

**THE HOLY NEW MARTYRS OF NORTHERN AND
WESTERN RUSSIA, BELORUSSIA AND THE BALTIC**

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INTRODUCTION

This book is a very considerably amended version of my book, *The Russian Golgotha: volume 1* (Wildwood, Alberta: Monastery Press, 2006). Several of the chapters of that book have been removed; new chapters have been added; and those chapters that remain have been considerably corrected and expanded to take account of new information received. Its purpose is to provide as full an account as possible of the lives of the holy new martyrs and confessors of the north and west of Russia, as well as the Baltic states and Belorussia, in the Soviet period.

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!

July 17/30, 2010.
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1. HIEROMARTYR BARSANUPHIUS, BISHOP OF KIRILLOV **and those with him**

Bishop Barsanuphius (Lebedev) was born in 1871 or 1873 in the village of Starukhino, Borovichi uyezd, Novgorod province into the family of a church reader. His father died when he was only eight years old, and he had a very difficult childhood. In 1884 he finished his studies at Borovichi theological school, and in 1894 - at the Novgorod theological seminary. In his final exam he so impressed the examiner, Archbishop Theognostus (Lebedev), in his knowledge of the Old Ritualist schism that he was sent for the summer to Moscow to Archimandrite Paul (Prussky), the rector of the Nikolsky yedinoverchesky monastery, in order to prepare him for missionary activity. On April 1, 1895 he was tonsured as a monk, on April 9 - ordained to the diaconate, and on April 30 - to the priesthood. He was appointed assistant diocesan missionary-preacher of the Novgorod diocese. For twenty-two years he laboured in the mission field among the Old Ritualists, and converted many of them to the yedinoverie. He also published a book on his experience with Protestant sectarians in the Novgorod diocese. On September 10, 1909 he was raised to the rank of archimandrite. As archimandrite, he founded many yedinvercheskiye churches, and also a skete which his younger brother, Alexis Pavlovich Lebedev (in monasticism Arsenius), joined (he was shot on December 17, 1937).

On January 8, 1917, Fr. Barsanuphius was consecrated bishop of Kirillov, a vicariate of the Novgorod diocese. Endowed with the gift of preaching, he called the people to faith and life in the Church. He founded a Brotherhood of Orthodox Men and Women to defend the Orthodox holy things, especially the Kirillo-Belozersk monastery.

At the end of January, 1918 the decree on the separation of Church and State and the passing of all the property of the monastery to the State was published. This was an immediate threat to the Therapontov monastery, which was ruled at that time by **Abbess Seraphima**, in the world Elizabeth Nikolayevna Sulimova. She was born in 1858 in Ustyuzhna, Cherepovets uyezd, Novgorod province, and became a novice in the Leushinsky monastery in Novgorod province in 1884 (having entered the monastery ten years earlier), becoming a nun on February 14, 1901. She became the treasurer of the monastery in 1902, and on June 2, 1906 was made abbess of the monastery. Abbess Seraphima was distinguished for her discernment, was kind to the nuns, but strict if the necessity arose, and tried to order the life of the monastery in accordance with the typicon.

On February 27 the parish council of the Therapontov monastery made an inventory of the property, and on April 8 declared that "all the affairs concerning the parish and monastery must be decided without fail through

the parish council... and no persons, whether private or official, whether coming to the Therapontov monastery to examine it or for other ends, are to be admitted without the permission of the parish church council". Now the Kirillovsk executive committee ordered another inventory to be drawn up of all the church property in all the monasteries of Kirillovsk uyezd. On May 6, a Sunday, Abbess Seraphima asked **Fr. John Fyodorovich Ivanov**, (born 1864, monastery priest since 1904), to tell the parishioners about the arrival of the commission. When the priest did this, the parishioners said that "it is not necessary to draw up another inventory, we shall not allow it." When the commission arrived in the evening, Abbess Seraphima declared that "I have nothing against an inventory, but I must inform the president of the parish council". The members of the commission agreed to start on the inventory the next morning. The abbess sent for the president of the parish council, Kochurov. Before he could arrive a crowd of peasants began to gather in front of the monastery. They did not agree with the actions of the commission. Abbess Seraphima tried to calm them: "The commission will only take a copy of our inventory and then go." "We will not allow them to draw up an inventory! We will not allow them to spend the night in the monastery!" shouted the peasants. A service was going on in the church at that time. Seeing that the worshippers were distracted by the noise outside, the priest said: "With God is eternity and beauty! But all this noise is temporary and passing." The service came to an end. By that time three members of the commission had fled, pursued by several shots. The fourth member was caught by the crowd, who were about to lynch him. However, Fr. John came out onto the porch of the church, and, seeing what was happening, interceded for the man, and the crowd gave him up. On that day the members of the Therapontov executive committee said that the expulsion of the commission was the result of agitation against Soviet power on the part of the priest.

On May 9, after the service and a cross procession, Fr. John returned home, and was immediately arrested by a detachment of armed Red Army soldiers, most of whom were inhabitants of the village of Therapontov who were deserters from the front. They reminded Fr. John how, in the autumn of 1917, he had reproached them in a sermon for cowardice. They struck him several times and would not allow him to put on warm clothes, so he left the house in a light ryasa with a cross on his chest. He blessed the soldiers and got into the cart. Immediately after the arrest of Fr. John, Fr. Alexander Fomin, the dean, informed Bishop Barsanuphius, who investigated the matter and came to the conclusion that Fr. John was completely innocent. However, a commission of deputies from the Kirillovsk soviet came to Therapontovo and rejected the testimonies of all those who witnessed in favour of Fr. John. The parishioners collected over 2000 signatures in defence of Fr. John, and soon they composed another petition in which they said: "Expressing our bitter sorrow over the sad events that have taken place from us for Fr. John, we believers ask the revolutionary tribunal immediately to release Priest John Ivanov, who has been arrested, though innocent, and acquit him."

On May 12 Abbess Seraphima was summoned to the Kirillovsk executive committee for interrogation. She was arrested and accused of inciting the peasants. On the eve of matushka's departure to Kirillovsk, a crowd of about forty peasants came to her and demanded the keys of all the monastery's store-rooms so that they could inspect the reserves of food. They found several bags of oats and rice, which they seized. The next day a huge crowd poured into the monastery and began to devastate it. The devastation continued for two days. Citizens of Therapontov and the neighbouring villages took part. On May 14 Bishop Barsanuphius was in Goritsky monastery. He was hurrying back to Kirillovsk for a service when he was stopped on the way by Red Army soldiers, who presented him with a paper for his arrest. The reason given for his arrest was the sermon he had given in the church of the Prophet Elijah in Kirillovsk uyezd.

On September 15 Bishop Barsanuphius, Abbess Seraphima and four laymen were led out of the prison at five in the morning in the direction of Goritsy. The bishop went to his execution with his hands folded in the sign of the cross. Abbess Seraphima, following the custom in her monastery at the end of Compline, when she bowed to the ground and asked the sisters forgiveness, turned to the Bolsheviks and said: "Forgive me, the accursed one". The Bolsheviks, thinking that she had called them accursed, shot and killed her. Then they turned on the others. However, until the bishop had finished praying, not one of the bullets hit him. Then the Red Army soldier in their fury hurled themselves at him and cut him down with bayonets. He was buried not far from the St. Cyril - White Lake monastery. In the 1960s a pigsty was built over the site of his burial, not far from the monastery. In 1998 a cross was placed on the spot.

The laymen killed were:

Michael Dorimedontovich Trubnikov. He was born in 1855 and was a retired captain. Before the revolution he was a judge and headed the local zemstvo.

