Anatolia. In August, 1932 she went to live in the village of Abrosimovo, Kovrov region and joined the Sisterhood of St. Seraphim. She was sentenced to two years’ exile in Petropavlovsk in

Kazakhstan. In 1935, on returning from exile, she went to live with Mother Anatolia in Murom. Nothing more is known about her.

Nun Taifa, in the world Maria Semyonovna Abramova, was born in 1875 in the village of Nazarovo, Kovrov uyezd, Vladimir province in a prosperous peasant family. She entered the Pokrov monastery in 1893, leaving in 1920 when it was closed. Then she went to live in the village of Tyntsy, Kameshkovsky region, Vladimir province (now Kovrov region, Ivanovo province). In her investigation she said: "I lived in a monastery for 30 and a bit years. In 1920 our monastery was destroyed by the Bolsheviks. Because of that I was angry with Soviet power as being an atheist power that destroyed the monastery." She was convicted of "participation in a counter-revolutionary organization", and sentenced in accordance with articles 58-10 and 58-11. She was released on January 16, 1934 in view of her sick condition and the time she had already been in prison (the corrective labour facility in Vladimir). Nothing more is known about her.

Nun Paraskeva, in the world Praskovya Sergeyevna Nikonova. She was born in 1884 in the village of Kudrino, Alexandrovsk uyezd, Vladimir province into a peasant family. In 1904 she became a nun in the monastery of the Vladimir icon of the Mother of God in the village of Novki, Vladimir province. In 1931 she became watchman in the Spaso-Preobrazhenskaya church in Vladimir. On November 3, 1931 she was arrested and cast into Vladimir Domzak. Hers was part of the group case, "The Case of the Group of Churchmen Close to Bishop Athanasius (Sakharov), Vladimir, 1931". On March 7, 1932 she was released under guard. In 1934 she was sentenced to two years' exile in the north. However, her sentence was considered to be conditional, and she was released. During her investigation Nun Paraskeva testified: "I consider that this authority is from the Antichrist, and that it is striving by all means to destroy faith in God, to restrict the clergy and exile them, and to drive people by force into collective farms." Nothing more is known about her.

Nun Seraphima, in the world Eudocia Grigoryevna Vlasova. She was born in 1894 in the village of Gorki, Kovrov uyezd, Vladimir province into a peasant family. Fr. Seraphim made her a nun in 1932. She was sentenced to three years' exile in the White Sea-Baltic Canal camps in Karelia. She testified: "I accepted the secret tonsure of a nun of 'the Sisterhood of St. Seraphim of Sarov' and decided to wage an active war against Soviet power because Soviet power persecutes religion, closes monasteries and restricts the clergy." Nothing more is known about her.

Nun (?) Alexandra (Alexandrovna Goglova). She was living in the village of Varomeyevo, Kovrov region. She was accused of "participation in a counter-revolutionary organization" and cast into Vladimir prison. The indictment said that "she attached to herself to the counter-revolutionary

organization, 'The Sisterhood of St. Seraphim of Sarov', conducted anti-Soviet agitation and spread counter-revolutionary and provocative-defeatist rumours about the speedy destruction of Soviet power". She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nuns Pelagia (Stepanova) and **Agraphena** (Ivanovna Stepanova). They lived in the village of Mostsy, Kovrov region, Vladimir province. They were arrested, accused of "participation in a counter-revolutionary organization" and cast into Vladimir prison. Nothing more is known about them.

Nun Agnia (Ivanovna Chelyadkova). She lived in the settlement Fabriki Sverdlova, Kovrov region, Vladimir province. She was arrested, cast into Vladimir prison and sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Elizabeth (Petrovna Nikolayeva). She was born in 1883 in the village of Dmitrievkovo, Suzdal uyezd into a peasant family. Before her arrested she had been a nun for six years in the village of Berkovo, Kovrov region. She was arrested, cast into the Corrective Labour Institution in Vladimir, and was condemned for participation in the counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov'. "When the monasteries were destroyed by Soviet power, I sorrowed greatly over them, and on this basis there was born in me enmity and dissatisfaction with Soviet power. And if there had been legal monasteries at this time, I would have left the world and locked myself in a monastic cell." She was sentenced to be exiled in accordance with articles 58-10 and 58-11, but the sentence was considered conditional and she was released after four months in prison. Nothing more is known about her.

Nun Euphrosyne (Euphrosyne Grigoryevna Burova). She was born in 1891 into a peasant family. In 1929 she became a nun and served as warden of the church in the village of Mostsy, Kovrov region, Vladimir province. She was arrested, cast into the Corrective Labour Institution in Vladimir, and was condemned for participation in the counter-revolutionary organization, 'The Sisterhood of St. Seraphim of Sarov'. She was sentenced to be exiled in accordance with articles 58-10 and 58-11, but the sentence was considered conditional and she was released after four months in prison. Nothing more is known about her.

Nun Eudocia (Yakovlevna Shuraleva). She was born in 1888 in the village of Vysokovo, Kovrov uyezd, Vladimir province into a peasant family. She was tonsured in about 1920. She was arrested in Vysokovo, cast into Vladimir correctional labour facility and sentenced in accordance with articles 58-10 and 58-11 to two years' exile in Kazakhstan. At her interrogation she declared: "I'm not interested in the construction of Soviet power, and I'm indifferent to the power. But in respect to Soviet power's politics in relation to the Church its pressure on Her I am hostile. I recognize as a power worthy of God only

such as does not repress the Church and does not drive out believers and the True Orthodox Church." Nothing more is known about her.

Nun Xenia (Ivanovna Shuvayeva). She was born in 1895 in the village of Koverino, Kovrov uyezd, Vladimir province into a peasant family. Before her arrest she had been a nun for five years. At her interrogation she testified: "I consider Soviet power to be the last power before the Second Coming of Jesus Christ because it – Soviet power – persecutes believing people, puts them in prison, exiles them, destroys churches and forces people to renounce faith in God." She was sentenced in accordance with articles 58-10 and 58-11, but was released in view of the time she had already spent in prison. Nothing more is known about her.

Nun Catherine (Yakovlevna Galushkina). She was born in 1877 in the village of Edemskoye, Kovrov uyezd into a peasant family. Fr. Seraphim lived in her house, and services were regularly held there. At her interrogation she said: "I have observed over several years how the atheist Soviet power, while instilling atheism, has persecuted the faith of Christ, closed and destroyed the churches of God, while oppressing and persecuting the believing people. There truly did arise in me a terrible desire to fight against the Bolsheviks for the strengthening of the Church in the Orthodox faith in God." She was sentenced to three years' exile to the north in accordance with articles 58-10 and 58-11, but the sentence was considered to be conditional and she was released. Nothing more is known about her.

Reader Yegor Kuzmich Semyonov. He was born in 1900 in the village of Makarikha, Kovrov uyezd, into a peasant family. He was the brother of Nun Angelina (Xenia Kuzminichna Semyonova). He served together with Fr. Nicholas Rumyantsev in the village of Ryakhovo, and was arrested and condemned at the same time and on the same charges. He was sentenced to three years in the White Sea – Baltic canal camps. Nothing more is known about him.

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S.P. Konyukhov was arrested in March, 1934 for being "a participant in a church-monarchist counter-revolutionary organization of the True Orthodox Church on the territory of the IPO". On June 1 he was sentenced to three years in the camps, and sent to Sibltag. Nothing more is known about him.

F.M. Molodtsov was arrested in March, 1934 for being "a participant in a church-monarchist counter-revolutionary organization of the True Orthodox Church on the territory of the IPO". On June 1 he was sentenced to three years in the camps, and sent to Sibltag. Nothing more is known about him.

Xenia Stepanovna Krasavina was born in 1848 in the village of Larionovskaya, Myshkino uyezd into a peasant family. She worked on her own land. From 1866 she was living in a dug-out in the woods near the village of Rudina Slobodka, Myshkino uyezd. Many people came to her for instruction. From 1917 she lived in a cell in the village of Larionovskaya, and continued to receive believers. In 1930 she was arrested and exiled for three years to Arkhangelsk. In 1931 she was released on amnesty because of her "decrepitude". She returned to Larionovskaya. Later she lived for six months in Bezhetsk. In May, 1932 she moved to Rybinsk, to the house of Professor Alexis Alexeyevich Ukhtomsky. In March, 1934 she was arrested for being "a participant in a church-monarchist counter-revolutionary organization, the True Orthodox Church, on the territory of the IPO", and on June 1 was sentenced to three years' exile. Nothing more is known about her.

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Protodeacon Theodotus Alexandrovich Markevich was born in 1883 in the village of Drobovka, Cherkassk uyezd, Kiev province in the family of a clergyman. He studied at a theological seminary. He was serving in the church of Great Martyr Nicetas in Vladimir. On April 25, 1936 he was arrested, and on September 9 he was convicted of "counter-revolutionary activity and participation in the counter-revolutionary organization, 'The True Orthodox Church' in the city of Vladimir". In accordance with articles 58-10 and 58-11, he was sentenced to three years in the camps. Nothing more is known about him.

Subdeacon Nicholas, in the world Nicholas Alexeyevich Boroshenko (Borozhenko?) was born in 1905 in St. Petersburg into a noble family. He studied in the cadet corps, and after 1917 in the real school. In the autumn of 1923 he began serving as subdeacon in the cathedral of Odessa, and also as cell-attendant of the metropolitan. In 1935 he moved to Vladimir, remaining the cell-attendant of the metropolitan. He is mentioned as being a monk. On April 25, 1936 he was arrested, and on September 9 he was convicted of "counter-revolutionary activity and active participation in the illegal church-canonical centre, 'The True Orthodox Church', which put as its aim active struggle against Soviet power". He was sentenced to five years in the camps. Nothing more is known about him.

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On March 27, 1936 there took place of **eleven people** in "The Case of the Shuya Counter-Revolutionary Group of the True Orthodox Church, March, 1936". They were all exiled for three years, and included:

Archimandrite Cyril, in the world Andrew Mikhailovich Svetozarov. He was born in 1873 in the village of Kartlyuzovo, Sudogodsky region, Ivanovo

province. He was convicted of being “an active participant in the counter-revolutionary church-monarchist group, the True Orthodox Church” and of “active participation in illegal anti-Soviet meetings”. In accordance with articles 58-10 and 58-11 he was sentenced to three years’ exile in the north. Nothing more is known about him.

Priest Constantine Vasilyevich Tretyakov was born in 1877 in the village of Elyunino, Shuya uyezd, Vladimir province in the family of a priest. He went to a church-parish school and to a gymnasium in the village of Kokhma. In 1900 he finished his studies at the Vladimir theological seminary and married a girl from Kokhma who gone to the Vladimir institute of noble girls – Sophia Alexandrovna. In 1902 their first daughter was born, and the young family moved to the village of Dunilovo, Shuya uyezd, where Fr. Constantine served in the Annunciation church. In time 17 children were born to the pious couple, of whom four were twins. All were baptized in the Annunciation church. Some of them died in childhood. There are still some old people in Dunilovo who remember Fr. Constantine. “He was a holy man,” they say, “he had a large soul.” He was ready at any moment to come to the help of the suffering. In his free time Fr. Constantine loved to read the books of Russian authors to his children. The favourite author of the whole family was N.A. Nekrasov. The family loved to sing Russian folk songs – the children sang well. After the revolution, things changed. The servants of the Church were declared to be enemies of the people. Fr. Constantine was no exception. In 1931 he was arrested in Dunilovo and convicted of “declining from labour duties of state significance”. In accordance with article 61-4, he was sentenced to three years’ exile to Kargopol in Arkhangelsk province. His wife and the children living with them Nicholas and Alevtina were deprived of their civil rights and expelled from the house. Their property, books and icons were burned. The family moved to Shuya, where the elder daughters lived. Meanwhile, Fr. Constantine appealed against his sentence, and in 1933, after he had spent eighteen months in exile, he was released. On returning from exile he went to serve in the Resurrection cathedral in Shuya. His spirit had not been broken by exile, he became still stronger in the Orthodox faith and in his conviction of the rightness of his chosen path. Sophia Alexandrovna felt that this would turn out well either for him or for the family (their eldest son Basil had already been expelled from a military school when they learned that he was the son of a priest). On her knees she begged Fr. Constantine to stop serving in church, but he was unbending. The authorities did not leave Fr. Constantine in peace. In 1935 he was summoned to the NKVD in Shuya three times. The first time they offered that he renounced his priesthood and his faith in God. The second time they insisted that he work for them and betray the secrets of the confessional. The third time they tried to force him to shave his beard and whiskers. Each time he refused. At the end of November, 1935 arrests of the Shuya clergy began – unlike many of the clergy in Ivanovo, they had not become renovationists or agreed to work with the authorities. In December many of Fr. Constantine’s colleagues, who thought like him, were

arrested. He was left alone in the Resurrection cathedral. Early in February, 1936 he was summoned to Ivanovo by the head of the third secret-political administration of the UGB for Ivanovo province. He signed a document that he would not leave the city and was told that he was being accused in accordance with articles 58-10 and 58-11. A search was carried out in his flat. There were interrogations almost daily. Fr. Constantine replied shortly and clearly. He refused to name any names except those who had already been arrested and given testimonies. He was convicted of "belonging to an anti-Soviet group of clergy of the city of Shuya", of "taking an active part in prayers for the former Romanov tsars and for slaughtered White Guards" and for "giving material help to prisoners". In accordance with articles 58-10 and 58-11, he was exiled for three years to the north. He saw his family for the last time on April 24. The next day he was sent to a camp in Arkhangelsk province - perhaps Solovki, but this is not confirmed. In the camp Fr. Constantine fell gravely ill. He was coughing violently, but there was no medical help. He did not live to the autumn. He died sitting on a chair in the canteen. His last words were: "Well, brothers, forgive me." He was buried in the local cemetery. On his grave was his surname and his number, 319. The news of his death was relayed to Sophia Alexandrovna. She was able to get to Solovki, bow down to the little mound, kiss the cross, pray a little and take away a bit of earth from the grave, from which she was not parted until her death.

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Blessed Helena Mikhailovna was born in Kokhma, Vladimir province. She lived the whole of her life in her native town, departing from it only for pilgrimages to holy places. At an early stage she entered on the path of being a fool for Christ, and acquired, according to those who knew her, undoubted gifts of spiritual discernment and clairvoyance. In accordance with a blessing she had received in Diveyevo, she received all those who came to her. She instructed many, including priests from Kokhma and Shuya. As a result, only one priest in Kokhma joined the renovationists. She was arrested in the second half of the 1930s and cast into prison in Shuya. After a short stay in prison she was shot.

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Nun Taisia, in the world Tatyana Alexandrovna Artsybusheva, was born in 1896, the daughter of A. Khvostov, the Russian Minister of the Interior. In 1915 she married a Kursk landowner and jurist by education, Peter Petrovich Artsybushev. They moved to Diveyevo. In 1921 Peter Petrovich died of consumption, and Tatyana at the age of twenty-four moved with her children to her relatives in Yelets. However, she soon moved back to Diveyevo to live with her mother-in-law. She got to know several spiritual people who visited the monastery: Fr. Vladimir Bogdanov, Fr. Seraphim (Bityukov), Fr.

Alexander Gomanovsky. Bishop Seraphim (Zvezdinsky). She was a spiritual daughter of Archimandrite Seraphim (Klimkov) and Elder Alexis (Soloviev) of Zosima Desert. In 1925 she was tonsured into monasticism in the Danilov monastery in Moscow, but continued to live in the world. In 1927 the Diveyevo monastery was closed, and on December 13, 1930 she was sentenced to exile to Murom with confiscation of her property. In the 1930s she lived in Murom with her two children, and constructed a secret church in her house. There services were conducted by Fr. Sergius Sidorov, Fr. Michael Shik and Hieromonk Andrew (Elbson). In the back part of the monastery there lived nuns from the Diveyevo monastery who earned their living by quilting. At the end of 1937 she was arrested on a false accusation – which, however, was fortunately not linked to the existence of the secret church. She was in prison in Gorky for eight months, and was then released. In prison she was tortured through bright light being shone in her eyes during night interrogations, and by being given only herring to eat without any water. She died in Moscow on August 16, 1942, and was buried in the Vvedenskoye (German) cemetery.

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Catherine Alexandrovna Romanova was born in 1907 in the village of Zhukovo, Teikovsky region, Ivanovo province into a peasant family. She lived in Ivanovo from 1930 or 1931 and worked as a dressmaker. On April 21, 1950 she was arrested, and on October 10 was condemned for “being a participant in the anti-Soviet group of churchmen, the followers of the ‘True Orthodox Church’” and for “anti-Soviet agitation”. She partly admitted her “guilt”. In accordance with articles 58-10 part 1 and 58-11, she was sentenced to eight years in the camps. Hers was part of the group case, “The Case of Archimandrite Leontius (Stasevich) and others, Ivanovo province, 1950”. She was sent to a camp in Bratsk, Irkutsk province. On March 28, 1955 she was released under amnesty. Nothing more is known about her.

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Raisa Ivanovna was arrested in 1973 (according to another source, 1972) among a group of eleven True Orthodox women from Vladimir. She was a teacher, the mother of two children. She was sent to the camp for political prisoners in Mordovia (385/3) for seven years. In 1974 she was subjected to a psychiatric examination in the Serbsky Institute in Moscow. Then she was returned to the camp, where the administration tried by all means possible to find witnesses who would certify that she was mentally ill. A prisoner named Kogan (who was a provocateur in the opinion of several of the older prisoners) declared that Raisa had tried to kill her. She was then transferred to block 12, the psychiatric block in the camp hospital, from where she was transferred again to the special psychiatric hospital in Kazan. It is believed that she died on the way to Kazan in 1974.

There were other True Orthodox women in the Mordovian women's camp for political prisoners. All these women were over fifty when they entered the camp. They were serving their second or third ten-year sentence for "anti-Soviet propaganda" after being declared "particularly dangerous recidivists" by the courts.

Tatyana Krasnova was born in 1903 and was a resident of Vladimir. He served her first term in Kengir, Kazakhstan, and was released in 1955. She began serving her second term - nine years plus three years exile for "anti-Soviet agitation and propaganda" - in 1973. She was considered "especially dangerous".

Nadezhda Mikhailovna Usoyeva was born in Vladimir in 1938. In 1972 she was sentenced to seven years' strict regime camp plus five years' exile. She was in prison in Belorussia and Barashevo. One document relates of her: "She has passed the whole of her life in PKTs and in punishment cells for refusing to work. Nadezhda, according to the testimony of her friend, is the most radiant personality of all the True Orthodox Christians. She is nobility, submissiveness and meekness incarnate. She arrives ill (only just come from the punishment cell) and they do not allow her to rest. They shout: 'Again to correction.' She quietly puts on her boots and shawl, and without murmuring goes again to the punishment cell: 'I'm coming, I'm coming.'"

Maria Pavlovna Semyonova was born in the early 1920s and was a resident of Ryazan. In 1961 she was sentenced to ten years for "anti-Soviet agitation and propaganda". On her release, she refused to take her certificate of release, passport and money. She was then accused by a KGB captain of having stolen ten roubles and in 1973 was sentenced again to ten years in Barashevo as an "especially dangerous criminal".

Alexandra Khvatkova was born in 1910 and was a resident of Vladimir. After serving terms in Vladimir prison, where she was almost continuously in the punishment cell, she was sentenced to two further terms of ten years each in strict regime camps (Barashevo, Mordovia). She suffered from a nervous disease and was often unable to get up for days and months at a time. Her son was a communist who had rejected her.

Irina Andreyevna Kireyeva was born in 1912 and was a resident of Vladimir. She was unmarried. She was serving her second term of ten years for "anti-Soviet agitation and propaganda" (in Barashevo). She suffered from terrible headaches due to high blood pressure, but was denied treatment for days on end because she would not sign an official document requesting it.

Anastasia Volkova was born in 1910 and was an unmarried postal worker. She was serving her second ten-year sentence in a strict regime camp (in

Barashevo) for "anti-Soviet agitation and propaganda". She was considered "especially dangerous".

Catherine Aleshina was serving her second sentence (seven years from 1973) for "anti-Soviet agitation and propaganda" in a Mordovian camp.

Tatyana Mikhailovna Sokolova was born in 1930 and was a resident of Gorky. She was serving a seven year sentence plus three years' exile in Barashevo. She had had a stroke and was considered third degree invalid. She refused to work and was often put in the punishment cell and refused medical treatment. She was often punished for not standing up when guards disturbed her prayers.

Glafira Kuldysheva was born in 1935. She was a dressmaker and had five or six grown-up children. Her husband considered her to be mentally ill. She refused to see her husband and children. She refused to bathe on religious feast days and was therefore forcibly dragged to the baths by the guards. She was a second degree invalid, having rheumatism and oedema. She was serving a long sentence in a strict regime camp (Barashevo, Mordovia).

Other True Orthodox women serving long terms in the Mordovian camps in this period were **Nadezhda Grozena (born 1911)**, **Mariam Mitrofarovna Varseyeva (born 1920)** and **Claudia Volkova**.

The "crimes" of the True Orthodox consisted in having put leaflets in the sergianist churches calling on the clergy to renounce their collaboration with Soviet power. These leaflets contained verses such as: "Satan lies under the mausoleum, his flesh has been rotting for a long time". Some of them had photos and caricatures.

The True Orthodox refused to have their names inscribed on Soviet population registers and would not undertake any officially recognized work, refusing to sign any official document. They acted with great dignity, always saying what they were doing and never lying. After serving one term they were promptly put back in the camps on the same charges.

In the camp they refused to have any contact with the administration. So, for example, on arriving in the camp every woman had to sign for bedding. They did not sign, and slept on the ground. This continued until a commission arrived to visit the camp, after which they issued them with bedding over the signatures of other prisoners.

They categorically refused to work, which earned for them either prison in the camp (PTK) or solitary isolation (SHIZO). In the PTK their food was reduced to a minimum. In the SHIZO they had warm water and four grams of bread on the one day, cooked food on the next.

All of these women fasted strictly on Wednesdays and Fridays; some of them added Mondays. Every day, at 6 a.m., they would wash, pray until 8 a.m. and only then eat. It was the same in the evening.

When they were notified of a punishment (fifteen days in SHIZO, six months in PTK), they would say farewell to the other prisoners, kiss them all and then, prostrating before them, ask their forgiveness. Then they went joyfully to the cell. At the end of the punishment, some came out swaying with exhaustion, but they still refused to work and were again subjected to harsh punishment. It went on like this until, exhausted by suffering, they were declared invalids or unfit for work.

In the camps all the True Orthodox Christians conducted themselves with great dignity. They were distinguished by characters full of kindness and gentleness, and were loved and respected by the other detainees. No one was offended when they refused to join in collective actions against the administration (hunger strikes) because the prisoners saw that they were on a continuous voluntary fast.

On arriving in the camp, they lengthened their uniforms, enlarged the sleeves and closed the collars, thereby taking on the form of monastic clothing - and they were known as "the nuns" by the camp authorities.

The majority of them came from Vladimir region. They maintained secret relations with their co-religionists outside. They said that they became True Orthodox when they saw with their own eyes how the agents of the KGB practised surveillance over the believers in church. In general, they had had no more than two or three years in school.

All had contracted chronic illnesses in the camps. Their behaviour made the already severe regime of the camp a slow death for them. They understood this, and accepted it with joy.

The poetess Irina Ratushinskaya, who was in camp with these women, writes: "These gentle, steadfast and humble women obviously made a powerful impression on everyone who encountered them. And understandably so. An ordinary female prisoner will shower you with a string of curses for the most trivial reason, but these women would react quite differently: 'May the Lord forgive you, my son.'

"Even upon release, they would refuse to accept the document attesting to the completion of their sentence. Off they would go, without a single scrap of paper, heading for a new and certain arrest and sentence. From their point of view, this was perfectly normal: were they not suffering for God? In their eyes, it is we who act unnaturally: we submit to Satan and his minions - the Soviet

government - in order to escape persecution. And Satan, they know, will never give up of his own accord - he shall merely exploit any sign of weakness to his greater gain, penetrate ever deeper into your soul. That was and is the reasoning of the 'True Orthodox'. Some of them are still alive, living in internal exile. Yet the exile sentences of some of our babushki had expired, and they did not return to the Zone: so Satan was defeated, after all, forced into retreat. Others of them are still to be found in some of the camps with calm, serene faces, ever ready to lay down their lives for the Lord: to what great honour can one aspire?

"How many of them are there, International Red Cross? No answer. They don't know, and how could they? How many of them are there, Amnesty International? Silence. They do not know, either. How many of them are there, official Soviet Patriarch of All Russia, Pimen? He, too, is silent. Maybe he really does know: the 'True Orthodox' are outside his jurisdiction, so why worry about them? How many of them are there, the KGB of the Union of Soviet Socialist Republics? Silence. They do know, but won't tell.

"About eight 'True Orthodox' passed through our Zone, the last being **Granny Manya and Granny Shura**. From our Zone, they went on to serve out their terms of internal exile. Granny Manya, according to the stories I heard, was meek and gentle. She found joy in the smallest things, such as the sight of a tiny beetle on a leaf: Look, she would say, how wondrous are the works of the Lord! How beautiful are all God's creatures!

"Granny Shura was made of sterner stuff, and given to uttering 'denunciations' from time to time. She would march out and upbraid the inhabitants of the Zone for succumbing regularly to temptation: watching television, smoking, forgetting to pray - iniquity! Her denunciations, however, were never motivated by spite, but by her sense of duty, and occurred not more than once every two to three months. She herself explained it thus:

"The Lord will ask me:

""Did you sin?"

"And I will reply, saying: "Not a great deal, Lord."

""What about the people around you? Did they sin?"

"So I will have to say: "Yes, they did."

""And what did you do about it?... Why did you not point out the error of their ways?"

"So that's what I'm doing, it's my duty. Forgive me, for His sake!"

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The True Orthodox priest or monk, **Fr. Bakhrov** was serving his second term of ten years, six of which were spent in Vladimir prison (institution OD-1/ST-2). From July, 1972 he was re-sentenced to ten years under a strict regime.

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The Kalyakins were a poor family from the village of Torki, Ivanovo province. They greatly venerated Monk Stefan (Podgorny) of the Spaso-Eleazar monastery in Suzdal, who, while in prison in the monastery, prophesied a great future for Suzdal. All the spiritual children of Elder Stefan remained faithful to Orthodoxy and did not join the sergianist false church. The Kalyakins moved to Suzdal, whence babka **Paraskeva** used to go on foot all the way to Kiev. In the 1930s she was in prison for the faith. After the official church became sergianist, the Kalyakins did not go to church until the appearance of parishes of the Russian Church Abroad in Russia in 1990. Believers would gather in their house for prayer, for which Paraskeva's grand-daughter Alexandra was called a sectarian. She was driven out of her work in the House of Culture because she went to church services on feastdays instead of writing Bolshevik slogans. Alexandra's mother died in the early 1990s. On March 15, 1998 her brother, the talented artist Alexander Alexeyevich Kalyakin died in Suzdal.

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 213-214; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 27, 34, 190; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 237; Za Khrista Postradavshiy, Moscow, 1997, vol. 1, pp. 256, 417, 460, 617, 621; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans; "Shuiskiye Mucheniki", Vestnik Russkogo Khristianskogo Dvizheniya, 170, III-1994, pp. 179-204; Gregory Ravich, "Ograblennij Khristos, ili brillianty dlya diktatury proletariata", Chas-Pik, N 18; Hieromonk Damascene (Orlovsky), Mucheniki, Ispovedniki i Podvizhniki Blagochestiya Russkoj Pravoslavnoj Tserkvi XX Stoletiya, Tver: Bulat, volume 2, 1996, pp. 37-53, 241; Holy Trinity Calendar for 1999, Jordanville; Orthodox Life, vol. 29, no. 5, September-October, 1979, p. 47; Les Cahiers du Samizdat, no. 49, January, 1978; Russkaya Mysl', August 25, 1977, p. 5; Catacombes, September, 1977, p. 7; Le Figaro, August 27-28, 1977; Irina Ratushinskaya, Grey is the Colour of Hope, London: Sceptre, 1989, pp. 65-67; Keston College Archives, KC 2454, September 2, 1981; Keston College Archives: C.C.E., 27b, 1972; Pravoslavnyaya Rus', N 17 (1614), September 1/14, 1998, pp. 13-14)

48. HIEROMARTYRS AND MARTYRS OF TVER REGION

Nicholas Byunting was born in 1861 and became governor of Tver. During the February revolution he refused to recognize the committee of public safety that had been created in the city. On March 15, 1917 rebellious workers and soldiers burst into the governor's palace and led N. Byunting to the committee of public safety. On the way he was killed by a shot from a revolver. Before he was led away, seeing the crowd approaching the palace and realizing that he would probably not escape alive, he phoned the archbishop of Tver and made his last confession to him... Nicholas Byunting was not the first governor of Tver to be assassinated by revolutionaries. On March 25, 1906 an SR terrorist had hurled a bomb into the carriage of **Paul Sleptsov** (born 1863) near the Saviour-Transfiguration cathedral and killed him.

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At the beginning of April (1918?), at a volost meeting, some upset parishioners of the village of Gnezdov began to reproach the Red Army soldiers for unlawfully seizing church property. The soldiers immediately arrested about **30 people**, cruelly beat them and led them to the city of Vyshny Volochek. On the way ten of those arrested were tortured to death.

The retribution was terrible. Already at the volost committee **Peter Zhukov** had been beaten so badly that, according to his wife, his whole head was covered in wounds and the fingers of his hands were broken. At the seventh verst the beast-men shattered his cheek-bones, cut out his tongue and shot him.

Prochorus Mikhailov suffered no less. He was continuously beaten for two days, and on the way to Vyshny he was pierced with eight bayonet wounds. On April 24 the two men were shot. Their bodies were buried triumphantly in the parish. Archbishop Seraphim (Alexandrov) of Tver allowed the news to be spread around the diocese, and for pannikhidas to be served in all the churches. The names of Peter Zhukov and Prochorus Mikhailov were commemorated as martyrs for the faith in the Local Council of 1917-18.

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Hieromonk Gennadius of the Staritsky monastery in Tver province was arrested for "non-recognition of Soviet power" in the monastery on May 5, 1919. Nothing more is known about him.

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According to some Polish prisoners of war, who were in a camp on one of the islands of Tver diocese (perhaps on the island of Seliger), in the basement of a local monastery (probably St. Nilus') the bodies of **several monks** were found immured.

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In 1922, **94 clergy** of various ranks were killed by the Bolsheviks in Tver province in connection with the confiscation of church valuables.

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Protopriest John Preobrazhensky was serving in Kimry uyezd, Tver province as dean of the first district. On March 1, 1923 he was arrested with **Protopriest Alexander G. Molchanov** for "participation in the conducting of a gathering of clergy and laity of Kimry uyezd" and cast into prison first in Tver and then in Moscow. He had been elected president of the meeting and was the first to speak, profoundly and eloquently expounding the essence, beauty and greatness of the Orthodox Church. Then he vividly portrayed the sharply contrasting image of the new reforming movement of the renovationists. As a result, the clergy at the meeting decided not to join the "Living Church". Also arrested was **Theodore I. Rodnov**, who presided over the meeting. On May 16 Fathers John and Alexander and Layman Theodore were sentenced to three years in the camps as part of the group case, "The Case of the Participants in the Gathering of Clergy and Laity of Kimry Uyezd, 1923". They were sent to Solovki on September 3, while Theodore was first cast into Tver prison and then transferred to Moscow, before also being sent to Solovki. Nothing more is known about them.

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Abbess Izmaragda was the niece of the Kalyazin merchant Ivan Danilovich Bachurin, who in 1896 founded a women's monastery in honour of St. Alexander Nevsky in the village of Maklakovo, Kalyazin uyezd. In 1897 Nun Izmaragda, who had been struggling in the women's monastery in honour of the Nativity of the Mother of God in Tver, was appointed its first abbess. She was arrested at some time between 1920 and 1923 and died in prison in Tver.

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Fr. Vladimir fearlessly exposed the Bolsheviks from the church ambon. He was shot in Tver in about 1924.

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Priest Killyarov was shot in May, 1928 in Tver region.

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Demetrius Konstantinovich Kunstman, the son of the repressed Protopriest Constantine Avgustovich Kunstman, was arrested in 1928 in Zakholomye pogost, Toropetsky region, and sent to Solovki, where he remained for ten years. Nothing more is known about him.

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Protopriest John Bobrov served in the Transfiguration cathedral in Ostashkov, Tver province, and was for many years a dean. On February 25, 1918 the authorities tried to seize the property of the Transfiguration cathedral, but the alarm was sounded and the people gathered to resist the armed robbers. Many were arrested for "resistance to the requisitioning of church valuables", including Fr. John, who was accused that, "being the president of the church assembly and being its initiator, he permitted an ambiguous formulation of the assembly's resolution on measures to prevent the arising of the disorders that took place on February 25, 1918 in Ostashkov... Taking into account that the innocence of Protopriest Bobrov in a judicial investigation has been completely proved... as people enjoying authority among the local residents and defending the interests of the clergy of the whole Ostashkovo uyezd... they organized church-parish councils in Ostashkov and, maintaining contact with the volost church-parish councils with the aim of resisting the decrees of the Council of People's Commissars on the separation of the Church from the state... and resisting the introduction of the new calendar into church use and that this activity of Protopriest Bobrov and Priest Lebedev elicited the excitement of the counter-revolutionary dark masses, it is decreed: to deprive Priest Lebedev of freedom for 25 years, and Priest Bobrov - for 30. All those under sentence who have been deprived of freedom by the present sentence must be subjected to forced public labour." In 1919 Fr. John was released, but his health had been damaged in prison and brought forward his death, which took place in November, 1929, when almost the whole city came out for the funeral of this very senior and highly revered priest.

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In May, 1929 several people were arrested for resisting the closure of the Transfiguration church in the city of Kimry, Tver province in "The Case of the Counter-Revolutionary Speech of the Transfiguration Churchmen": **Fr. Theodore Kolerov**, the rector of the church, **A.S. Baykov**, the church warden, **Dmitriev**, the president of the church council, **Michael Orestovich Boldakov**, **Ivan Vorobiev**, **Nicholas Vorobiev**, **Kuvshinov**, **Durnov**, **Pukhlov**,

Bolshakov, Gladkov, Bobysheva, Karnaukhova and others. From the night of October 19th to 20th all the accused were taken on an open barge down the Volga to Kimry, where they were put in prison and the case was heard. On October 26 Fr. Theodore, A.S. Baykov and M.O. Boldakov were sentenced to death in accordance with article 58 in "The Case of the Counter-Revolutionary Attack of the Transfiguration Churchmen". They were shot on November 29, 1929. The other defendants were condemned to eight years' imprisonment followed by five years in exile for "disobedience to the order of the authorities on the closure of the Transfiguration church and the confiscation of its property". (The sentence was reduced to less than two years for Gladkov, since he was an adolescent.) Nothing more is known about them.

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Dissatisfaction with the declaration of Metropolitan Sergius began in Tver already in the autumn of 1927. The sergianist Metropolitan Seraphim (Alexandrov) of Tver, who was suspected by many of being an OGPU agent and even of complicity in the murder of Patriarch Tikhon, tried to prevent the appearance of the movement in his diocese. In April, 1928, he assembled the clergy of the city in the flat of Protopriest A. Benemansky and tried to convince them to join Metropolitan Sergius. During this meeting, the metropolitan turned to Protopriest Alexander Levkovsky and said: "You think that I sympathize with Soviet power, although I have been in prison under it more than once. Or perhaps you will say that Protopriest A. Benemansky sympathizes with it, or Alexis Ivanovich Sokolov here, who were in exile. However, they have not gone into schism, since they understand that the appeal of Metropolitan Sergius is only a manoeuvre." However, this reasoning did not persuade Fr. Alexander...

Protopriest Alexander Yevgenyevich (or Yevmenyevich) Levkovsky was born in 1887 in the village of Velikaya (or Verkhnyaya) Fosnya, Ovruchevsky uyezd, Volhynia province, in the family of a priest. He graduated from Moscow Theological Academy in 1914. He was ordained to the priesthood in 1913 in Sergiev Posad. In 1914 he became inspector of the women's diocesan school in Tver until its closure in 1918. From 1927 he became the rector of the church of the women's monastery of the Nativity of Christ in Tver until its closure in 1928, educating his flock in sermons and discussions in a monarchical spirit. At the same time he served in the church of St. Nicholas on Platz in Tver, and was rector of the Trinity cathedral in Tver and (from September, 1929 to November, 1930) of the church of the Zheltikovo men's monastery. He was married with three daughters. He was deprived of voting rights, and hid from an investigation in Serpukhov. On April 23, 1928, after the meeting with Metropolitan Seraphim, he convened a meeting of members of the clergy and parish council in the church of the women's monastery. There, according to the evidence of witnesses, "Levkovsky declared that at the present time there was only one bishop who spoke the truth about the fact

that Soviet power was persecuting the faith and the Church - Demetrius of Gdov. Levkovsky suggested that they unite with him." One or two days later Fr. Alexander went to Petrograd to meet the leaders of the Josephite movement. On his return, on May 2, he convened a second meeting, at which he declared that not only their parish had united with Bishop Demetrius, but also Serpukhov and many other towns.

Now a stronghold of the Josephite movement in Tver was the women's monastery of the Nativity of Christ. In August, 1929 the monastery was closed and its four parish churches turned into parish churches. The many petitions of believers came to nothing. The monastery was situated near a textile giant and had a great influence on its workers, which was especially worrying for the authorities. The city executive committee received an angry letter from the inhabitants of the districts of Proletarky and Vagzhanovki: "Most of the workers in our factories are believers... But you are going against the workers and want to close our church by force. This could lead to loss of life. Who will be guilty in that case? It is clear that you will be guilty, and not the believing workers. We are telling you in no uncertain fashion: do not disturb us and do not close our church. At a meeting of the clergy and parish council of the church it was decided not to give in." However, the commission that was to take over the church appeared without giving any preliminary warning, so the mass demonstrations did not take place. In spite of the closure, most of the nuns continued to live in the same place, and Fr. Alexander took charge of a parish of four thousand believers.

Soon the Josephites were joined by the parish church of St. Nicholas the Wonderworker on the Platz, of which Fr. Alexander became rector.

Fr. Alexander wrote and distributed two brochures, "On the Two Paths of contemporary Church life" and "A Conversation with Elder Alexis". In the former he angrily accused the authorities: "Between 1918 and 1929 the persecution against the Orthodox Faith and Church in the Soviet State was and is being expressed in the following way: 1. All the churches and all the objects used in Divine services have been taken from the Orthodox Church and declared to be state property. 2. The Church has been deprived of all juridical rights. 3. Under the guise of the struggle with the counter-revolution and under the pretext of cultural-educational necessities, all the monasteries have been closed (not less than 1000), while the parish churches continue to be closed with particular haste and fury. 4. The holy icons, the holy relics and other holy things were and are being desecrated. 5. Every year the Christian feasts are subjected to mockery. 6. The most holy name of God, the name of the Mother of God and the saints are boldly and proudly mocked everywhere and at all times. 7. Faith in God is permitted by law on paper, but in actual fact it is considered an anti-state crime. 8. The persecution which has already begun against the Church has reached a high level of tension, several bishops and many priests and laypeople have been shot..." And Fr. Alexander

concluded, clearly and unambiguously: "The kingdom of Socialism is, from the point of view of Christian teaching, the kingdom of Satan."

In his sermon on April 13, 1929, Fr. Alexander said: "One cannot help noticing that the successes of the devil, who has come down onto the earth, have exceeded all expectations. The devil is conducting his work in all directions, he is striving to defile and mock the Holy Church and the Lord Himself... and in general the whole Orthodox people, wishing to draw the masses to his side. And so, you Orthodox, be afraid of falling into this snare." And again: "In questions of religion I am an opponent of Soviet power since I do not experience complete religious freedom, about which I spoke and preached to the believers. I also preached that in view of the persecutions on religion the time would come for the believers to flee into the desert, or, in other words, to pass into an illegal situation."

Soviet power could not tolerate Fr. Alexander's remarks. However, the Tver sector of the OGPU was cleverer than the sector in the capital. Fr. Alexander was accused, not of plotting, but of propaganda. He then declared that all he was trying to attain was freedom of conscience, and that he was ready to undergo punishment from the God-fighting power if only he could remain honourable in the sight of God. The Tver diocese at that time formed part of the Moscow region, and the local Josephites were linked in the closest way with their colleagues in Moscow. When the repressions began, Fr. Alexander moved to Serpukhov and for several weeks served in the Trinity cathedral, but on November 29 (October 28), 1930 he was arrested and accused of being "the leader of the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". He was taken to Tver prison, and then to the Butyrki prison in Moscow. On his way to Moscow, Fr. Alexander succeeded in passing on a note in which the True Orthodox believers were encouraged to go to Hieromonk Theophan in Vyshny Volochek. However, on December 12 Fr. Theophan was also arrested. On June 4, 1931 Fr. Alexander was sentenced to death and shot. He was buried in the Vagankovskoye cemetery.

Hieromonk Theophan, in the world Theodore Filippovich Ishkov, was born in 1874 (1875) in the village of Istobnoye, Staro-Oskolsky uyezd, Kursk province, in a peasant family. From 1896 he was a novice in the Nikolsky monastery in Kursk province. In 1914 he was tonsured into monasticism and in 1915 joined the Nikolo-Alexandrovsky monastery in Vyshny Volochek. From the beginning of the 1920s until December, 1930 he was superior of this monastery. He joined the Josephites in December, 1927. He was visited several times by Protopriest Alexander Levkovsky and Professor M.A. Novoselov (the secret Bishop Mark), who brought with him some Josephite literature. On December 21, 1930 he was arrested for "participation in the anti-Soviet illegal organization, 'True Orthodoxy' (Vyshny Volochek cell)" and on February 18, 1931 was sentenced to be shot. The sentence was carried

out on February (April) 24, 1931. He was buried in Moscow in the Vagankovskoye cemetery.

Hieromonk Simeon, in the world Semyon Ivanovich Kozorez, was born in 1881 (1882) in the village of Gorodishche, Lokhvitsky uyezd, Poltava province, in a peasant family. He was Ukrainian by nationality and from a peasant family. He served in a cavalry regiment, and then, from the end of the 1920s, in the Zheltikovo Dormition monastery in Tver. He once declared in a public sermon: "One has to give up everything to this insatiable God-opposing power. Now communes are being introduced among the peasantry where one will be able to retain nothing of one's own. Those who do not agree to enter the communes will be thrown out. That is the no-win situation that is being created for the peasants. They've taken the workers into hand, now it's the turn of the peasants. It is clear that the antichrist himself is being enthroned, and it remains only to speak out in accusation and go to the torments. And soon the time will come when Christian blood will be shed like a river." Again he wrote: "Soon they will force you to work in the commune and register, but don't agree to that for any reason. They will exile you - fear not, God is everywhere. Now thousands are suffering for the faith of Christ in exile and prisons." "They are already beginning to round us up under the guise of various unions, collectives and trade union books. All this will lead to the seal of the Antichrist, and whoever receives the seal will be the servant of the Antichrist." On November 10, 1930 he was arrested and cast into Butyrki prison in Moscow. On February 18, 1931 he was condemned by the OGPU for "participation in the anti-Soviet illegal organization, 'True Orthodoxy' (Tver branch)". In accordance with articles 58-10 and 58-11 he was sentenced to be shot. On February 23, 1931 he was shot and buried in the Vagankovskoye cemetery in Moscow.