Philip Kirillovich Maryshev. He was born in 1864 in the village of Malino, Kirillovsk uyezd, into a merchant's family. Before the revolution he worked as a merchant.

Anatolius Andreyevich Barashkov. He was born in 1870 in the village of Gridiono, Ferapontovsky volost, Kirillovsk uyezd into a peasant family.

Nicholas Ignatyevich Burlakov. He was born in 1889 in Kirillov and was in the Kirillov Duma before the revolution.

Fr. John Ivanov was shot either on the same day or on September 19.

(Sources: Russkiye Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986, p. 19; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 847; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 56; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 216; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

2. HIEROMARTYR NICON, ARCHBISHOP OF VOLOGDA

Archbishop Nicon, in the world Nicholas Rozhdestvensky, was born on April 4, 1851, in the family of a poor junior deacon of the village of Chashnikov, Verei uyezd, Moscow region. Having successfully completed his studies at the Zaikonospasskoye spiritual school, he entered the Moscow theological seminary, from which he graduated as the best student in 1874. They tried to persuade him to enter the academy; but he refused, saying that he was ill: the academy led to the episcopate, while his soul was inclined towards monasticism.

In 1877 he was received into the ranks of the novices of the Holy Trinity - St. Sergius Lavra, and in 1880 was tonsured into monasticism. His spiritual instructor was the rector of the Lavra, Archimandrite Leonid (Kavelin). In 1885 Fr. Nicon's book, The Life and Struggles of St. Sergius, Abbot of Radonezh, was published; it became very well-known. On the 500th anniversary of the death of St. Sergius, Fr. Nicon was raised to the rank of archimandrite. Fr. Nicon was especially noted for his literary and publishing activity. In 1879 with the blessing of Metropolitan Innocent (who was glorified in 1994), he undertook the publication of the Trinity Leaflets, which were widely spread among the population. In a period of 25 years, 114.5 million of these leaflets and booklets from the Trinity bookshop were published.

In March, 1904, Archimandrite Nicon was consecrated Bishop of Murom, and soon he was appointed Bishop of Serpukhov, a vicariate of the Moscow diocese, and rector of the Moscow Danilov monastery. By this time his fearless sermons had acquired particular force. Like St. John of Kronstadt in Petersburg, Vladyka Nicon played an exceptionally important role in dispersing the disturbances in Moscow in 1905. Thus on October 16, 1905 he delivered a speech against the strikes of the workers, which were aiming to paralyse the life of the capital and thereby overthrow the Autocracy. Vladyka's sermon was read out in the all the churches of the capital, and on the next day the workers began to ask for the serving of prayer services and return to work...

In 1909 his articles, which later were brought together under the general title My Diaries, were published.

In 1913, Vladyka Nicon was sent by the Holy Synod to Mount Athos to try and persuade the heretical "name-worshipping" Russian monks to repent and accept the teaching of the Church. In spite of violence directed at him by the monks, and a vicious campaign of slander against him in the Russian press, he succeeded in convincing a number of monks of the error of their ways.

In the same year Vladyka was raised to the rank of archbishop and placed by the Tsar at the head of the Publishing Council attached to the Most Holy Synod. Vladyka felt the coming catastrophe more and more strongly, and his threatening prophetic words sounded throughout Russia:

"Prepare yourselves to confess the Faith, prepare yourselves for martyrdom! God's thunder is all around us!"

Archbishop Nikon took part in the All-Russian Local Council which took place in 1917-18. He died and was buried in the Holy Trinity - St. Sergius monastery. According to the official version he reposed peacefully in December, 1918. But according to an oral tradition preserved by the brotherhood of the Lavra, he was killed towards the beginning of 1918 as he was coming out of church. A Jew came up to him and stabbed him in the stomach. He died on the spot.

(Source: Archbishop Nikon, Mech Oboyudoostrij, 1913, St. Petersburg, 1913; "Archiepiskop Nikon", Pravoslavnaya Rus', N 20 (1521), October 15/28, 1994, p. 5; Priest Peter Andrievsky, "Eres' imyabozhnikov v proshlom i nastoyaschem", http://www.moskvam.ru/blessed_fire/05_2000/andr.htm; Alexander Andreyevich Chernov, Bol'shoj Pochemu ili Strategicheskij Plan v Dejstvii, Kiev, 1974 (MS))

3. HIEROMARTYR PLATO, BISHOP OF REVEL (TALLINN) **and those with him**

Bishop Plato, in the world Paul Petrovich Kuldbush, was born on July 13, 1869 in Riga province, in the family of a Church reader. In 1884 he finished his studies at the Riga theological school, and in 1890 - at the Riga theological seminary. In 1894 he graduated from St. Petersburg Theological Academy with a candidate-master's degree. On December 5, 1894 he was ordained to the priesthood in the Petropavlovsky cathedral in St. Petersburg, was appointed to the new Estonian parish in St. Petersburg, and was made dean of the Estonian parishes in St. Petersburg province. Through the efforts of Fr. Paul, a school for Estonian children was opened, and in 1899 he organized an Orthodox Estonian brotherhood in the name of St. Isidore of Yuriev in St. Petersburg. Again through his efforts a Russian-Estonian church in the name of St. Isidore was built and consecrated on September 23, 1907. On December 23, 1917 he was tonsured into monasticism in the Alexander Nevsky Lavra by Metropolitan Benjamin of Petrograd. On December 24 he was raised to the rank of archimandrite, and on December 31, at the request of the clergy and parishioners of Riga, he was consecrated bishop of Revel (Tallinn), a vicariate of the diocese of Riga, by Metropolitan Benjamin of Petrograd and Bishop Artemius of Luga. He was a participant in the Local Council of the Russian Orthodox Church. On January 10, 1918, he was made bishop of Riga.

Bishop Plato eagerly began to re-establish order in his diocese, which had been disrupted during the revolutionary outbursts of 1917. It was a terrifying time: burglaries, violence and murder abounded. No-one was sure what the next day would bring, and everyone was in need of spiritual encouragement and comfort. During the short period of his episcopate, Bishop Plato personally visited 71 parishes, re-establishing church life and soothing the perplexed souls of his flock with words of love and faith.

But this did not last long. In November, 1918 the Bolsheviks took power over from the Germans and declared Estonia to be a Labour Commune. On December 10 the Council of the Estonian Labour Commune decreed that all the clergy should be expelled from the country: "Popes of all confessions, as being spreaders of false teaching, are declared to be counter-revolutionaries and, therefore, enemies of the labouring people, and are forbidden by it to remain within the confines of Estonia." Two days later came a new resolution forbidding the carrying out of Divine services. On the basis of these decrees all the Narva clergy were arrested and told to leave the country within twenty-four hours. Only three avoided deportation: Fr. Alexander Volkov, Fr. Demetrius Chistoserdov and Fr. Vladimir Bezhanitsky.

Priest Alexander Pavlinovich Volkov was born in 1873 in Narva, St. Petersburg province, the son of a priest. In 1893 he finished his studies at the St. Petersburg theological seminary, and then became a teacher in the Merrekyul church-parish school and reader in the Kazan church in Narva uyezd. In 1897 he was transferred to the Alexander Nevsky theological school, teaching Russian language and Sacred History. On November 6, 1901 he was ordained to the diaconate, and on November 6, 1904 – to the priesthood. On September 27, 1905 he became priest of the church in the children’s refuge in St. Petersburg, while continuing to teach at the Alexander Nevsky school. On September 24, 1907, on the retirement of his father, he took over his post at the Dormition church in Ivangorod (Narva), and taught the Law of God. On December 30, 1918 he and Fr. Demetrius Chistoserdov were arrested and sentenced to death. He was shot on January 8, 1919.