Hieromonk Gorgonius, in the world George Yakovlevich Anisimov, was born in 1875 in the village of Bykovo, Gorshechny uyezd, Voronezh province into a peasant family. He was tonsured into monasticism in the monastery of Novy Afon. At the beginning of the 1920s he was serving in the Byatizhsky Novgorod monastery, and from 1928 - in the church of the Resurrection of Christ (the "Saviour on the Blood") in Petrograd. After the death of the superior of the Zheltikovo monastery in 1929, Archimandrite Joasaph, Archbishop Demetrius (Lyubimov) sent Fr. Gorgonius in his place. In the spring of 1930 the OGPU accused Fr. Gorgonius of extracting oaths from believing women during confession to the effect that they would not join the collective farms. He was arrested on October 19 (November 10), 1930 and was accused of being "a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and cast into Butyrki prison. On February 18, 1931 he was sentenced to death accordance with articles 58-10 and 58-11. On February 23, he was shot, and was buried in the Vagankovskoye cemetery in Moscow.

Hieromonk Arsenius (Vasilyevich Thessalonitsky) was born in 1870 in Tver in the family of a priest (official). He finished his studies at Tver theological school and one course at Tver theological seminary. In 1888 he entered the Novotorzhsk monastery of SS. Boris and Gleb as a novice. In 1889 he was transferred to the Otrochij monastery in Tver, and in 1890 became reader in the St. Nicholas church in Rzhev. In 1899 he became a deacon for the Nativity of Christ women's monastery in Tver. In 1920 he became hieromonk in the village of Ivanovskoye, Tver uyezd, moving to the former Nativity of Christ women's monastery in 1923. From 1929 to 1930 he was serving in the Nikolskaya church in Tver. On November (October) 20, 1930 he was arrested for being "an active participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and cast into the house of correctional labour in Tver. During his interrogation he said: "The notes entitled 'The New Gospel' which were taken from me during a search were written by me as a result of thoughts during a sleepless night, when I was thinking through the contemporary political situation and the role of the Church. I got used to, and received a corresponding education from, the monarchist order, which satisfied me morally and materially. For that reason I must say openly that I want the restoration of the monarchist order." According to the OGPU, Fr. Arsenius gave 46 sermons denouncing the authorities and the politics of Metropolitan Sergius in one way or another. In one of them he said: "Now, under the influence of the passing of time, they say that there is no Divinity, that the icons are absolutely unnecessary, and they try to destroy them. But what kind of life is that? Whatever you compare it to, it is transformed into the life of animals. They say that in time paradise will be revealed on earth. But can there be paradise without religion? This is just a criminal lie, nothing more." "I belong to the Dmitrov orientation because I am far from being a supporter of Soviet power and I, like the whole of our movement, consider that Metropolitan Sergius has compromised with Soviet power, issuing ukazes about loyalty to it at the same time that atheism is an enemy of our Church and my personal enemy, and Soviet power is an atheist power..." On February 18, 1931, in accordance with articles 58-10 and 58-11, he was sentenced to death. The sentence was carried out in Moscow on February 23, 1931. He was buried in the Vagankovskoye cemetery in Moscow.

Hieromonk (or Hierodeacon) Photius, in the world Michael Semyonovich Solodov, was born in 1885 in the village of Mozolevka, Kremenchug uyezd, Poltava province, in a peasant family and went to a village school. In 1906 (1911) he entered the Novgorod Vyazhitsky monastery. Later he was ordained to the priesthood. From 1914 to 1917 he was at the front. He returned to the Vyazhitsky monastery, where he lived until 1927. In 1923 he was arrested "for anti-Soviet activity" and was in prison. In 1928 he was serving in the cathedral of the Resurrection on the Blood in Petrograd. He was sent by Archbishop Demetrius to the Tver Zheltikovo monastery. In 1930, with the beginning of massive arrests, he managed to hide in the Josephite

community in Moscow, and then in Nikolsky pogost, Tver region. There, on June 21, 1931, he was arrested in connection with the Klin branch of the True Orthodox Church. On September 3, 1931 was sentenced to be shot. The sentence was carried out in Moscow on October 1.

Priest Vladimir Vladimirovich Bartolomey was born in 1892 in Moscow, the son of a major landowner. He finished his studies at the Nikolayevsky cadet college and two courses at the juridical faculty of St. Petersburg University. In 1920-21 he worked as a clerk in the Moscow reserve rifle regiment. In the 1920s he served as a clerk in the headquarters of the oil industry. At the end of 1928 (or April, 1929) he was ordained to the priesthood by Archbishop Demetrius (Lyubimov) and served in the church of the Zheltikovo monastery until its closure. Then he was appointed to the village of Naumovka, Buguruslan district, Middle Volga region. However, Fr. Vladimir succeeded in remaining in Naumovka only two weeks. On May 7, 1929 he was searched at Buguruslan station, and was found in possession of "anti-Soviet literature" - the brochure "A Conversation of Two Friends", the pamphlet "The Voice of a Believer" and a letter from Metropolitan Cyril in exile. Fr. Vladimir was arrested and was in Buguruslan prison for about two months, but later succeeded in escaping. He then went to Tver, where he served in the church of the Nativity of Christ monastery from June, 1929 to August, 1929, and then in the Nikolsky church. During a search of Fr. Vladimir's flat in 1930, the authorities found a notebook with a sermon on the feast of the Dormition of the Mother of God. The sermon, which was dated August, 1918, and was attributed by Fr. Vladimir to the new hieromartyr, Moscow Protopriest John Vostorgov, was ascribed during the investigation to Fr. Vladimir himself. Fr. Vladimir's fiery sermons, according to the accounts of witnesses and secret informers, produced a huge impression on the believers. "There are and always will be many people," he wrote, "who by their Christian faith and spiritual life conquer the fear of death... Death by shooting at the hands of the Bolsheviks, if it is not for stealing or murder, but for so-called 'counter-revolution', is not a shame; while a trial, prison and mockery received at the hands of the Bolsheviks is glory and honour... If a man suffers and dies for his faith in God, for his pure convictions, for the homeland, then he is in truth worthy of a crown from God!" Fr. Vladimir also said during his interrogation: "Soviet power is the power of the Antichrist, and the collective farms created by it are against God." The authorities also found Fr. Vladimir's personal notes, which contained such lines as: "Soviet power is interested in the chronic undernourishment of the workers, since hunger enslaves them and makes them incapable of struggling against the established order." In November, 1930 he was appointed by the Catacomb Bishop Sergius (Druzhinin) to serve in the church of the village of Iverskoye, Velikolutsky region, Western province. He was arrested on November 26, 1930 for being "an active member of the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was under investigation in the Butyrki prison in Moscow. He was

accused of being an active participant in the illegal organization "True Orthodoxy", the leader of the its Tver branch and the closest assistant of Fr. Alexander Levkovsky, forming on his instructions "the organization of a whole net of anti-Soviet cells", spreading anti-Soviet literature, giving sermons of a monarchist nature and calling for the overthrow of Soviet power. On February 18, 1931, in accordance with articles 58-10 and 58-11, he was sentenced to be shot. The sentence was carried out on April 24, 1931. He was buried in Moscow in the Vagankovskoye cemetery.

The Zheltikovo monastics regularly organized religious festivals which attracted masses of pilgrims. From other Josephite parishes there often came fools-for-Christ, such as "Pavlusha" (**Paul Grigoryev**) from Novgorod, "Domnushka" (**Eudocia Chmeleva**) from Petrograd and many others. The anti-sergianist churches of Tver commemorated the members of the Romanov dynasty, both in a general form in the phrase "for the faithful and pious tsars and tsaritsas" and in a personal form in the names of Alexander III, Nicholas II and others. Besides these, the leading Catacomb hierarchs were commemorated.

The believers of Tver were very closely linked with those of Petrograd, from whom there came appeals and sermons written by Fr. Theodore Andreyev, Professor M.A. Novoselov and others.

The Dormition Zheltikovo men's monastery was four kilometres from Tver in the village of Zheltikovo. In 1917 sixteen monks had been living in it, and it had three functioning churches. Right until the autumn of 1930 this monastery preserved the relics of St. Arsenius of Tver, which were greatly venerated by the people, and had eleven monks. However, on September 29, 1930, the monastery was closed, and the relics of St. Arsenius removed. In September they arrested the superior of the Nikolsky church, the last Josephite church in the city - **Fr. Gregory Gvozdev**, charging him with concealing church valuables. Fr. Gregory had joined the Josephites in the spring of 1928. He was sentenced to be shot by a Moscow district court. The sentence was carried out on October 17, 1930. On receiving news of this, a funeral service was carried out in the church of St. Nicholas the Wonderworker, and then until the arrest of the remaining clergy public pannikhidas were served for the "murdered, newly deceased priest Gregory".

In October, 1930, the Tver OGPU initiated a criminal case against all the clergy of the Zheltikovo men's and women's monasteries who did not accept the declaration of Metropolitan Sergius. These included:

Nun Anfisa, in the world Agatha Ivanovna Varentsova. She was born in 1880 in the village of Verbiti, Bezhetsk uyezd, Tver province and had an elementary education. She joined the Zheltikovo monastery, was tonsured, and after its closure worked in a shop. She was disenfranchised and condemned for trading in vodka. On May 28, 1931 she was arrested in connection with a group case, and on July 11 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Elizabeth (Vasilyevna Vasilyeva). She was born in 1867 in the village of Lisitsy, Zavidovsky uyezd, Moscow province and had an elementary education. She joined the Zheltikovo monastery and was tonsured, and after its closure was without fixed occupation. She was disenfranchised. On May 28, 1931 she was arrested in connection with a group case, and on July 11 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Elizabeth (Ipatyevna Savelyeva). She was born in 1891 in the village of Stary Pogost, Tver uyezd, Moscow province, and received an elementary education. She joined the Zheltikovo monastery in 1918, and was tonsured. After its closure she worked as a labourer. She was disenfranchised. On July 11 she was sentenced to three years in the camps, and was sent to a camp. Nothing more is known about her.

Nun Lia, in the world Agrafena Fyodorovna Saratova. She was born in 1893 in the village of Nikolskoye, Staritsky uyezd, Western province, and received an elementary education. In 1912 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Sarah, in the world Vera Nikolayevna Suschikova. She was born in 1863 in the village of Uspenskoye, Bogorodsk uyezd, Moscow province, and received an elementary education. In 1877 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Victorina, in the world Praskovya Sergeyevna Voronina. She was born in 1893 in the village of Ryazanovo, Turginovsky uyezd, Moscow province and received an elementary education. In 1906 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation, and was disenfranchised. On May 28, 1931 she was arrested in connection with a group case, and on July 11 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Glyceria, in the world Lukerya Kirillovna Andreyeva. She was born in 1865 in the village of Barshevka, Vyazma uyezd, Smolensk province and received an elementary education. From 1901 she was living in the Zheltikovo monastery and was tonsured with the name Glyceria. After the monastery's closure she was without fixed occupation and disenfranchised. On June 21, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Pelagia (Filippovna Orlova). She was born in 1887 in the village of Bortsyno, Zavidovsky uyezd, Moscow province, and received an elementary education. From 1919 she was living in the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Zinovia (Maria Ivanovna Kalinina). She was born in 1880 in the village of Lisitsyno, Zavidovsky uyezd, Moscow province. From 1901 she was living in the Zheltikovo monastery, and was tonsured with the name Zinovia. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Smaranda (Pelagia Nikitichna Zhukova). She was born in 1887 in the village of Ramenye (Ramentye), Staritsky region, Tver province. From 1918 she was in the Zheltikovo monastery, and was tonsured with the name Smaranda. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Xenia (Kirillovna Zhivova). She was born in 1883 in the village of Torbeyevo, Bogorodsky uyezd, Moscow province, and had an elementary education. From the 1900s she was living in the Zheltikovo monastery, where she was tonsured. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Julia (Alexandra), in the world Alexander Nikolayevna Zhukova. She was born in 1879 in the village of Gukhino (Glukhino), Staritsky uyezd, Smolensk province and received an elementary education. From 1906 she was living in the Zheltikovo monastery, where she was tonsured. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931

she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Mariamna, in the world Maria Nikolayevna Zhukova. She was born in 1874 in the village of Michkino, Staritsky uyezd, Smolensk province, and received an elementary education. From 1906 she was living in the Zheltikovo monastery, where she was tonsured. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Glaphyra (Afanasyevna Mareyeva). She was born in 1873 in the village of Nikolskoye, Gorodische, Turginovsky uyezd, Moscow province, and received an elementary education. She joined the Zheltikovo monastery, was tonsured there, and after its closure was without fixed occupation. She was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Maria (Yevgrafovna Osipova). She was born in 1873 in St. Petersburg, and received an elementary education. She joined the Zheltikovo monastery in 1896 and was tonsured. After its closure she was without fixed occupation and disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Agafanica, in the world Lyubov Stepanovna Okhotnikova. She was born in 1892 in Tver, and received an elementary education. In 1918 or 1919 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and disenfranchised. On June 21, 1931 she was arrested in a group case. On July 11 she was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Nun Agnia, in the world Anastasia Mikhailovna Privalova. She was born in 1868 in the village of Lyaskovo, Tver uyezd, Moscow province, and received an elementary education. In 1893 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and was sent to Kazakhstan. Nothing more is known about her.

Nun Euphrosyne (Ivanovna Prusova). She was born in 1873 in the village of Koshino, Yegoriev uyezd, Ryazan province, and received an elementary education. In 1911 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced

to three years' exile and was sent to Kazakhstan. Nothing more is known about her.

Nun Seraphima, in the world Alexandra Nikolayevna Tsvetkova. She was born in 1878 in the village of Zaborovye, Tver uyezd, Moscow province, and received an elementary education. She joined the Zheltikovo monastery in 1900 and was tonsured. After its closure she had no fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Leonila, in the world Praskovya Saveryanovna Severyanova. She was born in 1857 in the village of Bogorodskoye, Tver uyezd, Moscow province, and received an elementary education. In 1881 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and disenfranchised. On May 28, 1931 she was arrested in a group case, and on July 11 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Antonina (Pavlovna Shavrina). She was born in 1875 in the village of Nikolskoye, Staritsky uyezd, Western province, and received an elementary education. In 1892 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and was disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about her.

Nun Sophia, in the world Seraphima Yakovlevna Yakovleva. She was born in 1891 in the village of Alexandrovka, Tver uyezd, Moscow province, and received an elementary education. In 1922 she joined the Zheltikovo monastery and was tonsured. After its closure, she was without fixed occupation and disenfranchised. On May 28, 1931 she was arrested in a group case. On July 11 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

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Other Josephites from Tver who suffered for the faith included:

Archimandrite Modestus (Andreyevich Klyuyev). He was born in 1873 in the village of Orudyevo, Tver province. He was tonsured into the mantia with the name Modestus, ordained to the priesthood and became superior of the Selizharovsky monastery in Tver province. On May 9, 1930 he was arrested in Selizharovo for being "a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church",

and on September 3 was sentenced in accordance with article 58-10 to ten years in the camps. Nothing more is known about him.

Priest Demetrius Vasilyevich Arkhangelsky. He was born in 1899 in Pesochna pogost, Ostashkovsky uyezd, Tver province, where he also served. On May 3, 1930 he was arrested and accused of being “a member of an ecclesiastical-monarchist organization and an opponent of Soviet power”, “a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On September 3 (May 14) he was sentenced to five years in the camps according to article 58-10, and sent to a camp. Nothing more is known about him.

Priest Alexander Lavrovich Petrov. He was born on August 18, 1891 in the village of Sapovo, Novotorzhsk uyezd, Tver province into a peasant family. Until 1930 he was a cobbler. In 1930 he was ordained to the priesthood in Petrograd in the church of the Resurrection, and went to serve secretly in Detskoye Selo. On April 21, 1931 he was arrested and cast into the Petrograd Domzak. On October 8 he was convicted by the OGPU of “participation in a counter-revolutionary monarchist church organization”, and was sentenced to three years in the camps in accordance with articles 58-10 and 58-11. His was part of the group case, “The Case of the ‘True Orthodox’, Leningrad, 1931”. After returning from exile he settled in his native village. On November 25, 1937 he was arrested in Sapovo, accused of “anti-Soviet agitation”, and sentenced to death. On November 27 he was shot in Tver.

Priest Peter Petrovich Chepurko. He was born in 1887 in the village of Kalanchag, Dneprovsky uyezd, Tauris province. He was ordained to the diaconate in 1908 and served in churches in Warsaw (1915), Yalta (1917) and then in the church of the Mother of God of those who sorrow in Tver (1927-1930). In 1930 he was ordained to the priesthood and became rector of the St. Damian church in the village of Demino, Tver region. He was arrested on April 1, 1931 in connection with the True Orthodox Church, and on June 6, 1931 was sentenced to five years in the camps.

Deacon Vladimir Andreyevich Malinovkin. He was born in 1886 in the village of Bylino, Alexandrovskaya volost, Tver province. He was serving in the village of Opukhtino, Nerl region when he was arrested on December 5, 1929. On February 3, 1930 he was condemned to three years in the camps in accordance with article 58-10.

Abbess Anna (Timofeyevna Kulachkova). She was born in 1860 in St. Petersburg. She entered the monastery of the Meeting of the Lord in Kashin, Tver province, becoming the abbess. On October 19, 1929 she was arrested for being “a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January

29, 1930 was sentenced in accordance with articles 58-10 and 11 to three years' exile in Komi AO. Nothing more is known about her.

Abbess Olympiada (Olga), in the world Olga Alexandrovna Kabanova. She was born in 1877 in Moscow province (according to another source - in Kiev in 1872), in a merchant family. In 1892 she finished five classes of secondary school. From 1893 she was working as a shop-assistant in Odessa, and then, from 1897, in Moscow. She was widowed and in 1922 became a novice in the Fyodorovsky monastery, Vladimir province. In August, 1925 she was tonsured in Moscow, and in November became abbess of the Sergievo-Dubrovsky women's monastery in Tver. After the closure of the monastery on July 5, 1928, she lived in the village of Isavitsy, Mozhaisk region. On January 2, 1931 (December 2, 1930, according to another source), she was arrested in connection with the affair of the Tver branch of the True Orthodox Church, and was imprisoned in Butyrki prison in Moscow. On February 5, 1931 she was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps for "participation in the anti-Soviet illegal organization 'True Orthodoxy', an organization of defence against Soviet power". Hers was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov branches, 1931." She was sent to a camp. Nothing more is known about her.

Monk Barnabas, in the world Sergius Vasilyevich Zhukov. He was born in 1877 in the village of Negodyaevvo, Tver province into a peasant family, and received an elementary education. He was tonsured with the name Barnabas. On May 29, 1931 he was arrested in connection with the Tver branch of the True Orthodox Church, and on June 10 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about him.

Nun Eudocia (Nikolayevna Naumova). She was born in 1890 in the village of Syrkov, Tver province into a peasant family. She became a nun in the monastery of the Nativity of Christ in Tver, struggling there until its closure in 1920. On December 28, 1930 she was arrested and cast into Butyrki prison in Moscow. During her interrogation she openly declared: "All of us who support Archbishop Demetrius of Gdov are opponents of Soviet power because it persecutes the Orthodox Church, and I am ready to suffer for the Orthodox Faith!.. I gave help to the condemned and exiled whose opinions I share with money and by sewing clothes for them. I will not say who I did this for since I do not want to betray people doing a good work." On February 5, 1931 she was convicted by the OGPU of "participation in an anti-Soviet illegal organization, 'True Orthodoxy'", and was sentenced in accordance with articles 58-10 and 58-11 to five years' imprisonment. Nothing more is known about her.

Nun Augusta (Pavlovna Nechayeva). She was born in 1882 (1870) in Tver (province) into a peasant family, and received an elementary education. She lived as a nun of the Nativity of Christ women's monastery until its closure in 1929. She served as a messenger between the Josephites in Tver, Moscow and Petrograd. She was arrested on December 4, 1930 in connection with the Tver branch of the True Orthodox Church, and on February 5, 1931 was sentenced, in accordance with articles 58-10 and 58-11, to five years' exile. She was sent to Kazakhstan. Nothing more is known about her.

Nun Vera (Pavlovna Tikhonova). She was born in 1911 in the village of Sloboda, Smolensk province into a peasant family, and received an elementary education. In the 1920s she was living in the village of Mamontovo. In 1930 she was arrested in connection with the Tver branch of the True Orthodox Church, and on April 12, 1930 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Maria (Grigoryevna Alexandrova). She was born in 1875 in the village of Sknyagino, Kalyazin uyezd, Tver province, and struggle in the Kashin monastery of the Meeting of the Lord. She was disenfranchised and lived on alms. On June 5, 1931 she was arrested for being "a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on August 30 was sentenced to three years' exile and was sent to Kazakhstan. Nothing more is known about her.

Nun Vassa (or Versovia) (Gerasimovna Gerasimova). She was born in 1884 in the village of Kobylkino, Tver province into a peasant family, and had an elementary education. She served as a nun in the Nativity of Christ women's monastery in Tver until its closure in August, 1929. She was arrested and accused of holding illegal meetings in her flat. On December 6, 1930 she was arrested in connection with the Tver branch of the True Orthodox Church, and on February 18, 1931 she was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. She was sent to Karlag. In December, 1936 she was released and settled in Chimkent province. (According to another source, on her release she returned to Tver, where she worked as a quilt-maker. She was arrested on February 25 (July 28), 1935 and was sentenced to five years' exile in Kazakhstan.) On October 30, 1937 she was arrested, and on November 28 was sentenced to death and shot on the same day.

Nun Eudocia (Nikolayevna Naumova). She was born in 1891 in Tver province into a peasant family, and had an elementary education. She was a nun of the Nativity of Christ women's monastery in Tver until its closure in August, 1929. She was arrested on December 28, 1930 in connection with the Tver branch of the True Orthodox Church, and on February 18, 1931 was sentenced to the camps and sent to a camp. Nothing more is known about her.

Nun Lyudmila (Grigoryevna Krylova-Shcherbakova). She was born in 1887 (1886) in the village of Ramenye, Staritsky uyezd, Tver province, and was a nun of the Nativity of Christ women's monastery in Tver until its closure in August, 1929. She was arrested on December 28, 1930 in connection with the Tver branch of the True Orthodox Church, and on February 18, 1931 was sentenced to five years in the camps, commuted to exile to Kazakhstan for the same period. Nothing more is known about her.

Nun Maria (Yegorovna Fadeyeva). She was born in 1890 in Serpukhov uyezd, Moscow province into a peasant family, and received an elementary education. In the 1920s she was in a women's monastery in Tver. She was arrested on November 23, 1930 in connection with the Tver branch of the True Orthodox Church and accused of "participating in the anti-Soviet illegal organization 'True Orthodoxy'". On February 18, 1931 she was sentenced to the camps (or to deprivation of the right to live in twelve cities for three years). After serving her sentence she was released, but not allowed to live in a series of central provinces and cities.

Nun Elizabeth, in the world Elizabeth (?) Yefimovna Baranova. She was born in 1879 (1881) in the village of Olesovo, Tver uyezd, Moscow province, in a peasant family. In 1896 she was tonsured, and from 1898 to 1918 she lived in the Alexeyevsky monastery in Moscow. From 1918 (1923) she lived in the village of Olesovo. She was arrested on April 5 (March 11), 1931 in connection with the Klin branch of the True Orthodox Church, and on May 20 (June 6) was sentenced to five years in the camps. She was sent to the Mariinsk camps in Siberia. She was released on August 15, 1935 and lived in Volokolamsk, Moscow province working as a gold seamstress until 1941. During the war she was evacuated to Penza province, and then, from 1946, lived in the village of Teshelevo, Zavidovsky region, Tver province.

Nun Maria (Andreyevna Andreyeva). She was born in 1881 in the village of Pavlovskoye, Vesyegonsky uyezd, Tver province and received an elementary education. She was disenfranchised. In the 1930s she was in Bezhetsk, Moscow province. On June 12, 1931 she was arrested for "anti-Soviet agitation", and on June 18 was sentenced to five years in the camps, commuted to exile for the same period. She was sent to Kazakhstan. Nothing more is known about her.

Nun Aleutina, in the world Alexandra Kuzminichna Milovidova. She was born in 1884 in the village of Klimovo, Staritsky uyezd, Smolensk province, and received an elementary education. In 1911 she joined the Zheltikovo monastery and was tonsured. After its closure she was without fixed occupation and was disenfranchised. On June 21, 1931 she was arrested in a group case, and on July 11 was sentenced to three years' exile and sent to

Chimkent province. On October 30, 1937 she was arrested, and on November 28 she was sentenced to death and shot.

Ivan Nikolayevich Lebedev. He was born in 1901 or 1902, the son of a priest. He completed his studies at a theological school in 1920. In 1930 he was working in a children's home in Tver when he was arrested by the OGPU for "participation in an anti-Soviet illegal organization, 'True Orthodoxy', an organization for defence against Soviet power". He was condemned according to articles 58-10 and 58-11, but his sentence is not known. Nothing further is known about him.

Sergius Sergeyeovich Moschansky. He was born on August 12, 1861 in the village of Khlepen, Zubtsovsky uyezd, Tver province in the family of a priest. He finished his studies at the Tver theological seminary in 1884 in the first row. He then became a supervisor and teacher in the Staritsa theological seminary in Staritsa, Tver province. In 1894 he became college assessor in the Tver spiritual consistory. In 1911 he graduated from the juridical faculty of Moscow university, and in 1913 became a justice of the peace in Volhynia province. In 1917 he became a jurisconsultant and lawyer in Tver. In 1929 he was expelled from the college of defence lawyers "as the son of a priest and a former justice of the peace". He was arrested in Tver on June 21, 1931 in connection with a group case and cast into Tver prison. On July 11 he was condemned by the OGPU for "being the son of a priest and a former justice of the peace", for "giving illegal juridical help to clergy and composing presentations in defence of arrested clergymen". He was released but forbidden to live in 14 (18) regions of the country for three years, and was exiled to Rybinsk for three years. He was arrested together with a group of Tver monastic clergy (the so-called "Dmitrov counter-revolutionary monarchist grouping") who were supporters of Metropolitan Joseph of Petrograd and Archbishop Demetrius of Gdov. One of the nuns who were arrested at the time witnessed about Moschansky: "He was a religious man who sympathized with our plight..." At the end of 1931, exhausted and depressed, Sergius Sergeyeovich petitioned to return to Tver under the supervision of his relatives. On December 22, 1931 the decision of the troika was reviewed, and the remaining part of his sentence was recognized to be conditional. He died in Tver in the 1930s.

Ivan Nikolayevich Lebedev. He was born in 1901 in Tver, in the family of a priest, and finished four classes of a theological school and gymnasium. From 1920 he was working in a children's home in Tver. On December 28, 1930 he was arrested for being "a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Alexander Nikanorovich Modestov. He was born in Tver, and went to a theological school. In the 1920s he was living in Tver, working as an accountant. Later he was unemployed. On December 3, 1930 he was arrested for being "a participant in the Tver branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 18, 1931 was sentenced to five years' exile and sent to Kazakhstan. Nothing more is known about him.

Peter Grigoryevich Melnikov. He was born in 1869 in the village of Kramolka, Cherkassky uyezd, Kiev province, and received an elementary education. Before the revolution he had his own home in Tver. During the First World War he served as an under-officer in the tsarist army. In the 1920s he was working in production, and was president of three "Dmitrovite" church councils. On June 21, 1931 he was arrested in connection with a group case, and on July 11 was sentenced to three years' exile and was sent to Kazakhstan. Nothing more is known about him.

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Priest Hippolytus Petrovich Pylaev was born in 1879 in the village of Zaluzhye, Sandovsky region, Tver province. He was arrested in the village of Grichevo, Tver province on November 2, 1930, and was sentenced to five years in the camps, commuted to exile to Kazakhstan. Nothing more is known about him.

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Priest Michael Nikitovich Gladkov was born in 1882 in the village of Pegatovo, Kimry region. He was serving in Sandrovsky region, Bezhetsk district, when, on October 25, 1929, he was arrested. On January 13, 1930 he was arrested, and sentenced to three years in the camps in accordance with article 58-10. Nothing more is known about him.

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Deacon Ivan Vasilyevich Moroshkin was born in 1865 in the village of Losevo, Kimry district, Tver province. On October 19, 1929 he was arrested in Kashin, and on January 29, 1930 he was sentenced to three years' exile to the north in accordance with article 58-10.

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Anna Semyonovna Kuritsa was born in 1900 in the village of Stalitsy, Goritsky region, Tver province, and served as a reader. On January 11, 1930 she was arrested, and on February 13 was sentenced to three years in the camps in accordance with article 58-10. Nothing more is known about her.

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The clergyman Peter Ivanovich Znamensky was born in 1865, and served in the village of Chistaya-Dubrava, Vesyegonsky region, Tver province. At the moment of his arrest, on February 5, 1930, he was not serving. On February 23, 1930 he was sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about him.

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Reader Ivan Maximovich Kvasnikov was born in 1907 in the village of Belekushalino, Tver province. On January 5, 1930 he was arrested, and on March 3 he was sentenced in accordance with article 58-10 to five years in the camps. Nothing more is known about him.

Reader Alexander Nikolayevich Korolyakov was born in 1891 in the village of Belekushalino, Tver province. On January 5, 1930 he was arrested in his native village, and on March 3 was sentenced to three years in the camps in accordance with article 58-10. Nothing more is known about him.

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Nadezhda Fyodorovna Kotova was born in 1889 and worked in the church. On February 3, 1930 she was arrested in the village of Vasilyevskoye, Tver region, and on March 3 was sentenced in accordance with article 58-10 to five years in the camps. Nothing more is known about her.

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Nun Anna (Matveyevna Belienkova) was born in 1873 in the village of Bolotovo, Vitebsk province, and struggled in the Znamensky monastery, Velikolutsky region, Tver province. On December 6, 1929 she was arrested, and on March 4, 1930 was sentenced to three years' exile in the Urals.

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Hieromonk Andronicus (Pavlovich Kiselevich) was born in 1871 in the village of Zamshany, Tver province. On February 7, 1930 he was arrested in the village of Krasnogorodka, Demynovsky, Tver province, and on March 7 was sentenced to three years in the camps in accordance with article 58-10.

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Roman Ivanovich Ivanov was born in 1862 in Moscow, and was president of a church council. On March 3, 1930 he was arrested in the village of

Maslovo, Staritsky region, and on April 1 was sentenced to ten years' exile in accordance with article 58-10. He was sent to the Urals. Nothing more is known about him.

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Natalya Tikhonovna Zuyeva was born in 1885 in the village of Paltsevo, Tver region, and worked at the local church. On March 15, 1930 she was arrested, and on June 5 was sentenced to three years in the camps in accordance with article 58-10. Nothing more is known about her.

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Hieromonk Jerome (Alexeyevich Koravashin) was born in 1880 in the village of Selische, Kalashnikov region, Tver province. On May 1, 1930 he was arrested in the village of Selizharovo, and on September 3 was sentenced to three years' exile in accordance with article 58-10. Nothing more is known about him.

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Theodosia Fadeyevna Zemlyakova was born in 1897 in the village of Polovo, Brusovsky region, Tver province. She was watchman of the church in the village of Tysytskoye, Kamensky region. On May 14, 1930 she was arrested, and on September 3, 1930 was sentenced to three years' exile in accordance with article 58-10. Nothing more is known about her.

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Hieromonk Elijah (Ivanovich Korshunov) was born in 1880 in the village of Kosyakovo, Tver province. On May 16, 1930 he was arrested in the village of Selizharovo, and on September 3 was sentenced to three years' exile in accordance with article 58-10. Nothing more is known about him.

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Nun Alexandra (Akimovna Koporina) was born in 1886 in the village of Pavlyukovo, Rzhev region, Tver province. On May 24, 1930 she was arrested, and on September 3 was sentenced to three years in the camps. Nothing more is known about her.

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Catherine Grigoryevna Kirichkova was born in 1900 in Rzhev, Tver province. There she was arrested on May 4, 1930. On September 10 she was

sentenced to three years in the camps in accordance with article 58-10. She suffered for the faith.

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Priest Basil Fyodorovich Kurakin was born in 1870 in the village of Rayek, Novotorzhsk region. On September 10, 1930 he was arrested in Staritsa, and on October 7 was sentenced to five years in exile in accordance with article 58-10.

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The clergyman Stepan Vasilyevich Zernov was born in 1880 in the village of Chanki, Moscow province, and served in the village of Gerasimovo, Kimry region, Tver province. On October 31, 1930 he was arrested, and on December 10 was sentenced to three years in the camps in accordance with article 58-10.

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Priest Ivan Vasilyevich Konkordin was born in 1870 in the village of Pochinok, Bologovsky region, Tver province. On February 18, 1930 he was arrested in his native village, and on October 23 was sentenced to death for "counter-revolutionary organization" in accordance with articles 58-9 and 58-11. He was shot on November 9, 1930.

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Maria Petrovna Yeremeyeva was born in 1864 in Tver into a bureaucrat's family. She was a widow. On December 28, 1930 she was arrested for "anti-Soviet agitation", and sentenced with others in accordance with article 58-10 to three years' exile. Nothing more is known about her.

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Reader Andrew Efimovich Zhegachev was born in 1885 in the village of Andreyevskoye, Tver province. He was arrested on March 11, 1931, and on the same day was sentenced in accordance with article 58-10 to five years in the camps.

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The clergyman Ivan Alexandrovich Klabusov was born in 1881 in the village of Savino, Kashin uyezd. On March 12, 1931 he was arrested, and on April 3 he was sentenced in accordance with article 58-10 to five years' exile. Nothing more is known about him.

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Priest N.N. Kasukhin was born in 1881 in the village of Zalazino, Kalyazin region, Tver province, and served in his native village. On March 14, 1931 he was arrested, and on April 10 was sentenced in accordance with article 58-10 to five years in the camps. Nothing more is known about him.

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Priest Alexander Petrovich Kupriyanov was born in 1872 in Zubtsov, Tver province. He was arrested in the village of Ulavatskoye, Novotorzhsk region, and on April 10, 1931 was sentenced in accordance with article 58-10 to five years in the camps, commuted to the same term in exile in Kazakhstan. Nothing more is known about him.

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Maria Ilyinichna Zhitelina was born in 1880 in the village of Yeski, Bezhetsk region, Tver province, and was the president of a church council. On April 20, 1931 she was arrested and condemned to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Maria (Petrovna Zakharova) was born in 1879 in the village of Beloye, Bezhetsk region, Tver province. On March 10, 1931 she was arrested in the village of Sheltoimezh, and on April 20 was sentenced to five years in the camps. Nothing more is known about her.

*

Nun Mikhailina (Grigoryevna Kir) was born in 1860 in the village of Zapolok, Zavidovsky region, Tver province. On June 1, 1931 she was arrested in her native village, and on June 10 was sentenced to five years in the camps, commuted to exile to Kazakhstan. Nothing more is known about her.

*

Nun Irina (Kondratyevna Kondratyev) was born in 1873 in the village of Rachevo, Krasnokholm region, Tver province, and struggled in the Annunciation monastery in Bezhetsk. On May 30, 1931 she was arrested in Bezhetsk, and on June 10 was sentenced to five years in the camps, commuted to exile to Kazakhstan. Nothing more is known about her.

*

Monk Ivan (Petrovich Kononov) was born in 1878 in Vigodosh, Tver province, and lived in Torzhok. On June 6 he was arrested, and on June 18 was exiled to Kazakhstan for five years. Nothing more is known about him.

*

Nun Augustina (Nikolayevna Kosareva) was born in 1870 in Yaroslavl, and struggled in the Spirovsky monastery in Spirovsky region, Tver province. On June 12, 1931 she was arrested, and on June 18 was exiled to Kazakhstan for five years. Nothing more is known about her.

*

Nun Anna (Ivanovna Ivanova) was born in 1864 in the village of Ryabinikha, Staritsky region. On June 9, 1931 she was arrested in Torzhok, and on June 18 was sentenced to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Margarita (Ilarionovna Ivanova) was born in 1872 in Tver. On June 9, 1931 she was arrested in Torzhok, and on June 18 was sentenced to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Catherine (Kirsanovna Ipatova) was born in 1874 in the village of Rachevo, Veyesgonsky uyezd. On June 1, 1931 she was arrested in the village of Rogachevo, Krasnokholm region, and on June 18 was sentenced to five years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Maria (Ivanovna Ivanova) was born in 1875 in the village of Vasilkovo, Vyshne-Volotsk region. On June 12, 1931 she was arrested in the village of Spirovo, and on June 18 was sentenced to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Paulina (Vasilyevna Ivanova) was born in 1870 in the village of Alexeyevskoye, Bogorodsk uyezd, Moscow province. On June 9, 1931 she was arrested in Torzhok, and on June 18 was sentenced to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Anysia (Osipovna Zverkova) was born in 1877 in the village of Zabolotye, Tolmachevsky region, Tver province. On May 29, 1931 she was arrested, and on June 18 was sentenced to five years in the camps. Nothing more is known about her.

*

Nun Alexandra (Ilyinichna Ilyina) was born in 1890 in the village of Nivy, Krasnokholm region, Tver province. On June 1, 1931 she was arrested in her native village, and on June 18 was sentenced to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Eudocia (Ivanovna Kalichkina) was born in 1864 in the village of Vlasovo, Sonkovsky region. On June 18 she was arrested, and on June 28 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Xenia Ivanovna Kalashnikova was born in 1887 in the village of Naidenikha, Vyshny Volochek region. On June 14, 1931 she was arrested in Vyshny Volochek, and on June 26 was sentenced to five years' exile in accordance with article 58-10. Nothing more is known about her.

*

Nun Paraskeva (Ivanovna Karnova) was born in 1864 in the village of Skosy, Sonkovsky region. On June 14, 1931 she was arrested in the village of Rudikha, and on June 28 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Maria (Mikhailovna Klopskaya) was born in 1874 in the village of Komoyedikha, Tolmachev region, Tver province. Her sister **Anastasia** was also repressed. On May 29, 1931 she was arrested in her native village, and on June 28 she was sentenced to five years in the camps, commuted to exile in Kazakhstan. Nothing more is known about her.

*

Nun Maria (Vasilyevna Illarionova). She was born in 1862 in the village of Porechye, Sonkovsky region, Tver province, and served in the Kazan monastery in Vyshny Volochek. On June 15, 1931 she was arrested, and on June 28 was sentenced to three years' exile in Kazakhstan, where she arrived. Nothing more is known about her.

*

Monk Nicholas (Fyodorovich Klyuev) was born in 1884 in the village of Litvinino, Moscow province. He was a wanderer with no fixed domicile. On March 27, 1931 he was arrested in Tver province, and on June 28 was sentenced to three years in the camps. Nothing more is known about him.

*

Nun Eudocia (Ivanovna Kosareva) was born in 1884 in the village of Bokarevo, Sonkovsky region. On June 18, 1931 On June 14, 1931 she was arrested in the village of Rudikha, and on June 28 was sentenced to five years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Natalya (Mikhailovna Kovalkova) was born in 1896 in the village of Obydenka, Orel province. On June 15, 1931 she was arrested in Kimry, and on June 28 she was sentenced to three years in the camps. Nothing more is known about her.

*

Capitolina Mikhailovna Kelina was born in 1868 in the village of Nizhny Belouout, Zarsk uyezd, Ryazan province. She was a church watchman. On June 21, 1931 she was arrested in Tver, and on July 11 was sentenced in accordance with article 58-10 to three years' exile in Kazakhstan with confiscation of her cow. She arrived in Chimkent, where she died.

*

Nun Irina (Andreyevna Kulakova) was born in 1882 in the village of Kalyanovo, Kashin uyezd. On July 1, 1931 she was arrested in Kalyazin, and on July 11 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Irina Ivanovna Katapugina. She was born in 1882 in the village of Zaruchye, Bezhet'sk uyezd, Tver province, and worked for hire. On July 1,

1931 she was arrested in the village of Ilyino, Kalyazin region, and on July 11 was sentenced to three years' exile in Kazakhstan in accordance with article 58-10. Nothing more is known about her.

*

Nun Tatyana (Dmitrievna Zhuravleva) was born in 1869 in the village of Naumovo, Krasnokholm region, Tver province. There, on June 27, 1931, she was arrested, and on July 11 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Olga (Ilyinichna Yevstifeyeva). She was born in 1870 in the village of Sloboda, Tver region, and entered the Orshinsky monastery in Tver. On June 21, 1931 she was arrested, and on August 20 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Anna (Ilyinichna Ilyina) was born in 1872 in the village of Karmanovo, Yesenovskiy region, Tver province. On July 8, 1931 she was arrested in her native village, and on August 20 she was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Eudocia (Feoktistovna Kononova) was born in 1877 in the village of Zvezdino, Kesovogorsky region, Tver province, and struggled in the Kashin monastery in Kashin. On July 5, 1931 she was arrested in Kashin, and on August 20 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Maria (Ivanovna Korshunova) was born in 1878 in the village of Kolkovo, Vesjegonsky region, Tver province, and struggled in the monastery of the Meeting of the Lord in Kashin. On July 5, 1931 she was arrested in Kashin, and on August 20 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Eudocia (Mikhailovna Karamzina). She was born in 1871 in the village of Krestsy, Novgorod province. On June 17, 1931 she was arrested in the village of Borshovo, Vesjegonsky region, Tver province, and on August

20 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Claudia (Ilyinichna Knyazeva). She was born in 1869 in the village of Kamen, Bezhet'sk uyezd, Tver province. On June 16, 1931 she was arrested in the village of Borshovo, Vesyegonsky region, Tver province, and on August 20 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Anna (Mikhailovna Karamzina). She was born in 1872 in the village of Krestsy, Novgorod province. On June 17, 1931 she was arrested in the village of Borshovo, Vesyegonsky region, Tver province, and on August 20 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

*

Nun Agatha (Timofeyevna Korsakova) was born in 1865 in the village of Vasilyevskoye, Tver uyezd. On August 6, 1931 she was arrested in her native village, and on August 20 was sentenced to exile in Kazakhstan for three years. Nothing more is known about her. Her sister **Tatyana** was also repressed.

*

Lukeria Vasilyevna Kuritsyna was born in 1875 in the village of Finino, Kimry region, Tver province. There, on November 7, 1931, she was arrested and sentenced in accordance with article 58-10 to five years in the camps commuted to exile. She suffered for the faith.

*

Nun Maria (Nikitichna Kondratyeva) was born in 1881 in Torzhok, Tver province, and struggled in the Konoplinsky monastery in Staritsa. On March 16, 1931 she was arrested in Staritsa, and on November 12 she was sentenced to three years' exile. Nothing more is known about her.

*

Nun Tatyana (Ivanovna Alexeyeva) was born in 1880 in the village of Zapolok, Tver uyezd. In 1919 she was investigated for "anti-Soviet activity". In the 1920s she was living in her native village looking after her kitchen garden and living near the church. She was disenfranchised. On June 1, 1931 she was arrested for "anti-Soviet activity", and on June 10 was sentenced to five years in the camps, commuted to exile for the same period, and was sent to Kazakhstan. Nothing more is known about her.