Protopriest Demetrius Stepanovich Chistoserdov was born on October 14, 1861 in St. Petersburg province, the son of a deacon. He finished his studies at St. Petersburg theological seminary in 1882, and then became overseer at the Alexander Nevsky theological school in St. Petersburg. On February 3, 1889 he was ordained to the priesthood and was appointed rector of the Znameskaya church in Narva and dean of all the churches of Narva. Besides, he was dean of the first Yamburg district, president of the Yamburg school council and uyezd oversee of the church-parish schools. On December 20, Fr. Demetrius was arrested. On January 8, 1919 Fr. Demetrius and other hostages were taken beyond Narva and shot.

On December 19, 1918, the Germans left the town of Tartu (Yuriev). Three days later, the Bolsheviks recaptured the town and began their second reign of terror there. On December 28 all landowners and pastors were declared to be beyond the law. On December 29 the carrying out of Divine services was forbidden on pain of death. On December 31 all “popes” were ordered to leave the city - but the priests did not obey this order. On January 4 all the Church’s property was declared to be confiscated.

In the course of 24 days more than 500 people were arrested, and more than 300 of them were shot. January 2, 1919, when Bishop Plato was recovering from a serious illness, he was arrested on the streets of Tartu by the Bolsheviks and imprisoned with several others in the Credit Bank, which had been turned into a prison.

Another of those imprisoned in the bank was **Protopriest Michael Ivanovich Bleive**. He was born on October 29, 1873 in Ollustfere, Fellinsky uyezd, Lithuania, and was a reader in the Ollustfere church. In 1894 he finished his studies at the Riga theological school and Riga theological seminary, after which he remained in Riga as a chanter in the hierarchical choir and as a reader attached to the church of St. John the Forerunner. In 1896 he became reader in the church of the Riga convent. On January 1, 1900

he was ordained to the priesthood by Bishop Agathangelus (Preobrazhensky) of Riga, and was appointed to the Garyelsky parish in Verroe deanery, Lithuania. Here he worked very energetically, preaching, chanting, teaching in the school, helping the poor and defending those unjustly condemned to death. In 1910 he became dean of the Yuryev district. During the war he organized special services to pray for those sent to the front and visited and consoled weeping mothers and wives. On June 22, 1915 he became priest of the Ringensaya church in Verroe deanery, and on October 6, 1916 - third priest in the Dormition cathedral in Yuryev. On June 20, 1918 he was appointed rector of the cathedral in the rank of protopriest. Fr. Michael had a quiet, meek character, but was very firm in his convictions, and his sermons were inspiring. He fearlessly exposed the essence of Bolshevism, and saw in the revolutionary events the separation of the wheat from the chaff, belief from unbelief. He prophesied that the persecutions would not destroy the Church but would engender a strengthening and renewal of the faith.

When Bishop Plato was arrested, Fr. Michael rejected the pleas of his household and went to offer himself as a hostage for the release of Vladyka. On January 5, 1919 he and Fr. Alexander Bryantsev were arrested in the altar of the Dormition cathedral, and were then cast into prison for ten days.

Another of those imprisoned was **Protopriest Nicholas Stepanovich Bezhanitsky**, who was born on December 14, 1859 and graduated from Riga Theological Seminary. On January 16, 1883 he married the daughter of the priest John Kazarinov, Maria Ivanovna Kazarinova, and had two daughters. He served in Pernovsky uyezd, then in Vyra, in Vilyandi and in Tartu - as superior of the Estonian Orthodox church of St. George. Because of an injury suffered during his youth, he could not kneel. However, in the altar he was so carried away by the services that he would often fall down on his knees - and not be able to get up. So the church warden always had to be near him and help him to get up.

While serving in Vilyandi, during the abortive 1905 revolution, Fr. Nicholas saved eight innocent prisoners from death at great risk to himself. "Standing far above all politics", he did not stand aside but called publicly for the showing of mercy of those innocently caught up in the revolutionary maelstrom. His popularity among the people rose because he was prepared to save anyone - Lutheran or Orthodox, Estonian or Russian. While serving in Tartu, he became especially popular among the students, whom he used to marry without charging money. He also helped needy families, and was in general a model of Christian love.

When the reds entered Tartu (Yuryev) in December, 1918, Fr. Nicholas, though not yet sixty years of age, was already bent and grey-haired. His matushka, daughter and grandson were in Tbilisi, where they hoped to wait out the storm. On January 4 he was allowed, in view of his age, to remain in

the city until January 20. But on the next day he was arrested in the church of St. George during a service and taken to the building of the Credit bank, where Bishop Plato was with his secretary, Protodeacon Constantine Dorin, Protopriest Michael Bleive and Fr. Alexander Bryantsev. 230 people were imprisoned there. During his last hours in prison in Tartu, Fr. Nicholas behaved with great calmness and dignity, helping and comforting everyone who needed it, and was nicknamed their patriarch by the other prisoners.

On January 14, 1919, at 10.30 a.m., about 20 of the prisoners were taken into the basement and executed. A commissar came into the cell and took away Vladyka first, followed by the baker **Lutsk**, Fr. Michael and then Fr. Nicholas. "As if it were now I can see the majestic figure of the grey-haired Fr. Bezhanitsky, whom we called our patriarch, calmly and firmly leaving the room on his last journey," recalls one of the prisoners who remained alive. "In the big middle hall Fr. Nicholas was forced to take off his outer clothing and put in on a table. On this table he saw the personal things belonging to Vladyka and Fr. Michael. Barefoot and without his outer clothing, he was led under convoy to the entrance into the cellar of the bank. Here, standing in the snow and hearing everything that was happening in the cellar, Fr. Nicholas silently awaited his fate. Several minutes later, he heard the order to descend... Fr. Nicholas crossed the cellar and went up to a low vaulted arch that was in the left corner. This was a narrow entrance into the death cell. Bending down, he went inside. The order followed to go into the centre of the cell. He had to walk right over human corpses. Several seconds later, shots rang out from the vaulted entrance into the cell. The earthly life of Protopriest Nicholas Bezhanitsky had been cut off..."

After the retreat of the Bolsheviks, the basement of the Bank revealed about 20 bodies, some of which had been mutilated beyond recognition. Bishop Plato's body revealed traces of seven bayonet thrusts and four bullet-wounds, one of which had been made by a dum dum bullet into the right eye. The fingers of his right hand were formed in the sign of the cross...

On February 9, 1919, the body of Bishop Plato was triumphantly carried into Tallinn and buried by the left kliros of the Transfiguration cathedral. The date of the death of Bishop Plato and those with him was proclaimed a day of general mourning in Free Estonia. The bodies of the two priests shot with him were buried in the Assumption cathedral in Tartu; and on January 14 each year for many years thereafter, a triumphant pannikhida for the two priests was served in the presence of the all the priests of the city - both Orthodox and Lutheran.

(Sources: Akty Svyateishego Patriarkha Tikhona, St. Tikhon Theological Institute, 1994, pp. 886-87, 988; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 82-83; Russkiye

Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; T. Milyuntina, "Protoierej Nikolai Bezhanitsky", Vestnik Russkogo Khristianskogo Dvizheniya, N 168, II-III 1993, pp. 181-196;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

4. HIEROMARTYR EUGENE, BISHOP OF OLONETS

Bishop Eugene (Alexandrovich Mertsalov) was born on March 6, 1857 in Tula province. In 1878 he finished his studies at Tula theological seminary, and became supervisor of the Efremov theological school in Efremov, Tula province. On October 1, 1883 he was ordained to the priesthood and went to serve in the village of Berezovets, Novosilsky uyezd, Tula province. In 1889 he entered the Moscow Theological Academy, graduated in 1895. In that year he became a teacher in the Olonets theological seminary. On December 22, 1901 he was tonsured and became inspector of the Olonets seminary. In 1902 he was raised to the rank of archimandrite and became rector of the seminary. In 1903 he was made rector of the Tver theological seminary.