*

The clergyman Demetrius Vasilyevich Kamensky was born in 1870 in the village of Nikolskoye, Korchevsky uyezd, and served in the village of Koshelevo, Zavidovsky region. On September 14, 1931 he was arrested, and on December 10 was sentenced in accordance with article 58-10 to three years in exile. Nothing more is known about him.

*

Protopriest Boris Ivanovich Zabavin was born on May 1, 1869 in the village of Parfenyevo, Moscow province into the family of a priest. In 1893 he finished his studies at Moscow theological seminary, and in 1897 graduated from Moscow Theological Academy, becoming assistant secretary of the Council and Administration of the Academy in 1898. On October 2, 1901 he was ordained to the priesthood and appointed to the church of the Nine Martyrs of Cyzicus in Moscow. On April 18, 1908 he was transferred to the church of the Mother of God, "The Burning Bush", becoming rector on November 25, 1910. In 1921 he became treasurer of the committee for the starving attached to Patriarch Tikhon. On April 8, 1922 he was arrested for resistance to the requisitioning of church valuables, cast into Butyrki prison, and on May 8 was sentenced to three years in prison. He was sent to Solovki, but was amnestied in 1923 and returned to his parish in Moscow. He was remembered as a cultured, humble and quiet man. He had a daughter. On June 11, 1927 he was arrested for "demonstratively praying in church for the metropolitans, bishops and protopriests 'killed' by Soviet power", and on July 1 was sentenced to three years in the camps in accordance with article 58-13. He was sent to Solovki. On October 24, 1929 he was released early, but restricted to living in six cities of the Union with confinement to one domicile for three years. He went to live in Tver. On October 29, 1932 he was given free residence. He died of heart failure in Tver in the early 1930s.

*

Priest Michael Mikhailovich Belavsky was born in 1887 in the village of Melkovo, Zavidovsky region, Tver province, and served in his native village as priest. In 1929 he was arrested for the first time, his church was closed and he was exiled for five years to the Kotlas region in Arkhangelsk province. On returning in 1934 he was a road-worker. On November 17, 1937 he was arrested again in Melkovo. Nothing more is known about him.

*

Protopriest Basil Alexandrovich Krestnikov was probably born in the 60s of the 19th century, in a priestly family. After ordination he was appointed

superior of a parish in a very poor village in Tver province. Fr. Basil and Matushka Claudia had ten children. He served there for several years, and was transferred to another parish on the outskirts of Tver. The church here had three altars, the central one to the Kazan icon of the Mother of God and one of the others to St. Panteleimon. The parish grew under Fr. Basil's leadership. He organized a temperance society attached to the parish which became very well-known. Also, he worked as a teacher of the Law of God in one of the city's gymnasia. He also had a gift from God for casting out demons, for which he was well-known in Tver. When he was building a two-storeyed house near the church to house the temperance society and a library, he came across store of old bronze and silver coins. From this he made quite a large bell for the church. In 1922, when the Bolsheviks issued their decree on the requisitioning of church valuables, Fr. Basil tried to hide the valuable objects of his church. However, his deacon reported on him, and batyushka was arrested and was in the camps until 1940 or 1941, when he was released as a very sick man to die among his relatives. Fr. Basil died shortly after the war, in Losino-Ostrovsk, near Moscow. Matushka Claudia (born Novoselova), who was of peasant extraction, died during or after the end of the war.

*

Protopriest Arsenius Petrovich Pokrovsky was born in 1870. He was the scion of an ancient priestly family which went back to the times of Ivan the Terrible. His two younger brothers were priests. Fr. Arsenius and his brothers turned out to be the last priests in their line. He had a wife, three sons and a daughter, and served in Kimry uyezd, Tver province. On March 1, 1923 he was participating in a meeting of the representatives of the clergy and laity of the whole Kimry uyezd, at which the renovationists were sharply criticized, and the decision was taken not to recognize the 'Living Church'. He was arrested, was cast into prison first in Tver and then (in April) in the Butyrki in Moscow, On May 16 he was condemned for taking part in the holding of this meeting, and was sentenced to three years in the camps, in Solovki. His was part of "The Case of the Participants in the Meeting of the Clergy and Laity of Kimry uyezd, 1923". On returning from Solovki, he served as a priest in the city of Kondakovo, Tver province. In 1932 he was arrested again and sent to the White Sea-Baltic canal camps in the region of Medvezhyegorsk. He was given an office job. After returning from there he went to live with his son Alexander in Astrakhan. Alexander was later repressed as the son of a priest and the brother of a White Guardist. Fr. Arsenius died in 1943 in Astrakhan.

*

Ivan Arsentyevich Belyakov was born in 1871 in the village of Borisovo, Tver province, and received an elementary education. Before the revolution he served as senior military clerk in the tsarist army. He was a bachelor peasant who managed a khutor farm. On June 21, 1931 he was arrested on a

group charge, and on July 11 was sentenced for three years' exile and was sent to Eastern Siberia. Nothing more is known about him.

*

Anna Stepanovna Abramova was born in 1885 in the village of Daleki, Kesovogorsky uyezd, Tver province. She received an elementary education. In the 1940s he was living in Petrograd and worked as a nurse in a hospital. On July 14, 1942 she was arrested as "a participant in a counter-revolutionary organization of illegal churchmen of the Josephite type", and on August 3 was sentenced to ten years in the camps with confiscation of her property and deprivation of rights for three years. She was sent to a camp, but after a year was released because of illness. She went to live in her native village. Nothing more is known about her.

(Sources: "Pannikhidu po gubernatoram, ubitym revoliutsionerami-terroristami v nachale XX veka, otsluzhat v Tveri", Portal-Credo.Ru, March 15, 2007; <http://hgr.livejournal.com/1207853.html>, March 16, 2007; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, p. 213; Holy Trinity Calendar for 1999; A.P., in Pravoslavnaya Rus', N 7 (1532), April 1/14, 1995, pp. 9-10; from N. Astafyeva, E. Serovaya, "1930: OGPU obvinyayet pravoslavnykh svyashchennikov v zagovorye protiv sovyetskoj vlasti", Moskovskaya Pravda, 8 October, 1993; M.V. Shkarovsky, "Iz novyeishej istorii Russkoj Tserkvi", Pravoslavnaya Rus', N 18 (1543), September 15/28, 1995, pp. 9-12; Iosifyanstvo, St. Petersburg, 1999, pp. 345-347; Monk Ambrose (von Sievers), "Gosudarstvo i 'katakomby'", in Filatov, S.B. Religiya i prava cheloveka, Moscow, 1996, p. 111; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow, 1998, pp. 286, 287; "Protoierej Vasilij Krestnikov", Pravoslavnaya Zhizn', N 3 (602), March, 2000, p. 7; Za Khrista Postradavshiye, Moscow, 1997, part 1, pp. 114, 141, 653, 656; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; L.E. Sikorskaya, Svyaschennomuchenik Dmitrij Arkhiepiskop Gdovskij, Moscow, 2008, pp. 503-504; <http://www.histor-ipt-kt.org/KNIGA/len.html>; <http://www.histor-ipt-kt.org/KNIGA/moskva.html>; http://kuz3.pstbi.ccas.ru/bin/nkws.exe/no_dbpath/ans/nm/?HYZ9EJxGHoxITYZCF2JMTdG6XbuDuuiUdO6UW8yifeicsW0DdS9Ufe8ctk)

49. HOLY MARTYR JOHN OF MOSCOW

And those with him

Ivan Vasilyevich Popov was born on January 17, 1867 in the city of Vyazma, Smolensk province in the family of the priest of the Resurrection church, Fr. Basil Mikhailovich Popov and his wife Vera Ivanovna. On January 19 he was baptized in the Saviour-Transfiguration church by his grandfather, Protopriest Michael Popov. In 1888 Ivan Vasilyevich finished his studies at the Smolensk theological seminary, and in 1892 – at the Moscow Theological Academy. In 1893 he was appointed temporary lecturer in the faculty of patristics. He read his first lecture on Tertullian. In 1897 he defended his master's dissertation on "The Natural Moral Law (the psychological bases of morality)". In 1898 was appointed extraordinary professor in the faculty of patristics.

In 1901-1902 Ivan Vasilyevich was sent abroad to listen to lectures in theology in Berlin and Munich. Returning to Russia in 1903, he was appointed editor of "The Theological Herald". With the outbreak of the 1905 this journal was accused of liberalism, and Ivan Vasilyevich petitioned to be relieved of the duties of editor. From 1907 he became a lecturer of the historico-philological faculty of Moscow University in the department of the history of the Church. In 1910 he was appointed professor of the first faculty of patrology in connection with the introduction of a new constitution.

In 1904 Ivan Vasilyevich published "The Religious Ideal of St. Athanasius of Alexandria", and in 1908 – "St. John Chrysostom and his Enemies". In 1911-1912 there came out his book "Outline of Lectures on Patrology". In 1917 he defended his doctor's dissertation, "The Personality and Teaching of Blessed Augustine".

Ivan Vasilyevich was a member of the Local Council of the Russian Orthodox Church in 1917-1918 representing the Moscow Theological Academy, and was deputy president of the section on the theological academies.

He continued to teach in the Academy until its closure in 1920, after which he taught in Moscow University in the faculty of the philosophy of the Middle Ages, which was transformed into the Philosophical Investigatory Institute. In his holidays he went to the village of Samuilovo, Gzhatsk uyezd, Smolensk province, from where he corresponded with many people.

In about 1924, with the blessing of Patriarch Tikhon, and with the help of Metropolitan Peter (Polyansky), Ivan Vasilyevich began to compose lists of the canonical and renovationist hierarchs of the Russian Church. It was

supposed that if a Council of the Orthodox Churches would be held in 1925, he would be sent there as a delegate.

On December 10, 1924 Ivan Vasilyevich was arrested and imprisoned in Moscow. In all his years in prison he always displayed strength of spirit, bearing all privations with the courage of a confessor. Immediately after his arrest, he was interrogated about the list of hierarchs he had composed, and also about his attitude to Soviet power. He replied:

“As a Christian, I do not sympathize with the antireligious and amoral tendencies in the present order of things; the latter in part derives from the former. Besides, I do not like the absence, in the Soviet state, of certain institutions that exist in other states, like: freedom of speech, the inviolability of the personality, and so on. In general, I am a principled opponent of all dictatorship. I consider that for the resolution of social problems the evolutionary method is preferable to the revolutionary, and that the tasks of the socialist revolution would be better resolved by the first path. But in general I submit unquestioningly to Soviet power.”

As regards how his work on drawing up the list of hierarchs was carried out, he said: “I have reasons for thinking that if the question of the preparation came before the Patriarch, he would refer to me as to one of the few professors of the academy that are still alive. It seemed to me that for the work of the Council on liquidating the renovationist schism and its information on the relationship between the Church and the state such a list could be useful... In order to acquire information for the completion and correction of the list I turned to some acquaintances of mine, including **Anthony Maximovich Tyevar**, my former pupil, whom I know to be devoted to the cause of the Church, and who is interested in contemporary Church life and theological science... I asked Tyevar to collect, when he could, information for the list, which he did to a very small degree, limiting himself to passing on the necessary information in words. The list was composed, in the main, only by me: from personal information, from the press, and in a personal manner from certain people whose names I have difficulty in remembering, since this information was collected in my head in the course of several years...”

At the end of December, 1924 the investigator again asked the professor, among other things: “What did you say... concerning the means of sending the lists to the Ecumenical Council?”

“I supposed that the Patriarch would appoint me to the Ecumenical Council as a specialist in theology, and these lists would be material for me; it was not clear how I would use them. If the interests of the Church demanded it, I would publish the lists in full at the Ecumenical Council.”

“Give the name of the person to whom you have given the list for safe-keeping.”

“No, I will not say.”

After an interval, and after the death of Patriarch Tikhon, Metropolitan Peter became patriarchal locum tenens in April, 1925. At the end of April the interrogations resumed.

“Can you vouch for the fact that the lists drawn up by you are correct?”

“No, I cannot vouch for that, since I have not finished the lists. My intention was to compose them as accurately as possible. This was necessary so as not to lead the Ecumenical Council astray.”

“Do you accept that, in thinking to publicize the lists of the episcopate abroad, and emphasizing in the list the bishops that were arrested and exiled by Soviet power, without explaining why this took place, you thereby elicited a hostile attitude towards Soviet power on the part of the Capitalist states?”

“I thought to do this in the interests of the Church; how the civil authorities of the Capitalist states could interpret this did not concern me. I personally think that the official acts of the government, judicial and otherwise, cannot compromise the power. I think that the law does not lay upon citizens the obligation to keep quiet about these acts.”

On April 27 Ivan Vasilyevich was accused of being “guilty of relations with representatives of foreign states with a view to eliciting on the part of the latter intervention against Soviet power, with which aim Popov gave the latter false and incorrect information about persecutions... against the church and the episcopate on the part of Soviet power”.

On the back of the indictment Ivan Vasilyevich wrote: “I do not agree with the form of the indictment. I shall expound my objections after I have been given the opportunity to read the formulation of the cited articles in the codex of laws.

On June 19, 1925 the OGPU sentenced Ivan Vasilyevich to three years’ imprisonment, and he was sent to the Solovki camps. His pupil Anthony Tyevar was also sent there.

Protopriest Michael Polsky, who was with Ivan Vasilyevich on Solovki, wrote: “Ivan Vasilyevich was the teacher of a school of literacy in the Solovki camp... It is a separate and special task to speak of the scientific-theological work of Ivan Vasilyevich Popov. In any case, patrology as a science was first created by him... In characterizing his scholarship, Bishop Hilarion (Troitsky)

said: 'If we were to put all of our and your knowledge together, Fathers and Brothers, this would be nothing before the knowledge of Ivan Vasilyevich.'"

Ivan Vasilyevich was the author of a text sent by the Orthodox bishops to the government of the USSR and entitled, "Memorial Note of the Solovki Bishops", which acquired its final form after it had been discussed by imprisoned hierarchs on Solovki on June 7, 1926. The Note defined the relationship of the Church to the Communist state as follows: "In spite of the fundamental law of the Soviet constitution guaranteeing believers full freedom of conscience, religious assemblies and preaching, the Orthodox Russian Church has until now experienced very substantial restraints on Her activity and religious life. She has not received permission to open correctly functioning organs of central and diocesan administration; She cannot transfer Her activity to Her historical centre - Moscow; Her bishops are either not allowed to enter their dioceses at all, or, while allowed there, are forced to abstain from the most essential duties of their service - preaching in church, the visitation of communities recognizing their spiritual authority, sometimes even blessing services. The locum tenens of the patriarchal throne and about half the Orthodox bishops languish in prisons, in exile or in forced labour. Without denying the veracity of the facts, the government organs explain them on political grounds, accusing the Orthodox episcopate and clergy of counter-revolutionary activity in their secret thoughts, directed to the overthrow of Soviet power and the re-establishment of the old order. Already many times the Orthodox Church, beginning with the person of the reposed Patriarch Tikhon, and then in the person of his deputies, has tried in official declarations to the government to dispel the atmosphere of distrust that envelops Her.

"Their lack of success and sincere desire to put an end to the grievous misunderstandings between the Church and Soviet power, which is burdensome for the Church and needlessly complicates the State's execution of its tasks, arouses the governing organ of the Orthodox Church, once more and with complete justification, to lay before the government the principles defining Her relationship to the State.

"The signatories of the present declaration are fully aware of how difficult the establishment of mutually reliable relations between the Church and the State in the conditions of present-day actuality are, and they do not consider it possible to be silent about it. It would not be right, it would not correspond to the dignity of the Church, and would therefore be pointless and unpersuasive, if they began to assert that between the Orthodox Church and the State power of the Soviet republics there were no discrepancies of any kind. But this discrepancy does not consist in what political suspicion wishes to see or the slander of the enemies of the Church points to. The Church is not concerned with the redistribution of wealth or in its collectivization, since She has always recognized that to be the right of the State, for whose actions She is not

responsible. The Church is not concerned, either, with the political organization of power, for She is loyal with regard to the government of all the countries within whose frontiers She has members. She gets on with all forms of State structure from the eastern despotism of old Turkey to the republics of the North-American States. This discrepancy lies in the irreconcilability of the religious teaching of the Church with materialism, the official philosophy of the Communist Party and of the government of the Soviet republics which is led by it.

“The Church recognizes spiritual principles of existence; Communism rejects them. The Church believes in the living God, the Creator of the world, the Leader of Her life and destinies; Communism denies His existence, believing in the spontaneity of the world’s existence and in the absence of rational, ultimate causes of its history. The Church assumes that the purpose of human life is in the heavenly fatherland, even if She lives in conditions of the highest development of material culture and general well-being; Communism refuses to recognize any other purpose of mankind’s existence than terrestrial welfare. The ideological differences between the Church and the State descend from the apex of philosophical observations to the region of immediately practical significance, the sphere of ethics, justice and law, which Communism considers the conditional result of class struggle, assessing phenomena in the moral sphere exclusively in terms of utility. The Church preaches love and mercy; Communism – camaraderie and merciless struggle. The Church instils in believers humility, which elevates the person; Communism debases man by pride. The Church preserves chastity of the body and the sacredness of reproduction; Communism sees nothing else in marital relations than the satisfaction of the instincts. The Church sees in religion a life-bearing force which does not only guarantee for men his eternal, foreordained destiny, but also serves as the source of all the greatness of man’s creativity, as the basis of his earthly happiness, sanity and welfare; Communism sees religion as opium, inebriating the people and relaxing their energies, as the source of their suffering and poverty. The Church wants to see religion flourish; Communism wants its death. Such a deep contradiction in the very basis of their Weltanschauungen precludes any intrinsic approximation or reconciliation between the Church and the State, as there cannot be any between affirmation and negation, between yes and no, because the very soul of the Church, the condition of Her existence and the sense of Her being, is that which is categorically denied by Communism.

“The Church cannot attain such an approximation by any compromises or concessions, by any partial changes in Her teaching or reinterpretation of it in the spirit of Communism. Pitiful attempts of this kind were made by the renovationists: one of them declared it his task to instil into the consciousness of believers the idea that Communism is in its essence indistinguishable from Christianity, and that the Communist State strives for the attainment of the same aims as the Gospel, but by its own means, that is, not by the power of

religious conviction, but by the path of compulsion. Others recommended a review of Christian dogmatics in such a way that its teaching about the relationship of God to the world would not remind one of the relationship of a monarch to his subjects and would rather correspond to republican conceptions. Yet others demanded the exclusion from the calendar of saints 'of bourgeois origin' and their removal from church veneration. These attempts, which were obviously insincere, produced a profound feeling of indignation among believing people.

"The Orthodox Church will never stand upon this unworthy path and will never, either in whole or in part, renounce her teaching of the Faith that has been winnowed through the holiness of past centuries, for one of the eternally shifting moods of society..."

On November 4, 1927 Ivan Vasilyevich was sentenced to three years in exile, and was sent to the river Ob near Surgut. At first conditions were difficult for him, and he was not able to do scientific work, but gathered and dried mushrooms, sending them to his friends in the centre of Russia, from where he received parcels. Within a few months he was sent to another place where conditions were better and he was able to work on a composition on St. Gregory of Nyssa. With him in exile was Bishop Onuphrius (Gagalyuk), who was very loving towards him.

While in exile, Ivan Vasilyevich corresponded with Metropolitan Peter, whom he already knew well.

On December 11, 1930 Ivan Vasilyevich's term of exile came to an end, but he was not released. At the end of December a new case was drawn up against him, and on February 8 he was sentenced to deprivation of the right of domicile in a series of regions of Russia, being forced to stay in one place for three years. On the same day he was again arrested and imprisoned in Surgut on the charge of conducting anti-Soviet agitation. "While I was sitting in the Surgut house of arrest," he wrote, "a group of peasant emigrants was arrested in Surgut in accordance with article 58-11 (the forming of an organization with the aim of overthrowing Soviet power in Surgut). I was accounted a member of this group... In March I was despatched with them to Tobolsk prison. The investigation lasted the whole summer, it came to an end at the end of September, and two weeks later I was released from prison and received three years' exile in Samarovo, Tobolsk province..." Later his place of exile became the village of Repolovo, Tyumen province.

In July, 1927 Metropolitan Sergius issued his notorious declaration, which placed the Church in submission to the God-hating atheists. The former secretary of the Holy Synod, Michael Grebinsky, who knew Metropolitan Sergius and Ivan Vasilyevich well, wrote to the latter, saying that he was unconditionally in favour of the declaration, since it gave the Church the

possibility of physical survival. But for Ivan Vasilyevich it was unacceptable cunning, whatever "good" aim it pursued, and he replied to Grebinsky quite sharply: "His act is unforgivable, and no advantages can justify it. His shameful and shameless lie is clear to any street loafer. It delivers a blow to the very essence of the cause that cannot be compensated by any external acquisitions. The weakening [of persecution] which you write about is, first, completely insignificant by comparison with the harm it inflicts, and secondly, did not appear 'because' but 'in spite of it'. I don't know what form my opposition will take, but the question of my relationship to S. is completely clear. He is Sarzis [a personage of Armenian mythology who took on the functions of a god of wind and storm], a collaborator and accomplice."

Although this letter was personal, Grebinsky made several copies of it and began to send them to people who did not agree with the anti-sergianist stand of Ivan Vasilyevich, including Metropolitan Sergius himself and Bishop Seraphim (Mescheryakov) of Stavropol. One of the copies was found on Grebinsky during a search by the OGPU, and although it was not clear from the signature who had written it, he said that it was written by Ivan Vasilyevich. Later Ivan Vasilyevich was very closely interrogated about this letter.

On returning from exile in 1934, Ivan Vasilyevich settled in Lyubertsy, near Moscow, and re-established contacts with his surviving acquaintances and pupils. Meetings often took place at the flat of Archbishop Bartholomew (Remov), who invited several hierarchs who had arrived for sessions of the Synod. In June and again in September, 1934 Ivan Vasilyevich met there with Metropolitan Arsenius (Stadnitsky) and Archbishop Nicholas (Dobronravov), and discussed church matters with them. In February, 1935 Metropolitan Anatolius (Grisyuk) was also there.

According to a witness given under interrogation by Archbishop Bartholomew, at these meetings "they said that the Russian Church would perish. Archbishop Nicholas (Dobronravov) was shocked by the behaviour of Metropolitan Sergius, who, instead of defending the interests of the Church as behoved her head, was conducting a policy of appeasement in relation to Soviet power, and thereby aiding her destruction. The interlocutors agreed with Archbishop Nicholas' thesis. In conversation it became clear that Popov was corresponding with Metropolitan Arsenius and sent letters to him in Tashkent, signing them, for reasons of secrecy, as if he were his nephew."

In February, 1935 twenty-two people were arrested with Archbishop Bartholomew. On February 21, soon after the meeting with the hierarchs, Ivan Vasilyevich was also arrested. He was taken to the isolator at the Lubyanka, and then to Butyrki prison. On February 26 the interrogator asked him:

"Where did the meeting with Metropolitan Arsenius take place in 1934?"

"I was at his dacha in Pushkino."

"I mean the other meeting with Arsenius."

"The other meeting took place in the flat of Archbishop Remov in All Saints in the autumn of 1934."

"Who was there also?"

"Besides Metropolitan Arsenius, Archbishop Bartholomew and myself, there was Archbishop Nicholas."

"Was the meeting agreed on beforehand?"

"Yes."

"What questions were discussed then and in 1935?"

"No questions were discussed. The conversations were purely everyday."

"I insist again on truthful replies. I have evidence that these meetings were in essence conferences at which the position of the Church in the USSR was discussed."

"I deny that."

"How can you deny that when at these conferences, in which you took part, all those present agreed on the destructiveness of Metropolitan Sergius' policy for the Church?"

"I repeat: we did not touch on these questions."

At this the interrogation came to an end. On April 26 Ivan Vasilyevich was sentenced to five years' exile in Krasnoyarsk region. He arrived at the village of Volokovskoye, Pirovsky district, Krasnoyarsk region on November 28, 1935. Later he was transferred to the village of Ignatovo in the same district and settled in the house of a shepherd. The house consisted of two halves. Ivan Vasilyevich was given a separate room, and the wife of the master of the house prepared his food. In exile he had many books sent to him by his friends, so to some extent he was able to continue scientific work. But persecutions recommenced, and on October 7, 1937 he was arrested and imprisoned in Yeniseisk.

The owner of the house in which he had lived, and one of the exiles by the name of Violovich, witnessed under interrogation that Ivan Vasilyevich had

expressed anti-Soviet opinions. On October 12 Ivan Vasilyevich himself was interrogated:

“Which of your acquaintances lives abroad, give their names, surnames and addresses.”

“Of my acquaintances abroad, for example, my former colleague from the academy, Metropolitan Eulogius Georgievich, lives in Paris; Ivan Alexandrovich Ilyin, former professor of the Moscow Theological Academy, lives in Switzerland; and Paul Ivanovich Novgorodtsev lives in Prague. I have no links with them.”

“How do you know these people, their addresses, and where they live?”

“Someone told me where Novgorodtsev and Ilyin live, or I heard it in Moscow, I don’t remember exactly now. As regards Metropolitan Eulogius Georgievich, I knew from the correspondence he conducted with Metropolitan Sergius, the deputy of the patriarchal locum tenens. I know Sergius from the academy, at that time he was a professor of the Theological Academy, and then inspector. Besides, I saw him in 1934 in Moscow.”

“Did you have conversations on political subjects?”

“The conversations were about our former work and studies. The whole conversation was devoted to reminiscences of the life of the academy. There was also talk about the expedition to the North Pole. I also had a conversation with Vilovich on this subject: I said that ‘they devote too much attention in the newspapers to the flying expedition to the North Pole. They all write one and the same thing, so it becomes boring to read.’”

“The investigation has evidence that you and Vilovich conducted agitation of a counter-revolutionary character on the question of the the Stakhanovite methods of labour. Tell the investigation about this.”

“I have never been interested in the Stakhanovite methods of labour, since they are far from my interests, and it is boring for me to read and talk about this. I am occupied in abstract science.”

“The investigation demands that you give a truthful statement on this question.”

“I tell only the truth and can add nothing more.”

“The investigation has established that you expressed counter-revolutionary views on the question of the new constitution, in particular on the repressions. Tell us what happened.”

“As regards the new constitution, I said that together with the confirmation of the constitution there should be a change in the criminal code in the direction of a softening of repressions. This is now fulfilled in part by the constitution, but it is not completely put into action in all the articles. On the national question I said that there have been changes in part of the development of national culture. As regards counter-revolutionary agitation, I did not do this.”

“According to the statements of Pavlova and others it has been established that you expressed dissatisfaction with the politics of the Communist Party and Soviet power, and that in the Soviet Union religion is supposedly annihilated by force. Do you confirm this?”

“I do not remember when or where, but I said that religion in the Soviet Union has been placed in a very difficult position, that there are still many religious people who would like to pray in church, but in view of the large taxes they are not able to open a church. I did not conduct any other conversations of a counter-revolutionary character.”

“Were there conversations on the question of unemployment, and what have you said on this score up to the present day?”

“Yes, there was a conversation on unemployment, and I said personally from myself that, on my return from exile in 1934, I could not find work for a long time, and that later I found work, but with big breaks. But such a situation can take place both after release from exile and now. I said nothing about unemployment in the Soviet Union.”

“The investigation has evidence that you uttered slanderous words against the leaders of the party and the Soviet government. Tell us what elicited this.”

“I don’t remember any such conversations. Perhaps I said something about the suppression of criticism – much has been written about that in the newspapers in recent times.”

“The investigation insists that you give sincere statements with regards to the slanders against the leaders of the party and the Soviet government.”

“I said that I do not now remember any such conversations and cannot offer any clarification on this question.”

“The investigation has established that in relation to the recent trial of the eight Fascist spies you expressed pity for them, and spoke about the instability of the Communist Party and the divisions in it.”

“There was a conversation about the shooting of these eight men, but I did not pity them. But as regards the instability and dividedness of the party, that is true, insofar as three fractions have been formed in the party: the Trotskyites, the Zinovievites and the Bukharinites. It is clear that with such differences of opinion the party cannot be monolithic.”

On November 6, as he wound up the case, the investigator summoned Ivan Vasilyevich to an interrogation and asked him: “Did you work in the Theological Academy and prepare candidates for the priesthood?”

“Yes, during the thirty years of my service in the Theological Academy I mainly prepared and educated clergy, since the aim of the Academy was to produce bishops and priests.”

On December 2 there was a confrontation with a false witness, who confirmed all the statements he had given earlier, after which the investigator asked the professor: “Do you confirm the statements of the witness?”

“No, I do not confirm the witnesses, and do not consider myself guilty.”

When they had taken away the witness, the investigator again asked Ivan Vasilyevich: “Do you admit your guilt with regard to the charges brought against you?”

“I do not admit myself to be guilty with regard to the charge that has been read out to me in the decree.”

On December 3, 1937 the investigation came to an end. Ivan Vasilyevich celebrated his birthday in Yeniseisk prison. On February 5, 1938 a troika of the NKVD sentenced him to be shot. He was shot on February 8 at 9 p.m., on the eve of the feast of St. John Chrysostom, whose name, it seems, he bore.

One of the witnesses of Ivan Vasilyevich’s life on Solovki wrote: “In his secular calling Ivan Vasilyevich was a true monk, celibate and virginal, a humble worker, abstinent in food and drink, who prayed piously to God. All those who knew him are witnesses of this. Having the gift of the grace of God, ‘the word of knowledge’ (I Corinthians 12.8), he multiplied his talent by his labours tenfold, and by them served the Church with great benefit, and glorified her by his martyric death.”

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57; Igumen Damaskin, “Zhitie Muchenika Ioanna (Popova)”, in Muchenik Ioann Popov, Patrologia. Konspekt Lektsij, Tver, 2006, pp. 5-39)

50. HOLY CONFESSORS SERGIUS AND HELEN OF MOSCOW

and those with them

Sergius Alexandrovich Nilus was born on August 25 (April 28, according to another source), 1862 in Moscow. His family, as he wrote, "on my mother's side counted in its midst not a few advanced people - advanced in the spirit for which the 60s of what is now already the last century was distinguished.

"My parents were nobles and landowners - major ones, moreover. It was perhaps because of their links with the land and the peasants that they escaped any extreme manifestation of the enthusiasms of the 70s. However, they could not escape the general, so to speak platonic-revolutionary spirit of the times, so great then was the allure of the ideas of egalitarianism, freedom of thought, freedom... yes, perhaps freedom of action, too, which overcame everyone. It seems that at that time there was not one home of the nobility in both the capitals where the state structure of the Russian empire was not reshaped in its own model, according to the measure of its understanding and according to the last book it had read, first from Sovremennik, and then Otechestvennye Zapiski or Vestnik Evropy. Of course, the hard food of conversations of a political character did not much help to develop in me religious dreams, as they were then called, and I grew up in complete alienation from the Church, uniting it in my childish imagination only with my old nanny, whom I loved to distraction.

"Nevertheless, I did not know any prayers and entered a church only by chance; I learned the law of God from teachers who were indifferent, if not outrightly hostile, to the word of God, as an intractable necessity of the school's programme.

"That was the degree of my knowledge of God when I, as a youth who was Orthodox in name, went to university, where they already, of course, had no time for such trivialities as Orthodoxy.

"Left to my devices in the life of faith, I reached such an abominable degree of spiritual desolation as only that person can imagine who has lived in this spiritual stench and who has then, while on the path of his own destruction, been detained by the unseen hand of the benevolent Creator.

"But under all the spiritual abomination which accumulated in the course of the years of the freedom of religious education in family, school and, finally, public life - the silent, but loved-filled lessons of Moscow, of the country and of nanny; the boundless Christian kindness of my mother, who ceaselessly did good to her neighbour with the meekness that belongs only to Christians - all this did not allow the spark to go out in my soul, the spark of dimly

recognized love for God and His Orthodoxy - although, it is true, it hardly twinkled in my soul's darkness.

"Quite a lot of time passed. How it was passed, or rather, conducted, it is terrible to say! Terrible, of course, for a Christian. In a word, I lived a gay life!

"I had left the service a long time ago and had settled down to keep house in the country. One Holy Week, not having fasted for seven years or more, I fasted, as they say, after a fashion and received Communion. This was not without a feeling of false shame before my 'intellectuality', perhaps more out of condescension to the 'prejudices' of my lesser brethren, the peasants, who had elected me as church warden of our village church. However, when I received Communion I had what was for me a strange, incomprehensible, secret feeling of trembling, which for a long, long time I did not want to admit to myself. And after Communion I felt as if renewed, somehow more full of the joy of life: my soul experienced something which I had known a long time ago, which felt familiar; moreover, it was something inexplicably sweet and at the same time triumphant...

"Something came to fruition in my soul: I began to be visited more often by a thirst for prayer, a thirst which I was not clearly conscious of and which was sometimes even violently drowned out by everyday cares..."

In 1886 Sergius Alexandrovich graduated from the juridical faculty of Moscow university. He then served for two years as a candidate for juridical posts in Yerevan, attached to the procurator of the Yerevan district court. From 1888 he lived on his estate in the village of Zolotarevo, Mtsensk uyezd, Orel province.

Once, in accordance with the call of his heart, Sergius Alexandrovich went to the Trinity - St. Sergius Lavra - the spiritual support of the throne and the homeland:

"There were quite a lot of worshippers. The hieromonk on duty was serving a general moleben for everyone. I fell on my knees in front of the shrine containing the holy relics of St. Sergius and for the first time in my life surrendered to a wonderful feeling of prayer without cunning sophistries. I besought the saint to forgive my spiritual weakness, my lack of faith, my apostasy. Involuntary, grace-given tears welled up somewhere deep in my heart: I felt as if I had gone somewhere far away from myself, like the prodigal son, and had then returned into the bosom of the loving Mother-Church. These few hours spent under the roof of the holy monastery, this wonderful prayerful mood sent down from above through the prayers of the saint - all this accomplished such a turning-point in my spiritual life that in itself this turning-point was nothing other than a miracle quite openly accomplished over me. I came to believe. This was a deep, irrevocable faith in

which Creator and creature are invisibly united into one, in which the reverent gratitude of the creature raises it to the very One Who has created it."

But the enemy of the human race cannot leave even one soul in peace, still less one who is on the path of conversion. In this period of his life Sergius Alexandrovich experienced many trials, doubts, uncertainties, falls.

"I was no longer the former man, but I had not yet become a new one. The world and its delights had lost their significance for me - I somehow became detached from people, but the emptiness left by them in my soul did not find its fulfilment. I was visited occasionally by a prayerful mood: I acquired a greater taste for reading the Holy Scriptures, and I rested my attention and meditations on them more often and more deeply than before. But I still could not tell myself with complete sincerity that my heart had found satisfaction for itself. I began to go to church more often, but neither in church did I find what I desired. This mental state continued for about a year."

Sergius Alexandrovich heard about the great man of prayer John of Kronstadt and decided to meet him without fail. In February, 1900, when he had caught a cold and had lost his voice, Sergius Alexandrovich went to the House of the Love of Labour for an unforgettable meeting with God's righteous one. This is how he describes this visit:

"I heard steps in the direction of my door... Someone pulled on the handle. 'Why is the door not open? Open it immediately!' sounded an authoritative voice, and with a quick, energetic stride batyushka entered my room. Behind him came the reader. Fr. John took me in at a glance... and what a glance that was! A piercing, penetrating glance like lightning which revealed all my past, and the wounds of my present, and pierced, as it seemed, even into my future! I felt so stripped that I began to be ashamed of myself and my nakedness... The reader bent towards Fr. John and said loudly: 'Batyushka, here is a gentleman from Orel province (at this point he pronounced my surname) who has come to seek your advice, but he has fallen ill and lost his voice.' 'A familiar name! How did you lose your voice? Did you catch a cold?'

"In reply I could not utter even a sound - my throat was simply not up to it. Helpless and at a loss, I could only look at batyushka in despair. Fr. John gave me the cross to kiss, put it on the analogion, and then with two fingers of his right hand stroked my throat behind the collar of my shirt three times... My fever immediately left me, and my voice returned to me sounding fresher and purer than usual... It is hard to convey in words what took place in my soul then!

"For more than half an hour, as I knelt at the feet of my longed-for comforter, I told him about my sorrows, opened to him the whole of my sinful soul and offered repentance for everything that lay like a heavy stone

on my heart. That was the first true repentance in the whole of my life. For the first time with my whole being I understood the significance of the spiritual father as the witness of this great sacrament - a witness radically crushing, by the grace of God, the evil of the pride of sin and the pride of human self-love. For the first time I experienced with all my soul the sweetness of this repentance, for the first time I felt with all my heart that God, God Himself, was sending me His forgiveness through the lips of the pastor engrafted by Him, when Fr. John said:

"God is very merciful - God will forgive."

"What ineffable joy I felt, with sacred trembling was my soul filled at these love-filled, all-forgiving words! That faith which so stubbornly had not been given to my soul, in spite of my evident conversion at the relics of St. Sergius, only flared up in me with a bright flame after this heart-felt confession of mine with Fr. John. I became conscious of myself as a believer and an Orthodox."

In 1903 there appeared the first edition of his remarkable book, The Great in the Small. This contained the manuscript, The Protocols of the Elders of Zion. These were thought to be the records of meetings in Paris of the leaders of International Masonry, in which the Masonic plan for the subjugation of the Christian nations and the establishment of Jewish dominion over the whole world was formulated in detail. First published in 1902 in a St. Petersburg periodical, they are now believed by most to have been a forgery, plagiarized by someone from the work of the French writer Joly. However, Sergius Alexandrovich was genuinely convinced of their authenticity. Moreover, as the London Times pointed out, whether authentic or not, the Protocols were remarkably prescient in their description of the workings of "the mystery of iniquity" in the twentieth century.

"In publishing this edition of my work," wrote Nilus, "I nourish no hope that I will see it in any further editions, for reasons which the reader will understand. I conclude it with the divine word of the chief of the apostles, the apostle of the Gentiles: 'But of the times and seasons, brethren, ye have no need that I write unto you. For ye yourselves know perfectly that the day of the Lord so cometh as the thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day: we are not of the night, nor of darkness!'"

After the revolution, when the prophetic significance of the Protocols became clear to many, the Bolsheviks tried by all means to have the remaining copies destroyed. Several people were put in prison for having copies. However, we know that the Martyr-Empress Alexandra had a copy; and

copies were smuggled out to the West, where the first translation into German appeared in January, 1920. "Before long," writes Richard Pipes, "translations appeared in Swedish, English, French, Polish; other foreign-language versions followed."

In the Soviet Union, being found with the Protocols was a criminal offence...

In one of his prefaces to the book Sergius Alexandrovich wrote:

"The great intercessor for the Russian land, Fr. John of Kronstadt, to whom this book was dedicated during his lifetime, and to whom I now dedicate to him as to a living person, said to me on July 14, 1903 in the Nikolo-Babayevsky monastery: 'Write: I like everything that you write.' 'For whom should I write it?' I was about to object. 'Who now reads such writings?' 'God gives the blessing,' replied Fr. John, ' - and they will buy it and read it.'

"It is by this blessing of the great pastor of Kronstadt that I explain to myself the completely unexpected spread of my sketches collected in the book and called The Great in the Small."

"What is in store for Russia?" asked Sergius Alexandrovich.

"The events of contemporary world and Russian life, and also my dealings with people who have devoted their whole life and all their activity to the service in spirit and in truth, in the likeness and truth of real Christianity, have revealed to me something new, great and terrible, 'the depths of Satan', which was still hidden from me in 1905, when the second edition of this book appeared. This revelation, which was drawn from observations of the current spiritual and political life of Christian peoples and the study of the secrets of the religious sects of the East, and in particular Masonry, have given me material of such enormous importance *that I would consider myself a turncoat traitor of Christ my God if I did not share this material with the God-loving reader.*

"I draw the attention of my reader," he wrote in the preface to the second edition, "to the sketch 'The Antichrist as an imminent political possibility', in which is found the solution of a great world mystery hidden until the times of its final realization. Now the mystery has been realized and the key to it found: the imminent triumph of all justified Christian hopes, the triumph of the whole Christian faith, is coming. But the imminent triumph of the faith has also brought closer the terrible antichristian time of persecutions against the faith, and it is not without the will of God that this sketch contains a forecast of that for which the Christian world must prepare itself so as to meet with the whole armour of its humility and patience the terrible ordeal of the temptation that is aiming to deceive even the elect. 'He who endures to the end will be saved.'"

In the preface to the final, fifth edition (an edition that was never brought to fruition), Sergius Alexandrovich wrote:

"My book about the coming Antichrist, which in its fourth edition was called It is Near, even at the Doors, was published in January, 1917, and already on March 2 of the same year there took place the abdication of Tsar Nicholas II from the all-Russian throne for himself and his son. The House of Romanov, as an autocratic dynasty, ceased to exist, and the provisional Russian government was not slow to declare that Russia was a republic. That which was foreseen as a possibility by my book became an already accomplished fact, the heritage of the past. He who restrains was taken from the midst of the Orthodox Russian community. One does not have to be a prophet to foretell his removal in the very near future from all the other monarchical states, too, not excluding 'victory-bearing' Germany and her allies. This cannot take place later than that universal peace congress which must bring to an end the still-continuing universal human catastrophe which is already coming to its final moment.

"According to the word of the Apostle Paul and the tradition of the Holy Fathers, this removal of him who restrains represents the closest and most important sign of the coming of that time when the lawless one will be revealed - he whose coming, in accordance with the working of Satan, will be with all power and signs and false miracles, and every unrighteous deception of those who perish because they did not receive the love of the truth for their salvation (II Thessalonians 2.7-10)."

In 1906 Sergius Alexandrovich married **Helen Alexandrovna Ozerova**, née Ozerova, the scion of an aristocratic family, was a lady-in-waiting at the court of Empress Maria Fyodorovna. Her father, Alexander Petrovich Ozerov, had many posts at court. He was, it seems, an envoy to Greece, where Helen Alexandrovna was born. He was an envoy to the Russian embassy in Persia, and thereafter the ober-hofmeister of the Court of His Imperial Majesty. He had seven children. His eldest son, Alexander, perished in Bulgaria during the siege of Shipki. His eldest daughter, Olga, the Duchess Shakhovskaya by marriage, took monastic vows after the death of her husband and died as the abbess of the Dmitrievna women's monastery of the Moscow oblast', having taken the name of Sophia in mantia. One of the sons, David, was in charge of caring for the condition of the Winter Palace.

Brought up by her pious mother in strict obedience to the Church, Helen Alexandrovna devoted her life to caring for her elderly father and to good works. She was a trustee of one of the "Patriotic" schools founded in the last century by Empress Elizabeth for orphans of the Patriotic War of 1812; there, in addition to sciences, the young women were instructed in trades. She was also a trustee of the Rozhdestvensky medical assistant course for women, and

it was there that she met her future husband. During the Russo-Japanese war Helen Alexandrovna worked in the Winter Palace together with Empress Alexandra Fyodorovna. Here she became closely acquainted with the Empress, who in 1905-06 offered her to become the Red Cross representative in Tsarskoe Selo and to take charge of all her charitable organizations.

Petersburg society looked down on the marriage; they regarded Sergius Alexandrovich as a social climber who had married one of the Empress's favourites, and was becoming a priest in the hopes of entering the ranks of the court clergy and of wielding a reactionary political influence. Then an article appeared in Novoye Vremya exposing a sinful episode in his earlier life involving a married woman. There could be no more talk of the priesthood, and the Niluses left Petersburg, choosing as their retreat the Babayevsky monastery on the banks of the Volga, where Bishop Ignatius Brianchaninov had spent the last years of his life. On the way they unexpectedly met St. John of Kronstadt, who approved and blessed their marriage, and bowed to Helen Alexandrovna, saying: "I thank you for marrying him."