On December 16, 1907 he was consecrated as Bishop of Murom, a vicariate of the Vladimir diocese in the Alexander Nevsky Lavra in St. Petersburg. On June 14, 1912 he was transferred to the see of Yuryev, a vicariate of the Vladimir diocese. In 1917 he was put in temporary charge of the Vladimir diocese. In 1919 he became Bishop of Olonets. In about 1920 he was killed in Olonets province.

(Source: http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

5. HIEROMARTYR BENJAMIN, METROPOLITAN OF PETROGRAD

and those with him

Metropolitan Benjamin - in the world Basil Pavlovich Kazansky - was born on April 17, 1873 in the village of Nimensky pogost, Andreyevsky volost, Kargopol uyezd, Olonets province, into the family of a priest.

Of his childhood he wrote: "In my childhood and adolescence I immersed myself in reading the Lives of the Saints and was enraptured by their heroism and their holy inspiration. With all my heart I sorrowed over the fact that times had changed and one no longer had to suffer what they suffered. Times have changed again, and the opportunity has been opened to suffer for Christ both from one's own people and from strangers!"

In 1893, having finished his studies at Olonetsk theological seminary, he entered the St. Petersburg Theological Academy, and in 1895 he was tonsured and ordained to the diaconate. On May 19, 1896 he was ordained to the priesthood. In 1897 he graduated from the Academy, and was appointed teacher of the Holy Scriptures in the Riga theological seminary. In 1898 he became inspector of the Kholm theological seminary, and on October 6, 1899 - of the St. Petersburg theological seminary. On April 2, 1902 he was made rector of the Samara theological seminary with the rank of archimandrite. On October 12, 1905 he became rector of the St. Petersburg theological seminary.

On January 24, 1910, he was consecrated Bishop of Gdov, a vicariate of the St. Petersburg diocese, being raised to the rank of archbishop on March 6, 1917. Bishop Benjamin was a learned and irreproachable monk who placed the interests of the Church above everything else, even going so far as to speak out openly against Rasputin. And so after the February revolution, on May 25 / June 7, 1917, he was elected archbishop of Petrograd and Ladoga by a majority vote of the people of Petrograd (including the workers) in place of Rasputin's appointee, Metropolitan Pitirim, who had been arrested and removed from his see. On June 17, 1917 he was renamed Archbishop of Petrograd and Gdov. On August 14 he was raised to the rank of metropolitan and made a member of the Holy Synod by the Local Church Council that had just opened.

From October 27 to November 3 he was in the Kremlin while it was being fired on. A shell fell on his cell, and he escaped death through a miracle. The Council appointed him president of a commission for photographing and describing the damage done to the Kremlin.

On January 21, 1918 he headed a huge cross procession in defence of the Alexander Nvesky Lavra, which had been invaded by Red Army soldiers on January 19.

On January 26, 1918, by a resolution of the Council, he was appointed archimandrite of the Alexander Nevsky Lavra. He took part in the opening of the Theological-Pastoral school of the Petrograd diocese, and also took an active part in the organization of the Theological Institute.

In 1919, during a trip to Kronstadt, Vladyka was arrested for being in the city for longer than the permitted time. Two days later he was released and sent to Petrograd.

In March, 1922, the communists started confiscating church valuables on the pretext of giving help to those starving in the Volga region. Metropolitan Benjamin objected to confiscation, but he did bless the voluntary donation of valuables. In this he was motivated both by compassion for the starving and by concern to avoid the bloody clashes between communists and believers which had taken place in other cities.

At first the Petrograd communists adopted a conciliatory attitude, and agreed to the metropolitan's proposals with regard to the voluntary donations and the control of funds raised by the parishes. However, the authorities in Moscow disapproved; they wanted, not cooperation with the Church, which would raise the Church's prestige, but war against Her. So the metropolitan was told that there would be no voluntary donations or control by the Church, but confiscation.

As the day set for the confiscation approached, the population of the city grew restless. Then on March 24, Petrogradskaya Pravda published a letter signed by twelve clergy who were to become the pillars of the future renovationist or "Living Church". They accused the Church of "playing politics" and being "counter-revolutionaries", and demanded the confiscation or unconditional surrender of the Church's valuables to the authorities. However, the peacemaker metropolitan succeeded in defusing the situation by sending two of the twelve, Vvedensky and Boyarsky, to Pomgol, the Soviet Committee for providing help to the starving, to negotiate an agreement. The upshot was that permission was obtained to substitute other possessions for the consecrated vessels (whose handover the Patriarch had forbidden), and the appropriation went ahead in a peaceful manner. This agreement negotiated with the Soviet authorities was to become the main basis of the prosecution's case against the metropolitan at his trial...

In spite of this, there were clashes between the authorities and the ordinary believers. Thus on March 15 a large crowd gathered at the Kazan cathedral to protest against the forthcoming requisition. On March 26 soldiers were

summoned to disperse a crowd at the Nativity church. On March 30, during another demonstration against requisition at the Znamenskaya church, the police beat up the crowd. On April 14, at the church of St. John, a two-thousand-strong crowd pelted the commission with stones and rang the bells. On April 21 violence was again displayed against the members of the commission at the St. Vladimir church, and again on April 26 at the Protection and St. Andrew cathedrals, and on May 4 - at the Putilov church. The Bolsheviks replied with repressions. They staged more than two thousand trials, shot about 10,000 people and sent hundreds of thousands to the camps.

In May, 1922, Patriarch Tikhon was placed under house arrest. Profiting from this circumstance, Vvedensky and other members of the group of twelve succeeded in usurping control of the central ecclesiastical administration in Moscow. In mid-May a Higher Church Administration (HCA) was set up, and the schism became entrenched.

The renovationist or "Living Church" schism stood for acceptance of the revolution, more privileges for the lower, married clergy, the acceptance of married bishops and twice-married priests, the new calendar and other innovations in church services. They also proclaimed some clearly heretical teaching. Metropolitan Benjamin vigorously defended the teaching of the Church against the renovationists, as we can read in this account written by the Catacomb Bishop Peter (Ladygin) (+1957):-

"When Metropolitan Agathangelus issued this epistle [accepting the leadership of the Church as lawful patriarchal locum tenens], he was immediately arrested and exiled to Siberia. But Eudocimus, Antonin and Leonid then consecrated the protopriests Vvedensky, Krasnitsky, Stadnik and others to the episcopate, while they made themselves metropolitans. They created a Higher Church Administration which was confirmed by Soviet power. Then they became the ecclesiastical rulers throughout Russia. They created a programme [of twenty-eight points], in which it was said that 'our Lord Jesus Christ is not God, and the Mother of God is not a Virgin' and other points which go against our Church and the decrees of the Ecumenical Councils and Apostles...

"Then in Moscow this Higher Church Administration began to demand that all the bishops and priests should recognize them, while all those who did not recognize them were thrown into prison. The three metropolitans: Vvedensky, Krasnitsky and Boyarksy went one evening to Metropolitan Benjamin and suggested that he also unite with them. He said:

"I was elected to this see by the people. Without the people I cannot decide. Tomorrow is Sunday, the people will be free. We shall ask the people to assemble at the Alexander Nevsky Lavra. Then you explain to them what renovationism and the Living Church is.'