Prince N.D. Zhevakov recalls: "The marriage between Sergius Alexandrovich and Helen Alexandrovna was concluded in their old age, when they were both over 60 [she was seven years older than him], or thereabouts. Its foundation was not carnal, but was rather a strengthening of their friendship of many years, which had been established on the soil of their common profound religiosity."

In September, 1906 the couple went to live in Valdai, Novgorod province. However, in 1907 they visited Optina Desert, where Hieromonk Sergius, suggested that Sergius Alexandrovich help the Fathers in publishing a series of Optina leaflets. A large house just outside the monastery was presented to them for this purpose; and there they stayed for the next four years under the spiritual direction of Elder Barsanuphius.

Sergius Alexandrovich wrote in his biographical narrative: "July 7, 1909... Last night I had a heavy attack of a suffocating cough. Just what I deserved! It was from smoking, a habit which I cannot break; I've been smoking since my third year in high school and now I am so penetrated with this accursed nicotine that it has undoubtedly become an essential part of my blood. A miracle is needed to tear me away from the claws of this vice. I haven't enough willpower to do it myself. I tried to kick the habit. I didn't smoke for a day, two days - but the result was that I became irritable, angry, and this new sin was more bitter than the first. Fr. Barsanuphius forbade me even from making such attempts, limiting my daily portion to fifteen cigarettes. (I had previously smoked without counting.) Fr. Barsanuphius wrote: 'Your hour will come, and you will stop smoking.' Regarding this habit Fr. Joseph said to me: 'Hope, do not despair: in good time, God willing, you will quit!' And,

according to the word of the elders, this miracle occurred. It happened in the following way:

“I lived with my friend, my God-given wife, ‘soul in soul’, as they say, in the full sense of the Gospel words; i.e. in such a way that we were not two, but one flesh. The great mercy of God was granted us from above on account of our profound and firm faith in the Mystery of Marriage, which we both approached with fear and trembling. Then, in June, 1910, my wife fell seriously ill, and neither the Optina medical assistant nor the summoned doctor could identify the nature of the illness: in the morning she appeared to be almost well, but as soon as evening came her temperature rose to 40. And so it went on for a week, another, a third! I saw that my joy was melting before my eyes, like a wax candle; at any moment I imagined she would flare up for the last time and be extinguished. And my orphaned heart became filled with a great, an immeasurably great distress and grief. I fell down before the Smolensk Icon of the Mother of God, which stood in the corner of the study, and I wept, pouring forth my anguish and distress and speaking to her as if the Icon were alive: ‘Mother, Queen, my All-blessed Theotokos! I believe it was you who gave me my angel wife. Save her for me, and in return I vow before you that I will never smoke again. I give this vow, and yet I know that I cannot fulfil it through my own powers, but not to fulfil it would be a great sin; therefore help me!’

“This was about 10 o’clock at night. Having prayed and calmed down somewhat, I approached my wife’s bedside. She was sleeping; her breathing was quiet, regular. I felt her forehead: it was damp but not hot. My sweet darling was sound asleep. Glory to God, glory to the Most Holy Mother of God! In the morning her temperature was 36.5, in the evening – 36.4, and a day later she was up as if she had never been ill. As for myself, I forgot that I had ever smoked, although I had been a chain-smoker for thirty-three years and my entire organism was so saturated with the cursed tobacco that I couldn’t live without it, not for a day, not even for a minute. Was this not a miracle of the Hodigitria?”

It was under the influence of Optina and its holy elders that there poured out from the pen of Sergius Alexandrovich a series of remarkable books entitled: Holiness under a Bushel, On the Banks of God's River, The Power of God and the Weakness of Man, The Optina Elder Theodosius. In these works Sergius Alexandrovich described with amazing simplicity and talent the piety of Optina, "the swansong of Russian monasticism", as Helen Kontzevich put it, not without some sorrow in her heart.

In Holiness under a Bushel, Sergius Alexandrovich wrote: "I offer to my pious readers materials consisting of vivid and lively examples of everyday life which clarify the true secret of the monastic mission and cast a bright light on the most secret corners of the monastic heart. They illuminate the inner cell

life of the monk's soul, which in this material poured out his thoughts and feelings not for worldly honour and glory, not for the satisfaction of egotistical self-love, but spoke out of the abundance of his heart to himself and to his God." And at the end of the preface, sensing the approach of the terrible tragedy not only of Russia, but of the whole world, he speaks with pain about the untimely loss of the last lamp of Russian monasticism - Optina Hermitage and its inhabitants:

*What a lamp of reason has gone out.
What a heart has ceased to beat...*

On May 14, 1912, in the wake of the exile of Fr. Barsanuphius from Optina, and in obedience to a decree of the Holy Synod forbidding lay people to live in the monastery (although their house was outside it), the Niluses moved back to Valdai. Life for them in Valdai was rich and fruitful. Although the nearby Iveron Monastery could not replace their beloved Optina, its holy things and spiritually attuned monks were for them a source of comfort and joy. People came to see them from all parts of Russia, and they received letters...

In On the Bank of God's River, Sergius Alexandrovich writes: "After the publication of this book, I sent it as a gift to Bishop Theophan of Poltava. In reply Vladyka wrote to me the following on November 24, 1915:

"Respected Sergius Alexandrovich! I thank you from the heart for taking thought for me by sending me your book, On the Bank of God's River. I read all your books with great interest and I completely share your views on recent events. The people of this age live by faith in progress and lull themselves with unrealizable dreams. Stubbornly and with a kind of cruelty they drive away from themselves the very thought of the end of the world and the coming of the Antichrist.

"Their eyes are spiritually blinded. Seeing they do not see, and hearing they do not understand. But the meaning of contemporary events is not hidden from the truly believing children of God. More than that: to those upon whom the goodwill of God rests will be revealed both the coming of the Antichrist and the end of this world... Therefore great are the merits of those who remind the people of this age of the coming great events. May the Lord help you to talk about this in the hearing of this world 'in season and out of season, with all long-suffering and exhortation' (II Timothy 4.2)!

"Your sincere admirer and intercessor, Bishop Theophan."

"May the Lord help you to talk about this in the hearing of this world' - these words of the bishop were fulfilled exactly in the years of the revolution.

Such is the significance of a bishop's blessing and especially of such a bishop as Vladyka Theophan."

It is precisely to Sergius Alexandrovich that we are indebted for the discovery and deciphering of the "Conversation of St. Seraphim with Nicholas Alexandrovich Motovilov on the acquisition of the Holy Spirit".

After the publication of the "Conversation" Sergius Alexandrovich recalled:

"If only someone could have seen the state in which I acquired Motovilov's papers, which preserved in their hidden depths this valuable witness to the God-pleasing life of the holy elder! Dust, pebbles and dove's feathers, bird's droppings... All the papers were old, written on in a rapid and indecipherable hand, so indecipherable that I was simply horrified: what could I make out there?! Sifting through this chaos, bumping up against all kinds of obstacles - the handwriting, especially, was a stone of stumbling for me, - I remember almost giving way to despair. But then, amidst all this pulp, no, no, a phrase deciphered with difficulty would shine like a spark in the darkness: 'Batyushka Fr. Seraphim told me'... What did he tell? What did these uninterpreted hieroglyphs hide in themselves? I was in despair.

"I remember that towards the evening of a whole day spent in stubbornly fruitless work, I could bear it no longer and cried out: Batyushka Seraphim! Did you give me the possibility of receiving the manuscripts of your 'lay brother' from such a distant spot as Diveyevo, in order that they should be consigned uninterpreted to oblivion? My cry must have been from the heart. In the morning, having set about deciphering papers, I suddenly found this manuscript and immediately received the ability to make out Motovilov's handwriting. You can well imagine my joy, and how significant seemed to me the words of this manuscript: 'I think,' Fr. Seraphim replied to me, 'that the Lord will help you to keep this forever in your memory, for otherwise His kindness would not have inclined so suddenly to my humble petition and would not have deigned to hearken so quickly to poor Seraphim, *the more so since it is not given only to you to understand this, but through you to the whole world...*'

"For seventy long years this treasure lay under a bushel in trunks, amidst various forgotten rubbish. But was it meant to be published, and if so when? Before the very glorification of the holy relics of the God-pleaser!"

Prince Nicholas Davidovich Zhevakov writes in his memoirs: "Sergius Alexandrovich did not think up or 'compose' anything. He preferred to live near the famous Russian monasteries and use the monastery libraries. He extracted from the wealthy monastic archives valuable material and reworked it."

Being a truly Orthodox Christian, Sergius Alexandrovich fervently loved his own people and deeply understood the heavy burden of that time, sincerely experiencing it in his heart:

"In our time, which is distinguished by extraordinary discoveries and inventions - all the so-called 'miracles' of technology with which light-minded humanity amuses itself as with brilliant trinkets, playing a dangerous game that loses for it, in the expression of Bishop Ignatius Brianchaninov, the Heavenly Kingdom, - it is especially timely and useful for every believing Orthodox to oppose to all these 'false miracles and signs' the true miracles and signs worked by the Holy Spirit through the mediation of the vessels of grace chosen by Him - the saints who are pleasing to God.

"Faith in miracles, the search for the miraculous that transcends the greyness of everyday life, and is raised above the sphere of that which is known by our five imperfect senses, is innate to the whole human race regardless of the various degrees of its spiritual development. The semi-savage cannibal searches for the satisfaction of this faith of his in shamanism, the educated theosophist - in brahmanism or yoga. The intellectual who has lost his faith hurls himself at the miracles of spiritism and hypnosis... The human race since time immemorial 'seeks signs and miracles'. For over seven thousand years now the fallen nature of mankind has been striving to find that which it lost in the fall... but cannot find it. Only true faith finds that which has been lost, and only through it are true signs and miracles given to those who search, who have been able with the help of the grace of God to preserve their faith in purity and who have not mixed with the work of faith the proud inventions of the inconstant and limited mind of man. That is how it has been in all ages. Such is now the particular spiritual condition of the majority of mankind, when the terrible times foretold by the apostle have arrived for it. People's spiritual eyes have been closed by their lack of faith or, more precisely, their apostasy from the faith, so that 'seeing they do not see and hearing they do not hear and understand'.

"Man's chief good on earth - and almost his only one, one might add - is faith in our Lord Jesus Christ, in God in Trinity glorified. Without this faith our earthly life is not life, but senseless vegetation."

No-one was taken by surprise by the revolution of 1917 in Russia. Some prepared it, others prepared themselves for it. The catastrophe was inevitable. Sergius Alexandrovich considered it his Christian duty to warn not only the Orthodox people, but also the whole world, about the terrible times that were coming, just as before him Dostoyevsky had given warnings in his novel The Devils. Thus in one small, little-known book entitled The Wheat and the Tares, and published in 1908 by the Holy Trinity - St. Sergius Lavra, he wrote the following in the preface:

"In the woes and sorrows which like a narrow, heavy ring have oppressed your wandering along the paths of life from all sides, and which have become so much more difficult in recent times, have you ever given a thought, O reader, to the final and only common end, for all those who live upon the earth, of their labours and efforts, all their sorrows and joys, disillusionments and hopes, love and hate, good and evil - everything, in a word, out of which the thorny crown of life is woven? Do you even fully know what this end is like? And if you know, do you remember it with that careful thought which its importance merits? I don't think so. So allow me, my reader and brother in Christ, to remind you, whoever you may be - a ruler of the peoples, or a poor homeless man - that there is no other end to your life than death, than preparation for death. O how great and terrible is that word, that reality! And how few people in the world think about it!

"Remember the hour of your death and you will not sin to eternity', calls our Mother the Church 'and you will not sin to eternity!' Do you hear what she says? We have forgotten about this hour, which none can escape: and yet what have we turned the whole world that surrounds into through our sins? We have forgotten about death.

"Public and family quarrels, leading to bloodshed, in which sons raise their hands against their fathers and mothers, brothers against brothers, husbands against wives, wives against husbands; civil strife, in which public garbage and our youth that has been diverted and made senseless by antitheist teaching rises up in mindless blindness against the powers that be and against everyone that lives in accordance with the commandments of God, and not according to the elements of this world. Blood is shed in torrents, and the scythe of death mows down such an abundant harvest that the heart grows cold in horror. It seems that the times have come about which the faithful Christians were warned by the threatening word of Holy Scripture, that "blood will reach the horses' bridles" (Revelation 14.20), and "if those days should not be shortened for the sake of the elect, no flesh would be saved" (Matthew 24.22). And yet, people see all this, they see all the horrors of death, but few are those who think about death; as if only they, among those who are temporarily left among the living, have a guarantee of eternal life upon earth - a guarantee only they know about, and as if only those who are dead were predestined to death.

"I will judge you as I find you'... Savage is the death of sinners... It is terrible for the sinner to fall into the hands of the Living God in that desired world in which the faces of the saints and the righteous shine like the stars!... No stain of flesh and spirit will enter there.

"In my quiet retreat it is as if I hear the enemy devil whispering into the ear of him who pays attention to my words: 'Don't listen to him! Go after the

educated world - that's enough of fairytales about the Heavenly Kingdom. Give us the earthly kingdom that belongs to us by right!"

At the very beginning of the revolution, in June, 1917, the Niluses were providentially invited to move south, to the estate of Prince Vladimir Zhevakhov (the future Bishop Ioasaph) in the village of Linovitsy, Piryatinsky uyezd, Poltava province. There they were spared the famine and terror which soon swept the north; their local friends all perished. Preparing for an uncertain future, the Niluses received a blessing from the diocesan bishop, Archbishop Theophan of Poltava, to establish a church on the top floor of their house. The future martyr, Abbess Sophia of Kiev, whom they knew from Optina, took an active part in setting up the church and sent some of her nuns to help out. The Niluses were both readers and singers; others joined them, forming a choir. Most people came to this church only irregularly. But still, they were drawn to the services and obtained spiritual consolation. When times were hard, those who came brought provisions. From abroad letters came with offers to help the Niluses to leave the country. But apart from having no money, they felt that it was not right to abandon their church, where the Lord and the Queen of Heaven had appointed them "guardians, watchmen, readers, chanters and lamp-lighters". "There is no way," wrote Sergius Alexandrovich, "that we can change our assignment; we must stand at our Divine post until the Lord Himself clearly indicates that our mission is finished, or until our death..."

In his memoirs Prince Zhevakov describes an interesting incident from the last years of the life of Sergius Alexandrovich:

"S.A. Nilus was preserved by God and after the revolution continued to live in the houses of his friends, in a small two-storey house in the depths of a shady park. On the upper floor of the little house was a house church and the residence of Schema-Archimandrite N., the former superior of one of the neighbouring monasteries which had been destroyed by the Bolsheviks, while on the lower floor lived S.A. Nilus and his wife.

"In those days anyone found in possession of the Protocols (in Near, even at the Doors) would be shot on the spot, while the book became better and better known, being translated into European and Asiatic languages, spreading throughout the world and arousing the satanic spite of the world conspirators. Meanwhile, S.A. Nilus continued to live in one of the wings of an estate seized by the Bolsheviks, where, to cap it all, daily Liturgies were celebrated by a reverend elder-archimandrite who had taken refuge there!

"It goes without saying that none of the local soviets, composed of criminals, caused S.A. Nilus the slightest concern, for, it goes without saying, they did not suspect him of being the publisher of The Protocols of Zion.

Some considered that he had died long ago, while others even thought that he had never existed.

"But the enemy did not slumber. The fact that the 'masters' remained on the estate, even if they had been expelled from the main house, but continued to live in one of the wings, troubled the representatives of the local Soviet, and the evildoers decided at a meeting to kill all those living in the little house in the garden.

"One dark night in November, 1921, at the appointed hour, a band of eight Red Army soldiers under the leadership of the local bandit, armed with guns and knives, penetrated into the park and slowly began to approach the house, stealthily creeping through the bushes and looking around on all sides. They had decided to kill the aged schema-archimandrite first. But the closer they came to the house, the clearer became the sounds of a night watchman's rattle. He was walking round the house and rattling with a wooden crank that had a little sphere attached to it. The evil-doers decided to wait until the night watchman went away. But they had no success that night, and decided to try again the next night, only with ten men this time.

"It seemed as if everything favoured them. Instead of the wind and frosts of the previous night, the weather was wonderful, quiet and almost warm. The moon shone, and everything around was steeped in a deep sleep, but... the hateful old watchman was still fearlessly walking round the house and rattling his rattle, as if he were calling for help, as if he were mocking the criminals.

"'What are you waiting for,' suddenly shouted the leader, losing patience, 'there are ten of us and he's alone, let's go!' And the evildoers, encouraged by their leader and certain of victory, headed with guns on their shoulders towards the old man, considering it no longer necessary to hide themselves from him. They were already within a few strides of him, and they could clearly see him. He was a frail, bent-over old man with a white beard. He was walking confidently round the house and displayed not the slightest fear or concern at their approach.

"'Get him,' commanded the enraged ataman of the band of criminals. And, coming up to the old man, with all his might he struck him on the head with his axe. The blow flew through the air, the old man disappeared, and the evildoer fell as if dead onto the earth, losing consciousness. His comrades, mortally frightened, hurled themselves towards their ataman, who displayed no sign of life, and carried him home. Several days passed, but none of the inhabitants of the house even guessed at their miraculous delivery from the death that threatened each one of them. In fact, no one would probably have known about the attempt if the wife of the criminal had not come to the

schema-archimandrite and told him about the crime. Drenched in tears, she besought him to help her husband, who was lying paralyzed.

"If it were not for the night watchman,' she said, 'the criminals would have killed you all. It was only thanks to him that you were saved from death and the souls of the evildoers from eternal damnation.' For a long time they tried to convince the woman that in those times there could be no question of any night watchmen. But she insisted and asked that her husband be brought there, then he himself would tell them everything.

"Bring him here, let him confess, receive Communion, kiss the icon of the God-pleaser St. Seraphim, and then the Lord will release him,' said the archimandrite.

"That day the paralysed criminal was brought on a stretcher to the house-church. But before starting confession, the archimandrite went up to him with the icon of St. Seraphim and asked him to kiss it. The eyes of the criminal met those of the kindly elder and God-pleaser Seraphim, and... a hysterical shouted filled the little church.

"It's him, it's him!' shouted the unfortunate criminal, recognizing in the face of St. Seraphim the old watchman walking with his rattle round the garden-house and guarding it. Tears of contrition flowed from his eyes, and the love of God not only healed him instantly, but also completely transformed him. After the Liturgy, in which he was counted worthy to commune of the Holy Mysteries, he stayed for a long time in the church and told everyone present in detail about the miracle of St. Seraphim, after which a moleben of thanksgiving was served to the saint for the miraculous deliverance from death of those living in the house."

The Niluses were too well-known to escape the notice of the new godless authorities. The net began to tighten. Meanwhile, however, their Christian love continued to prove its strength. As one of their guests at Linovitsa later wrote: "In their house there reigned the grace of God; one could sense it upon entering. There was always an atmosphere of joy; no-one ever quarrelled. While I was there it happened that a Bolshevik commissar came to look at the house. Of course, he did not remove his cap; he had an insolent manner and was very crude in his behaviour. S.A. showed him around the whole house and took him into the chapel on the tope floor. They were there for a long time. S.A.'s wife decided to have a look and saw that the Bolshevik was crying in the embrace of her husband... S.A. himself was weeping. Evidently he had been able to find words which melted his heart..."

On April 3, 1923 the Niluses were banished from Linovitsa, and it was only through a miracle that they were not executed. Already getting on in years, the couple began to lead a life corresponding to the uncertainty of the time.

"We don't think about what is to become of us," wrote Sergius Alexandrovich in a letter abroad. "Let us commend ourselves and one another and all our lives to Christ our God."

They moved to Kiev, where, in August or the beginning of September, 1923 Sergius Alexandrovich was arrested and imprisoned for no reason and without an interrogation. But God was merciful. Describing her husband's circumstances in a letter to her sister, Helen Alexandrovna wrote: "He is calm, as always, cheerful... Only one thing grieves him - the separation from me. We've never been separated before, not once..."

In August, 1924 Sergius Alexandrovich was transferred from Kiev to the prison in the city of Priluki, Poltava province. In the middle of September, however, he was transferred back to Kiev, where he remained in prison until February, 1925. On his release, the couple settled temporarily in a women's convent in Kiev.

Once again, they felt as though they were in Paradise. "It is just the life we love," wrote Helen Alexandrovna. "We have a nice room, and - for nothing! We have only to cross a small courtyard to get to church where there are daily services, splendid, without two choirs and two priests, one better than the other... Everything seems like old times, so you can understand how blessed we are. They show us love in every way, and bring us so much that there's no place to put it..." Sergius Alexandrovich added: "My head is spinning from all the impressions we have experienced and are experiencing. Now with this head and with all my heart I have become absorbed in contacts with people of the same spirit as us... There aren't enough hours in the day to fully and worthily take advantage of this and the more so because Great Lent is here and a lot of time is spent in services."

At the end of September, 1925, Sergius Alexandrovich was arrested again and escorted to prison in Lubyanka prison in Moscow. He was released in February, 1926. For two months they lived in Moscow. But then, on April 6, Sergius Alexandrovich was presented with an order exiling him from Moscow and forbidding him to live in six major cities.

They moved to Chernigov, where they took an active part in church life, organising regular discussions of parishioners with the clergy and the reading of spiritual literature. At one meeting organised by him on December 10, 1926 in the house of the pious parishioner Melnikova, money was collected to send to the exiled Archbishop Pachomius and Bishop Damascene. Also through the Niluses help was sent to the Kiev priest Fr. Demetrius Ivanov and Abbess Sophia and others.