"They all agreed to this. That same evening Metropolitan Benjamin phoned the deans of Leningrad that they should immediately announce in all the churches that some metropolitans had arrived from Moscow who had suggested that he accept renovationism.

"Tomorrow, May 28th [new style], I shall serve in the Alexander Nevsky Lavra. At the end of the Liturgy the representatives of the Living Church will explain what renovationism and the Living Church is. And I shall ask the whole people and all the believers who are interested in Church matters to come at ten o'clock to the Lavra.'

"On May 28th, 1922, the people began to come together from the whole of Leningrad, and in front of the entrance they placed notebooks in which everyone's name could be recorded. From these notebooks it is calculated that 12,000 people gathered, as well as the clergy from every church. Three people: Archimandrite Macarius, Hieromonk Seraphim and Hierodeacon Herman wrote down everything that happened and sent it to me in Odessa.

"At the end of the Liturgy Metropolitan Benjamin addressed the people, saying:

"There have arrived from Moscow representatives of the Living Church. They propose that we accept their teaching. I cannot do this without you, who elected me. So I have invited all of you who are interested in Church affairs. Listen carefully. They will explain their programme to you, and then I will express my own opinion!'

"Then, on the ambon, Metropolitan Benjamin appointed eight members of the presidium; the metropolitan himself, four clergy and three laymen. Then he declared the session open.

"Vvedensky came out onto the ambon. He began to explain his programme as follows

"Brothers and sister, up to now,' he said, 'we have been subject to the Tsar and the metropolitans. But now we are free, and we ourselves must rule the people and the Church. More than 1900 years have already passed since it was written for us that the Lord Jesus Christ was born from the Virgin Mary and is the Son of God. But that is not true We recognize the existence of the God of Sabaoth, about whom our whole Bible and all the prophets have written. And we recognize them. But Jesus Christ is not God. He was simply a very clever man. And it is impossible to call Mary, who was born of a Jewish tribe and herself gave birth to Jesus - the Mother of God and Virgin. And so now we have all recognized the existence of God, that is, the God of Sabaoth,

and we must all be united: both Jews and Catholics must be a living people's church.'

"When he had said this, the whole people cried out:

"We believe that the Lord Jesus Christ is the Son of God and God, and we recognize the Mother of God to be a Virgin!"

"Then Krasnitsky came out and said:

"Brother and sisters, the baptism of small children has been accepted by us. But when the child is just born he does not know or understand anything. They baptize him, put a little cross on him, and he grows up with the obligation of wearing this cross and not taking it off. But when he has grown up, he will learn and know everything - the cross will be quite unnecessary for him. So we do not recognize the baptism of young children, and when he comes of age let him be baptized and wear a cross. In the same way we do not recognize marriage: it is unnecessary and wrong. Why bind people? It should be like this: they should get together, register a civil marriage, and if one doesn't like the other, then let them go off in search of another and let him take another woman. We have freedom now. So we do not recognize any saints or relics. Nor do we recognize monasticism. We don't need any monasticism. Before, bishops had to come from the monks. This is wrong, because a man cannot live without a woman, nor a woman without a man. Bishops must be married, and priests also. It used to be that if a priest's wife died he had to remain a widower until his death. That is wrong. Now there is freedom. We can take a second and a third wife.'

"Then Boyarsky came out. He said:

"Although Vvedensky said that Jesus Christ is not God but a clever man, and the Mother of God is not a Virgin, I do not agree with this. I recognize that Jesus Christ is the Son of God, and the Mother of God a Virgin... But baptism, marriage, holy relics, monasticism - I do not recognize!"

"When he had said this, the people cried out:

"We do not need your explanations. We do not want your new Living Church!"

"There was a disturbance and shouting among the people. Metropolitan Benjamin began to calm them down. When the people had settled, Metropolitan Benjamin said to them:

"You have all heard all the explanations of the representatives of the "Living Church". Perhaps there is someone who will agree to join them. But I

cannot, because this is the same blasphemy which was previously preached by Arius and his followers. And so I, in accordance with the rules of the Apostles and the Ecumenical Councils am obliged to anathematize all the leaders of this living and new church and their followers.'

"Then he immediately turned towards the Royal Doors and said:

"In the name of our Lord Jesus Christ, the Son of God, and of the All-pure, immaculate and Ever-Virgin His Mother, the Birth-giver of God, I anathematize...'

"And there and then the protodeacon pronounced anathema on all the teachers and followers of the 'Living Church'. But while they were chanting anathema, Vvedensky, fled out of the sanctuary through a side-door into the courtyard of the Alexander-Nevsky Lavra, and informed the GPU by telephone of what had happened. But Metropolitan Benjamin began to preach and give further explanations to the people. While he was speaking, there appeared representatives of the Soviet authorities and arrested Metropolitan Benjamin and the four bishops and three laymen who had been appointed members of the presidium.

"Immediately, they took them out into Gorochovaya street, where the GPU was situated. All the people who had been in the Lavra went there and demanded that the authorities release the metropolitan and those who had been taken with him. The whole people gathered and towards the evening of May 28th about 30,000 people had gathered on the square of the GPU. No-one left, they continued demanding their release, but the authorities did not release them. It was already late in the evening when the people were dispersed by a cavalry army."

The next day chekists arrived at the residence of the metropolitan and arrested him for "resistance to the requisitioning of church valuables". Meanwhile, Vvedensky took over the chancellery. Without turning a hair, he went up to the hierarch for a blessing. "Fr. Alexander," said the metropolitan peacefully, "you and I are not in the Garden of Gethsemane". And without blessing the schismatic, he calmly listened to the statement about his arrest.

On May 29, the administration of the diocese passed to his vicar, Bishop Alexis (Simansky) of Yamburg, the future false-patriarch. On the same day, Metropolitan Benjamin was brought to trial together with 86 other people. They were accused of entering into negotiations with Soviet power with the aim of annulling or softening the decree on the requisitioning of church valuables, and that they were "in a plot with the worldwide bourgeoisie and the Russian emigration". He was given many chances to save himself in a dishonourable manner. Thus even before the trial Vvedensky and the Petrograd commandant Bakaiev had come to him and given him the choice:

either revoke the anathema against Vvedensky or face trial. But the metropolitan refused to revoke the anathema. (His deputy, Bishop Alexis, having recognised the HCA to be lawful, did revoke the anathema, on June 4.) Again, during the trial, the judges hinted that he save himself by naming "the authors" of the proposition he had sent to Pomgol. The metropolitan again refused, saying: "I alone did it - I thought everything over; I formulated, wrote and sent the proposition myself. I did not allow anybody else to participate in deciding matters entrusted to me as archpastor."

Also on trial with him were most of the members of the administration of the "Society of Orthodox Parishes", the superiors of almost all the churches of Petrograd, the professors of the Theological Academy, the Theological Institute and university, members of the lower clergy and simple people "of various ranks and callings" who had fallen into the hands of the Bolsheviks during the street disturbances that took place during the requisitioning of church valuables - 87 people in all.

Vladyka was called an "enemy of the people" who was working in agreement with the world bourgeoisie. He was given many chances to save himself in a dishonourable manner. Thus even before the trial Vvedensky and the Petrograd commandant Bakayev had come to him and given him the choice: either revoke the anathema against Vvedensky or face trial. But the metropolitan refused to revoke the anathema. (It was revoked by his successor, Alexis Simansky, who became the second Soviet Patriarch in 1945.)

Again, during the trial, the judges hinted that he save himself by naming the authors of the proposition he had sent to Pomgol. The metropolitan again refused, saying:

"I alone did it - I thought everything over; I formulated, wrote and sent the proposition myself. I did not allow anybody else to participate in deciding matters entrusted to me as archpastor."

The renovationists Krasnitsky and Vvedensky testified against Metropolitan Benjamin during the trial, which was staged in what had been the Club of the Nobility. Three witnesses came forward to defend the metropolitan. They were immediately arrested, so no-one else came forward.

Once the prosecutor Krasikov prophetically remarked: "The whole of the Orthodox Church is a counter-revolutionary organization. It follows that the whole Church should be put in prison!"

In the thirties this is precisely what happened, when the whole of the True Church was either imprisoned or driven underground.

During the trial, Metropolitan Benjamin said: "I of course reject all the accusations made against me and once again triumphantly declare (you know, perhaps I am speaking for the last time in my life) that politics is completely alien to me. I have tried as far as I have been able to only a pastor of human souls. And now, standing before the court, I calmly await its sentence, whatever it may be, well remembering the words of the apostle: 'Take care that you do not suffer as evil-doers, but if any of you suffer as a Christian, thank God for it' (I Peter 4.15-16).

Professor Ilya Georgievich Yegorov of the Technological Institute defended the metropolitan so well during the trial that the judge in his fury brought him, too, to trial.

The defence lawyer Y.S. Gurovich delivered an eloquent speech, in which he said: "If the metropolitan perishes for his faith, for his limitless devotion to the believing masses he will become more dangerous for Soviet power than now... The unfailing historical law warns us that faith grows, strengthens and increases on the blood of martyrs."

Gurovich's speech was greeted by tumultuous applause. Then the final word was given to the defendants (there were sixteen in all). When the metropolitan rose to speak, he first expressed sorrow at being called an "enemy of the people".

"I am a true son of my people," he said. "I love, and always have loved, the people. I have dedicated my whole life to them and I felt happy to see that they - I mean the common people - repaid me with the same love. It was the Russian people who raised me to the high position I have been occupying in our Russian Church."

This was all that he had to say about himself. The rest of his speech dealt with explanations and considerations for the defence of the others. Referring to some written documents and other facts, he exhibited extraordinary memory, logic and calmness.

A reverent silence followed the metropolitan's speech, which was broken by the presiding judge. He addressed the metropolitan in a gentler tone of voice than before, as if he also was affected by the spiritual strength of the defendant.

"All this time," he said, "you have spoken about others; the tribunal would like to hear about yourself."

The metropolitan, who had sat down, rose, looked at the presiding judge in a puzzled way, and asked in a low, clear voice:

"About myself? But what else can I tell you about myself? One more thing perhaps: regardless of what my sentence will be, no matter what you decide, life or death, I will lift up my eyes reverently to God, cross myself and affirm: 'Glory to Thee, my Lord; glory to Thee for everything.'"

On July 5 Metropolitan Benjamin was convicted of "organizing a counter-revolutionary group that set itself the aim of struggling with Soviet power". In accordance with articles 62 and 119, he was sentenced to death with confiscation of his property. Ten other people were also condemned to be shot; and 49 were given prison sentences of varying lengths. Those condemned to be shot were: Metropolitan Benjamin, Bishop Benedict (Plotnikov) of Ladoga, Archimandrite Sergius (Shein), the superior of the Trinity - St. Sergius podvorye, Protopriest Bogoyavlensky, the rector of the Theological Institute, Protopriest N. Chukov, the superior of the Kazan cathedral (later Metropolitan Gregory of Leningrad), Protopriest Cheltsov, the superior of St. Isaac's cathedral, D.F. Ognev, P. (or G.L.) Novitsky, I.M. Kovsharov and N.A. Yelagin. The rest were sentenced to various terms of imprisonment.

However, six of those sentenced to death had their sentences commuted to long terms of imprisonment on appeal. One of these was **Demetrius Florovich Ognev**, who was born in 1863 in Moscow and was a member of the Administration of the Society of United Petrograd Orthodox Parishes. He was a member of the nobility, the head of the legislative section in the Fourth State Duma from 1912 to 1917. Under the Provisional Government he was a senator. Then he became a professor in military-juridical academy in Petrograd. Having been convicted, in accordance with articles 62 and 119, of "organizing a counter-revolutionary group that set itself the aim of struggling with Soviet power", he was sentenced to death. However, the sentence was commuted to five years in prison with confiscation of his property. In November, 1923 he was released in accordance with the amnesty. Nothing more is known about him.

Others condemned in connection with the affair of Metropolitan Benjamin were:

Protopriest Basil Alexandrovich Akimov. He was born in 1862 or 1863 in the village of Borki, Livensky uyezd, Orel province. He was the rector of the Pokrov church in Petrograd. In 1922 he was arrested, and on July 5 he was condemned "for spreading the criminal appeals of Metropolitan Benjamin among the parishes and believers", and was sentenced to three years' deprivation of freedom with strict isolation (according to articles 119 and 69). He was imprisoned in the prison on Shpalernaya street.

Protopriest Constantine Vasilyevich Ivanovsky was born in 1865 or 1866 in the city of Rostov in Yaroslavl province. He was serving in the church of

the Mother of God, "The Joy of All Who Sorrow" in Petrograd. In 1922 he was arrested and accused of "resisting the requisitioning of church valuables". On July 5, 1922 he was condemned by the Petrograd revolutionary tribunal for "distributing the criminal appeals of Metropolitan Benjamin among the parishes and believers", and was sentenced to three years deprivation of liberty in strict isolation according to articles 119 and 69. He was cast into the prison on Shpalernaya street.

Protopriest Paul Pavlovich Vinogradov was born in 1855 in the village of Khabarovo, Danilovsky uyezd, Yaroslavl province. He graduated from the St. Petersburg Theological Academy. In 1993 he was ordained to the priesthood. He was the rector of the church of the Ascension in Petrograd, and dean of the district. In 1922 he was arrested for "resisting the requisitioning of church valuables", and on July 5 was condemned for "distributing the appeals of Metropolitan Benjamin" and sentenced to two months' hard labour under guard (article 73-2). He was imprisoned in the prison of Shpalernaya street. In 1924 he was arrested again in connection with the affair of the Orthodox brotherhoods and was sentenced to two years in prison.

Protopriest Leonid Vasilyevich Dyakonov was born in 1877 in the village of Novoye, Starorussky uyezd, Novgorod province. He was the rector of the Pokrov church in Petrograd. In 1922 In 1922 he was arrested for "resisting the requisitioning of church valuables", and on July 5 was condemned for "distributing the appeals of Metropolitan Benjamin" and sentenced to two months' hard labour under guard (article 73-2). He was imprisoned in the prison of Shpalernaya street.

Protopriest Alexander Vasilyevich Petrovsky was born on December 8, 1868 in the village of Nikolo-Satykovskoye, Nikolo-Saltykovskaya volost, Yaroslavl uyezd, Yaroslavl province into the family of a priest. In 1892 he graduated from the St. Petersburg Theological Academy. In 1894 he was appointed as a teacher in the St. Petersburg Alexander Nevsky theological school. In 1895 he became a teacher in the St. Petersburg theological seminary. In 1898 he defended his master's dissertation. In 1905 he was ordained to the priesthood, and was sent to serve in the church of the Dormition (Spas-na-Sennoj). In 1911 he became a lecturer in the St. Petersburg Theological Academy. On May 6, 1912 he was raised to the rank of protopriest, and became a professor in the Academy. He was a member of the Board of the Society of United Orthodox Parishes of Petrograd. In May, 1922 he was arrested for "resistance to the requisitioning of church valuables" and cast into the prison on Shpalernaya street. On July 5 he was condemned for "organizing a criminal counter-revolutionary group that set as its aim the struggle with Soviet power". In accordance with articles 62 and 119, he was sentenced to three years' imprisonment in strict isolation. After his release, in 1923, he served in various churches in Leningrad diocese. On September 26, 1929 he died in Leningrad.