In April, 1927, Sergius Alexandrovich was arrested again. The GPU report says that during the search he was very calm, said that he was happy to suffer

for the faith and said to the other members of his household: "Don't worry, everything is from God, He will one day pay back for these unpleasantnesses." At the end of the search the GPU agent told Nilus that he was under arrest and asked him to prepare to follow him. Nilus asked for time to say goodbye, and after gathering all the member of his household together by the iconostasis "began a whole church service". After prayers Nilus blessed all those present, and they kissed his hand. Before leaving the house Nilus ordered the servants to pour out a bottle of holy water. Taking it with him, he left the house, chanting "Christ is risen". All the members of the household took up the chant as they accompanied him onto the street.

On May 6, 1927 he was released, and for another year they lived in Chernigov.

When Metropolitan Sergius' notorious declaration submitting the Church to the God-hating atheists was published, he opposed it. Thus on January 29 / February 11, 1928 he wrote to L.A. Orlov: "As long as there is a church of God that is not of 'the Church of the evildoers', go to it whenever you can; but if not, pray at home... They will say: 'But where will you receive communion? With whom? I reply: 'The Lord will show you, or an Angel will give you communion, for in 'the Church of the evildoers' there is not and cannot be the Body and Blood of the Lord. Here in Chernigov, out of all the churches only the church of the Trinity has remained faithful to Orthodoxy; but if it, too, will commemorate the [sergianist] Exarch Michael, and, consequently, will have communion in prayer with him, acting with the blessing of Sergius and his Synod, then we shall break communion with it."

In May, 1928 Sergius Alexandrovich was banished from Chernigov and forbidden to live in the Ukraine.

At this stage the strain of the Niluses peripatetic life began to tell on his health. A friend arranged for the couple to move in with his father, the priest **Fr. Basil Smirnov**, in the home of the Orlovs in Krutets, Alexandrovsky uyezd, Vladimir region. They hoped that Sergius Alexandrovich would get better in the fresh country air. The Niluses arrived at the end of April, 1928. But he never recovered his health.

Maria Vasilievna Orlova-Smirnova - later **Schema-Nun Mariam**, the daughter of the martyred Priest Basil Smirnov - shared her impressions of the last days of Sergius Alexandrovich, who spent the last two years of his life in her house and died there: "Inwardly, he was a colossus of the spirit, who stood so firmly 'on the rock of faith' that neither persecutions, nor slander were able to shake his faith and love for God. Having chosen his path, he went along it without looking back.

"Sergius Alexandrovich got up very early: at about four o'clock, and when he had finished his special morning rule, at about seven o'clock, Helen Alexandrovna got up and they read the morning prayers together."

The words of Sergius Alexandrovich are both simple and deeply Orthodox: "Christ the Lord and His Orthodox Church - that is the one truth that makes us free, the one source of every earthly blessing, every true, unbreakable happiness that can be attained on earth and above the earth - in the depth of the endless ages, in the height of the fathomless heavens. For him who, by the mercy of God, attains this truth, who devotes himself unreservedly to its service, life becomes clear; and he sorrows for unsettled contemporary man, who mindlessly and unwittingly drives away from himself the grace of God, without which he is dust and ashes!"

Sergius Alexandrovich died on January 1/14, 1929. On that day, he forced himself, with great difficulty, to go to the church in the village of Krutets, where he was counted worthy to receive the Holy Mysteries. On returning home, he fainted (from a heart attack), after which it was only with difficulty that he recovered consciousness. One hour before his death, he said that difficult times were coming for the Church and that now the doors had been opened for the coming of the Antichrist. Then, pointing at Fr. Basil Smirnov, he said:

Ah, Father, Father, I am sorry for you."

The last thing he did was bless the little daughter of Maria Vasiliievna Orlova. Then, at five in the afternoon, at the very moment when the bells were beginning to ring for the all-night vigil commemorating St. Seraphim of Sarov, he fainted again, and quietly died.

It is obvious that the holy God-pleaser St. Seraphim took care of his great venerator and prayed the Lord that the righteous man should have a peaceful end.

Soviet power did not forgive Fr. Basil for giving shelter to the Niluses. The same year he was driven out of his house, and the following year he was arrested, his property confiscated and his family exiled. Fr. Basil was in exile for five years. In 1936 he returned. In 1937 he was again arrested, and on February 8, 1938 he died.

After the death of Sergius Alexandrovich, Helen Alexandrovna went to Chernigov to live with a little elderly woman, to take care of her. After her repose she lived with the Orlovs in the town of Gorodok in Kalinin province. In 1938 the Orlovs had to move to Moscow, while Helen Alexandrovich was invited by her former landlady in Chernigov to move to Kola in Murmansk district. There she died.

Schema-Nun Mariam, in the world Maria Vasilyevna Orlova, was born in 1906, the first of six children. She married Lev Alexandrovich Orlov. After the death of her father she remained in Moscow, where she became close to Tatyana Mikhailovna N, a spiritual daughter of Abbess Tamara, the famous "Josephite" and spiritual mother of Hieromartyr Bishop Arsenius (Zhadanovsky). In 1992 Maria Vasilievna joined the "Matthewite" branch of the Greek Old Calendarist Church. In 1995 she received the monastic tonsure with the name Mariam from Bishop Kyrikos of Mesogaia. She died on July 30 / August 12, 1997.

"On the grave of Sergius Alexandrovich," concludes Maria Vasilievna, "my brother placed a cross which he himself had made. On the cross, under the name of the deceased, was written: 'Precious in the sight of the Lord is the death of His saints', and on the other side: 'It is good to keep the secret of a king, but honourable to proclaim the works of God.'"

At the end, or in the preface, of his books Sergius Alexandrovich always asked his readers for their prayers: "In conclusion, I again ask every Orthodox who has a liking for this book to remember the name of its sinful compiler, praying for the time being - for his health and salvation, and in time - for the repose of his soul in the heavenly dwellings of the One Tri-Personal God for the sake of the priceless merits of the One Lord Jesus Christ, to Whom be honour and worship and glory to the ages."

(Sources: Monk Boris (Ephremov), "Sergius Nilus", Pravoslavna Rus', N 1 (1454), January 1/14, 1992, pp. 5-9; Richard Pipes, Russia under the Bolsheviks, 1919-1924, London: Fontana Press, 1995; General Nechvolodov, L'Empereur Nicholas II et les Juifs, Paris: Chinon, 1924; Norman Cohn, Warrant for Genocide, London: Serif, 1996, p. 107; Bagdasarov, R., Fomin, S., Nyeizvestnij Nilus, volume 2, Moscow, 1995, p. 204; Schema-Monk Epiphanius (Chernov), Ekklesia Katakombon stin Rossia, Koropi, Attica, p. 39 (in Greek); Sergius Nilus, "Pis'mo otnositel'no 'sergianstva'", Russkij Pastyr', 28-29, II/III, 1997, pp. 180-189; M.V. Orlova-Smirnova, "Recollections of Sergei Aleksandrovich and Elena Aleksandrovna Nilus", translated by G. Spruksts, Russian Cultural Heritage Society, 1999; V.V. Antonov, Iosiflyanstvo, St. Petersburg: Memorial, 1999, p. 343; Priest Andrew Sidniev, "I makaristi monakhi Mariam Orlova (+1997)", Orthodoxos Pnoi, 99, August-September, 1999, pp. 133-139 (In Greek); Protodeacon Basil Yakimov, "Way of the Orthodox: Sergius Alexandrovich Nilus", <http://www.rocor.org.au/stjohntheforerunnerchurch/articles/way-nilus.html>; Vitaly Shumilo, "Skhiarkhimandrit Lavrentij i ego vremia", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=606; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

51. HOLY CONFESSOR JOANNA OF SUZDAL

Schema-Abbess Joanna, in the world Lydia Afanasievna Sanina, was born into a pious Ukrainian family in the village of Novaya Mayachka, Kherson province, in 1917. Matushka lived a long life replete with suffering. The would-be nun received training to be a teacher in Nalchik, in the Caucasus, where her family had moved from the Ukraine. She was able to teach Russian language and literature, but left her post as teacher because her programme included antireligious propaganda.

When the heretical renovationists came to power, Lydia and her parents stopped going to the renovationist churches. Nor did they go to the churches when the sergianists took the place of the renovationists. "We knew," she said, "that they were all working with the God-fighters. Our parish priest constantly ran to the NKVD."

During collectivization Lydia's parents, Athanasius and Anastasia (in monasticism Agnia) were arrested. Before the arrest their property was seized. On returning from school the young Lydia saw a cart loaded with their property. Even their warm clothes had been taken ("dekulakization" took place in late autumn). For some time the whole family hid in neighbouring villages.

During one of these nights, Lydia saw in her sleep the Mother of God, who calmed her and promised her help. And truly, the next morning a passer-by put them into his cart and took them out of danger. However, this was only a brief respite: soon her parents were arrested.

"My parents were persecuted and oppressed for being true to Holy Orthodoxy," reminisced Mother Joanna. The godless authorities made her father, Athanasius Sanin, choose between recognising Metropolitan Sergius' 'declaration of apostasy', or face punishment. Athanasius Sanin, a man of great Christian conscience and human dignity, chose to go to prison rather than betray his Church. He died in prison years later after suffering bestial tortures. Mother Joanna's mother, Anastasia, spent a quarter of a century in Soviet jails, but emerged unbroken.

Deprived of their parents, Lydia and her younger sister Maria now began a life on the run, constantly changing their place of residence and suffering great need. She never acceded to Sergius' declaration. Together with other True Orthodox Christians she has to go underground, into the catacombs, to survive.

In 1947 (or 1948) she was arrested. It happened as follows. One day a man came to her house pretending to be a believer. He had a penetrating, heavy

glance and a dark, unkind face. "Oh how terrible," muttered Lydia Afanasyevna quietly. She repeated this many times, forcing the embarrassed man to depart from her. After this she expected arrest every day. Two weeks after the visit of this "Judas" she was arrested.

"What have you arrested me for?" she asked her interrogator. "I'm not a thief, I'm not a bandit, I'm not some kind of trickster, I've never done anyone any harm."

In reply one of the chekists laughed and said: "If you were, we would not have touched you."

"Do you recognise the Soviet church?"

"No, I don't," replied Lydia Afanasyevna.

"Why?"

"Because Soviet power does not recognise God, which means its church doesn't either. The only Church I recognise is the Holy, Catholic and Apostolic Church."

She was not beaten or tortured, as they did to many other prisoners, but subjected her to more refined torments. Having confined her to a narrow solitary cell, they did not allow her to sleep. Every time she collapsed from exhaustion onto the floor (there was no bed), they loudly clanged the door bolts. They summoned her to interrogations in the middle of the night. Her sister, who was arrested with her and who had a nine-year-old son in freedom, was given a tape to listen to. It was the voices of playing children; the name of her son was shouted out loud. These were the moral torments with which the executioners sought to break their faith, forcing them to recognise sergianism. One of the investigators tried to apply hypnosis, but did not attain his aim. Another began loudly to blaspheme the Mother of God - and was immediately paralysed. A sharp pain pierced him, and for several weeks he was taken to hospital.

At the trial, as during the interrogations, the sisters replied that they could not recognise the sergianist church insofar as it was supported by the God-fighters.

"Yes, it is our church," confirmed the judges.

The trial took place on Holy Wednesday, the very day on which Judas betrayed Christ. The judges decreed that they were guilty of "affiliation with the highly dangerous sect of the TOC" (i.e. True Orthodox Christians) and were sentenced to be shot.

Don't weep," said Lydia Afanasyevna to her saddened sister. "They're only doing this to frighten us. They won't shoot us. But if they do shoot us... what a light death... for God." She was right. After pausing for the news of the verdict to shake the condemned women, the judges declared that the sentence of capital punishment was commuted to 25 years' forced labour.

"No, God will not allow it," said Lydia Afanasyevna to her sister. "For what?"

For two "Glory"s from the 17th kathisma written on a scrap of paper, which the judges declared constituted the spreading of religious literature and betrayal of the Homeland? In fact, their term of imprisonment was later reduced to seven years.

In her Last Spiritual Will and Testament, written about a year before her death, Matushka wrote that the judge's words "execution by a firing squad" did not frighten her at all. She was actually exhilarated that her suffering would soon be coming to an end, and that she would, at last, go to the bosom of the Lord, having suffered for her faith and the True Church.

However, at the last minute her inhuman pain and unbearable suffering resumed. They were sent to the building sites on the Volga-Don canal. In the rain and the cold, under a biting wind, they had to endure the unbearable burdens of camp life.

"There, on the Don," said Matushka, "the winds are strong. We walk in the wet. It's pouring off us. And we didn't fall ill."

Only with God's help was Matushka able to bear the full measure of suffering and live. Even in the labour camps with their miserly food and hard living conditions, she tried to observe the fasts times as best she could. During Lent, prison guards would intentionally give her nothing but meat to eat. She would remove meat from her soup and eat only the broth.

In 1955 Lydia Afanasyevna was released. Soon her sister Maria was also released. Together with their mother, who had returned from prison still earlier, they lived a quiet life, secretly praying and waiting for the regeneration of Orthodoxy. Around them a small catacomb community was formed. God sent them a faithful priest – Fr. Mark, and in 1960 Lydia Afanasyevna received the first monastic tonsure. In 1974, she took the monastic vows of the small schema and the monastic name Seraphima.

Once several of her neighbours had dreams which they could not understand, and they went to her for explanations. One woman had dreamed of a large and beautiful iconostasis standing as it were in the middle of

Matushka Seraphima's room, and priest celebrating the Divine Liturgy. Another man saw in the yard of the Sanins an old well full of clean, transparent water. But in the well he saw some terrible threatening monsters which disturbed the water and filled it with all kinds of rubbish (he was an unbeliever at the time). From all these stories the penetrating mind of the nun understood that the Lord wanted to show her something significant connected with the destinies of Orthodoxy.

In 1990, they heard of a legally established local parish canonically subordinate to the Russian Orthodox Church Abroad and having no relations with the Moscow Patriarchate. Matushka Seraphima hesitated for a long time, fearing lest this was yet another trap. At one moment she decided to go, then she put off her trip. But immediately she left her home in Vyatka for Suzdal her fears fell away

On seeing Suzdal, she fell in love with the place. "You will live with us," said Vladyka Valentine to her. And so it turned out. By this time her sister had died, and as had the other members of her community, and she decided to spend the rest of her days in Suzdal. Here she lived for seven years (in which it is impossible not to see a reward sent to Matushka from the Lord for the seven years she suffered in the camps).

A monastic community was formed around her. In 1994, the community was formally organized as the Convent of the Holy Hierarch John (Maximovich). Shortly before her death, Mother Seraphima took the vows of the great schema and received the name of that great archpastor of the Russian Orthodox Church Abroad. After a long and painful illness from cancer, she reposed in the Lord on Sunday, August 8, 1999, at the age of 82. She was buried on August 10, the day of the Smolensk icon of the Mother of God.

On Sunday, August 15, on the eve of the ninth day of the repose of Mother Joanna, following a liturgy at the St. Constantine Cathedral in Suzdal, Bishop Theodore of Borisovsk of the Russian Orthodox Autonomous Church read out the autobiographical Last Will and Testament of Mother Joanna from the pulpit:-

"Being in sober recollection and healthy mind, albeit physically weak, I ask my cell-attendant, Novice Elena (Novosilova), to write down my oral spiritual testament.

"I, the unworthy Schema-Abbess Joanna (Sanina), witness to the ineffable blessings of God revealed through His goodness to me. I recognize that my life has drawn to its end and it is difficult to say what was greater in the path I have trodden in life: joy or sorrow.

“I can only witness that the Lord has always been with me and I can only repeat again and again the word of the Hierarch John Chrysostom: “Glory to God for all things”, for the Lord strengthened me in prison and during the days that I was free from imprisonment; the Lord surrounded me with the care of those who served Him with all their heart and bore their most laborious cross in life with Christian patience. These people led me along the path of Christian and monastic good works.

“It was first of all my pious parents Athanasius and Anastasia (Nun Agnia) Sanin who taught me the first steps of Christian piety, opened Christ to my child’s heart, and led me into the enclosure of the Holy Orthodox Church.

“My parents were persecuted and oppressed by the godless authorities for being true to Holy Orthodoxy. My father, **Athanasius**, was placed under guard and given the choice: recognize the declaration of apostasy or not. His Christian conscience and human decency did not allow him to betray the Church and Orthodoxy. He was not destined to leave prison, where he reposed in God, amidst the sufferings and horrors of incarceration. My mother Anastasia (**Nun Agnia**) spent 25 years in prison. She left it unbroken and without having succumbed to the violence of those who wanted to force her to betray the Holy Church and Holy Orthodoxy.

I, too, Schema-Abbess Joanna, was not spared the godless court and the terrible interrogations in which the interrogators not only humiliated a man’s dignity but also suppressed his personality, disfiguring him and desolating his soul. Only God’s help, deep faith and burning prayer supported the weak strength of a man.

“Shooting!” – the word pronounced at the trial brought me the joy of the end of suffering for Christ and the attaining of the crown of martyrdom. How I then wanted to receive it! The Providence of God judged otherwise, execution by shooting was commuted to 25 years in prison.

“Exhausting days of heavy, anguished labour. Terrible nights of interrogations, the screeching of opening doors, the crashing of bolts and the fear of saying a word that might cast a shadow on anyone near or distant, whether relatives or acquaintances, or even a completely unknown person. The fear of speaking.

“Now all that is behind me – a long, long life.

“Our community, headed by our confessor, **Hieromonk Seraphim** (Goloshchanov), former member of the Drand Monastery, preserved the traditions and ordinances of the Most Holy Patriarch Tikhon religiously. We never became part of the sergianist patriarchate, never bowed our head to

accept the spiritual yoke of the leaders of that organization. The Truth of Orthodoxy – this was always the chief thing for us.

“It is a great pity that so many people failed to see in Sergius’ teaching the seeds of a renovationist heresy, a subtle spiritual delusion akin to that which St. Nicetas of Novgorod and the Venerable Isaac, the Hermit of the Caves Monastery, once fell prey to. The fruit of that heresy has led its believers to spiritual insensitivity, to tepidness. Only a fire burning bright can warm you and dry your clothes. A smouldering fire has none of these qualities; it gives only acrid smoke and the stench of burning.

“Founded by Stalin’s henchman, Metropolitan Sergius, his Moscow Patriarchate can only repress and spiritually mutilate, making lawlessness the law. Its mutilation is not immediately noticeable; its spiritual venom penetrates the minds of Orthodox people drop by drop. The psychological objective in this is to break down their spiritual immune system to make them ready to accept the Antichrist. The internal is replaced by the external. Remember: belief in lies and demonic allurements destroys your soul (said Holy Hierarch Ignatius Brianchaninov). Recall these words of the Holy Apostle Paul as often as you can: “... [they perished] because they refused to love the truth and so be saved. And for this reason God shall send them a strong delusion, that they should believe a lie... “ (II Thessalonians 2.10-12). Let not these words ever come true for us!

Eternal memory to our spiritual mentors who rest in God – Hieromonk Seraphim, Hieromonk Tikhon, Monk Mark, Priest Michael, Schema-Abbess Laurentia and her sisters. They bequeathed their conviction and devotion to the truth of Orthodoxy to me. Our community consisted of about 200 people. Hard as it was to find true pastors after Hieromonk Seraphim passed away, the Lord always sent them our way. Verily did His words come true for us: ‘Seek and you will find; knock and the door will open.’ I cannot help but admit that it was with the greatest circumspection and wariness that I came to Suzdal in search of a confessor for our community. Then our sisters and all those of one mind with us also came to visit. Those were the first unforgettable hours of wholesome prayer in a real church adorned with holy icons. By the iconostasis and the Holy Royal Gates, by the tombs of the holy saints and miracle-workers of Suzdal. What bliss has the Lord granted to our community and to me at the end of my earthly life! Sixty-seven long years we did not dare to step inside a church for fear that we become part of sergian delusion. Not only did the Merciful God dispose that I visited the blessed city of Suzdal; he disposed that I stay here and fulfil my sacred mission as Mother Superior of the monastery of the Holy Hierarch and Wonderworker John Maximovich. With great fear and trembling I entered on this walk of life, trying in every way to justify the trust placed in me. I undoubtedly made many mistakes, witting and unwitting. I was bold and irritable, but I sincerely loved and love God and the truth of our Holy Orthodox Church. I was always

zealous and am zealous now for the glory of God, for the prosperity of our holy community of the Hierarch and Wonderworker John Maximovich.

“I ask the forgiveness and blessing of the builder of our community, his Eminence Archbishop Valentine, their Graces Vladykas [Theodore and Seraphim], our clergy and all those with whom I have had communion.

“I am grateful to the worshippers and dwellers of Suzdal for their attentiveness and kindness. May the Lord show His mercy to all of you and may He order your life for the good in all piety and purity, may he strengthen your hearts in the holy truth of our Orthodoxy.

“Do not abandon your rule of prayer, be zealous in Orthodoxy; treasure the memory of our Holy New Martyrs, and keep our abode safe. Turn neither to the right nor to the left. Follow the path bequeathed to us by our Lord; it will lead you to eternal life in the Kingdom He pledged to us.

“Schema-Abbess Joanna Sanina, Lydia Athanasievna, 14 September, 1998.”

(Sources: “Repose of Mother Joanna of the Catacomb Church” and “Quotes from Her Will”, Vertograd-Inform, N 12, October, 1999, pp. 4-5; Tserkovniye Novosti, N 5 (81), August-October, 1999, pp. 2-3; A. Paryayev, “Skhiigumeniya Ioanna (Sanina)”, Suzdal’skiye Eparkhial’niye Vedomosti, N 8, June-September, 1999, pp. 29-31)