Alexander Matveyevich Borisov. He was born in 1866 in the village of Bogorodsk, Romanov-Borisoglebsk uyezd, Yaroslavl province into a lower middle class family. He was a trader and a member of the parish council of the Trinity podvorye in Petrograd. On March 28, 1922 he was arrested for "resistance to the requisitioning of church valuables" and cast into the prison Shpalernaya. On July 5 he was convicted of "inciting a crowd to disobey the authorities" and of "spreading false information about the destination of the requisitioned valuables". In accordance with article 77 part 1, he was sentenced to two years' imprisonment with strict isolation. On October 25, 1922 he died in prison, and was buried in the cemetery of the Novodevichi monastery in Petrograd.

Over a month passed before the sentence was carried out. In a letter from prison, Metropolitan Benjamin anticipated the position of the Catacomb Church, saying:

"The reasoning of some, perhaps outstanding pastors is strange: 'we have to preserve our living forces', that is give in to everyone for their sake! Then what is Christ for? It is not the Platonovs and the Chuprins and the Benjamins and those like them who save the Church, but Christ. That point on which they are trying to stand is destruction for the Church - it is wrong to sacrifice the Church for oneself. Now is the time of trial. People are sacrificing everything for the sake of political convictions... Cannot we Christians display a similar courage even unto death, if we have some faith in Christ and the life of the age to come?"

And in another letter he wrote: "It is difficult, hard to suffer, but according to the measure of my sufferings consolation abounds from God. It is difficult to cross this Rubicon, this frontier and give oneself over wholly to the will of God. But when this is done, then man abounds in consolation and does not feel even the greatest sufferings; filled as he is in the midst of sufferings by an inner peace, he draws others to sufferings so that they should imitate that condition in which the happy sufferer finds himself... I talked about this before to others, but my sufferings had not reached their full measure. Now, it seems, I have to go through everything: prison, trial, public mockery and demands for my death as if the people applauded it, the ingratitude of men, their betrayal, inconstancy and similar things, anxiety and responsibility for the fate of others, and even for the Church herself.

"My sufferings have reached their height, but consolation has also increased. I am joyful and calm, as always. Christ is our life, our light and our peace! With Him it is good at all times and in all places. I do not fear for the fate of the Church! We pastors should have more faith. We should abandon our self-reliance, our intelligence and learning and (human) strength, and give place to the grace of God.

"... I am joyful and peaceful, as always. Christ is our life, light and rest. With Him it is always good."

On the night of August 12 to 13 (new style), 1922, Metropolitan Benjamin, **Archimandrite Sergius**, **George Novitsky** and **Ioann Kovsharov** were shaved and dressed in rags, so that the firing squad would not know that they were executing clergymen.

Archimandrite Sergius, in the world Basil Pavlovich Shein, was born on December 30, 1871 (or 1866) in the village of Kolpna, Novoselsky uyezd, Tula province. He was the tenth child in the family of a collegial secretary, and was brought up in a deeply religious atmosphere. As he himself said shortly before his death: "I have been in the Church since childhood, I have always been near the Church and have become of one family with her." In 1893 he graduated from law school and occupied various posts in the Ministry of Justice and elsewhere, including assistant over-secretary and assistant state-secretary (until 1912) to the Governing Senate. In 1913 he became a member of the Fourth State Duma from Tula province, belonging to the nationalist fraction. However, he did not take part in the political struggle and worked only in the commission on Church affairs, trying in every way to serve the Church and the Autocracy. In 1917 he was a member of the Pre-Conciliar Council and then Secretary of the Local Council of the Russian Orthodox Church. He took part in the enthronement of Patriarch Tikhon and delivered the welcoming speech. At the last session of the Council he delivered a report on the persecutions on the Russian Orthodox Church during the Council. On September 12, 1920, he was tonsured into monasticism and was soon made superior of the Trinity podvorye in Petrograd with the rank of archimandrite. On May 31, 1922 he was arrested for "resisting the requisitioning of church valuables", and on July 5, after declaring himself in all things at one with Metropolitan Benjamin, was condemned to death and confiscation of his property in accordance with articles 62 and 119 for "organizing a criminal counter-revolutionary group whose aim was struggle with Soviet power". Before being shot he was heard to pray aloud: "O Lord, forgive them for they know not what they do."

Yury Petrovich Novitsky was born on November 11, 1882 in Uman, Kiev province. In 1908 he graduated from the juridical faculty of the Kievan university of St. Vladimir. Then he became a teacher and (from 1913) a lecturer in that university. In Kiev he organized a shelter for the children of those sent into exile. In 1917 he became professor of criminal law in Petrograd university and president of the Society of Orthodox Parishes of Petersburg, that organization to which the trial ascribed a leading role in the resistance to the requisitioning of the church valuables. In 1922 he organized a workers' and peasants' university, and regularly went there to give lectures. A very pious man from his childhood, while being a professor in Petersburg

university he continued practising almsgiving. During the trial he refused to recognize that he was guilty: "If there is need for a sacrifice in this affair, I am ready to meet death without complaining. I ask you to forgive the rest." He sorrowed only for his fourteen-year-old daughter, who would be left an orphan. He was shot together with Metropolitan Benjamin on August 13.

Ivan Mikhailovich Kovsharov was born in 1877 in Odessa. He was a barrister, juridical consultant of the Alexander Nevsky Lavra and a member of the Board of the Society of United Orthodox Parishes of Petrograd. On March 6, 1922 he accompanied Metropolitan Benjamin to Smolny for the talks with Pomgol on the requisitioning of church valuables. In the same year he was arrested for "resisting the requisitioning of church valuables". On July 5 he was condemned by the Petrograd revolutionary tribunal for "organizing a criminal counter-revolutionary group which placed as its aim the struggle with Soviet power". He was sentenced to be shot and to have his goods confiscated according to articles 62 and 119. He was imprisoned in the prison on Shpalernaya street, and was shot on August 13 at the Porokhoviye on the Irinovskaya railway line.

Vladimir Karlovich Zalman was born in 1867 in St. Petersburg. Until 1922 he worked as an educator in the Institute for deaf and mute children, and was warden of the institute's church. In April, 1922 he was arrested for "concealing and stealing church valuables". On July 5 he was sentenced to three years' imprisonment with strict isolation in accordance with article 180. He was cast into the prison on Shpalernaya, where he died on August 7, 1922.

Metropolitan Benjamin went to his death calmly, whispering a prayer and crossing himself.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 849-50, 895, 966; Archpriest Michael Polsky, The New Martyrs of Russia, Montreal: Monastery Press, 1972; L. Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye Patriarsheye Podvorye, 1996, pp. 298-303; E.L., Episkopy-Ispovedniki, San Francisco, 1971; A. Solzhenitsyn, The Gulag Archipelago, Collins, 1974; "Vospominaniya katakombnago skhiepiskopa Pyotra [Ladygina]", Tserkovnaya Zhizn', NN 1-2, January-February, 1985, pp. 31-34; Russkiye Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986; "Hieromartyr Philosoph (Ornatsky)", Orthodox Life, vol. 34, no. 4, July-August, 1984, p. 14; Richard Pipes, Russia under the Bolshevik Regime, 1919-1924, London: Fontana Press, 1994, p. 355; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 100-101; Nicholas Konyaev, Novomucheniki Petrogradskiye. Dokumental'naya povest' o svyashchennomuchenike Mitropolite Veniamine, St. Petersburg: "Vera", 1997; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 238-239; "Za Khrista Postradavshiye", ID-Peterburg, N 23, p. III; Za

Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 43, 145-146, 255, 397, 411, 483, 504;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; N.N. Pokrovsky, S.G. Petrov, Politburo i Tserkov', 1922-1925, Moscow: Rosspen, 1998, volume 2, p. 531; Monk Benjamin, Letopis' Tserkovnykh Sobytij Pravoslavnoj Tserkvi, nachinaya s 1917 goda, <http://www.zlatoust.ws/letopis.htm>)

6. HIEROMARTYR BARNABAS, ARCHBISHOP OF ARCHANGELSK

Bishop Barnabas, in the world Basil Nakropin, was born in 1859 in Olonets province in a peasant family. He went to Petrozavodsk city school, and was a gardener by profession. From his young years he was a zealot of Orthodoxy, was well read in the works of the Holy Fathers, and was well loved by the Olonets archpastors. In 1895 he became a novice in the Klimenets monastery, Olonets diocese. In 1897 he was tonsured into the mantia. In 1898 he was ordained to the diaconate and then to the priesthood. In 1899 he became superior of the Klimenets monastery. In 1904 he was raised to the rank of igumen. In 1905 he became superior of the Paleoostrov monastery in Olonets diocese in the rank of archimandrite. On March 6, 1908 he became superior of the Kolomna Trinity Novogolutvin monastery in Moscow diocese. In 1910 he became superior of the Kolomna Starogolutvin monastery in Moscow diocese.

On August 28, 1911 he was consecrated Bishop of Kargopol, a vicariate of the Olonets diocese. On November 2, 1913 he was transferred to the see of Tobolsk, and remained in that post until March 8/21, 1917. He undertook missionary work in Siberia, and was a promoter of the canonization of St. John of Tobolsk, who was working many miracles then and appeared to Bishop Barnabas from the other world, asking for his canonization. It was by the personal initiative of Tsar Nicholas II that St. John of Tobolsk was glorified in 1916. On October 5, 1916 Bishop Barnabas was raised to the rank of archbishop. On March 8/21, 1917 he was removed from the Tobolsk diocese by order of the Provisional Government and appointed administrator, with the rights of superior, of the Vysokogorsky Resurrection monastery in Nizhni-Novgorod. In 1918 he was arrested and cast into Butyrki prison, where he gave encouragement to the prisoners. On June 3, 1919 he was appointed superior of the Trinity Kalyazin monastery in Tver diocese. In 1920 he was appointed Archbishop of Archangelsk, but did not arrive at his see. On April 13, 1924 he died in Moscow, and was buried by Patriarch Tikhon.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 950; The Orthodox Word, vol. 10, no. 6 (59), November-December, 1974; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 215; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

7. HIEROMARTYR JOSEPH, BISHOP OF VALDAI

Bishop Joseph (Nevsky) studied at Novgorod theological seminary. He was the superior and archimandrite of the Iveron Valdai monastery. In 1921 he was consecrated Bishop of Valdai, a vicariate of the Novgorod diocese. In 1927 he is mentioned as being Bishop of Valdai. Then he was arrested. Nothing more is known about him.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 976; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 41; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1986, p. 544; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 6; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

**8. HIEROMARTYR HIEROTHEUS, BISHOP OF VELIKY
USTIUG**
and those with him

Bishop Hierotheus (Afonik) was born in about 1891, and went to a classical gymnasium and a theological seminary. In 1923 he was secretly consecrated bishop of Shadrinsk by Archbishop Andrew of Ufa. Later, in June, 1923, the consecration was recognized by Patriarch Tikhon. On Palm Sunday, 1923 he arrived in Nikolsk to serve there, too, and from August, 1924 is counted as Bishop of Nikolsk. (According to one source, he was appointed Bishop of Shadrinsk, a vicariate of the Yekaterinburg diocese, before Nikolsk.)

"On Palm Sunday," recalls Nun Seraphima, "the new Bishop Hierotheus served the all-night vigil. He was young, about 33 or 34 years old. Everyone liked him. He blessed people very well, he blessed everyone himself, and at the end of the service he said:

"Well, now we shall begin to pray. Come tomorrow. Do not fear, I am a Tikhonite, sent to you by his Holiness Patriarch Tikhon."

Fr. Sergius (Schema-Hieromonk Seraphim) said of him then: "This is a lamb ready for the slaughter. We are of one spirit with him. We shall tonsure some monks and nuns and they shall live in twos or threes without a monastery, beginning to save themselves and glorify the Lord."

Fr. Cyril remembers: "When Vladyka Hierotheus served in Nikolsk, some people doubted whether one could be a bishop at such a young age of 34 years. Once Vladyka was giving a sermon and asked whether anyone knew Metropolitan Peter. Then he showed us a card on the back of which was written: 'To Bishop Hierotheus'. That was a confirmation, he was really a bishop.

"I saw Vladyka for the first time when I had just finished seven-year-school. My father wanted me to study more. He went to the priest and asked him to acquaint me with all the services. He agreed, and suggested I come in the evening. The priest was a seminarist. He taught me for a month and then wrote to Vladyka Hierotheus. He replied: let him come to me at any time. It was 70 kilometres to Nikolsk, it was spring, the snow was beginning to melt. My father was uneducated and was embarrassed to go. He found someone and asked him to go with me. He told me I would be with Vladyka. We arrived in the evening. I immediately went to Vladyka. He lived in his cell beside the cathedral. They told him about me and I went in. He immediately saw what kind of bird had flown in to him. Coming up to me, he took both my hands and said:

"Aren't you frozen?' Do you have a flat? Do you have food?'

"I told him everything about myself.

"Well, he said, 'you'll live here and come to me every day. We have services in the morning and evening. You'll live here for a week.'

"They put me on the kliros. Since the bishop had given the order, they did not throw me off. Sunday came. It was in the Great Fast. They called me and said:

"Vladyka has ordered you to go and read the rule. A reader should be able to do it.'

"Well, I knew the rule. I was not embarrassed, I just tried to get the stresses right. I read it through. They came up to me and said:

"Vladyka said that you read well.'

"A little more time passed. He summoned a protopriest and said to him about me:

"Take him to your flat and examine him.'

"Then the priest asked me: 'Can you serve a service?'

"I can.'

"Can you serve the Basil's [the service to St. Basil the Great]?"

"I can.'

"And Vladyka gave me a certificate saying that I could be a reader in any parish."

"Vladyka served in cathedral and chanted on the kliros every day," recalls Nun Seraphima. "He had a pleasant voice. When he chanted or served, something special filled the soul, a certain feeling of reverence and zeal for prayer, so that we experienced no tiredness and said that when the service came to an end we had not prayed enough. Vladyka gave very good sermons about saving the soul so as to inherit the Kingdom of Heaven prepared for the righteous and repentant sinners. Services were always celebrated without haste, which the old priests did not like. They called the priests of the cathedral of the Meeting of the Lord 'the old cathedral popes' because they came from a line of hereditary clergy. The 'cathedral popes' did not like Bishop Hierotheus and were unfriendly and hostile to him because he was

young and they were old. They did not want to obey him, and they invented and wrote all manner of fables and slanders against him. Vladyka left the cathedral and went to the Kazan church. The renovationists also got a foothold in the cathedral of the Meeting of the Lord at that time. Vladyka expelled them from the Church and anathematized them by his episcopal power."

Around the Kazan church under Bishop Hierotheus there united all the true and zealous believers: the superior of the church, **Protopriest Anatolius**, **Hieromonk Anthony**, **Hieromonk Anastasius** and the priest Sergius Voyensky, who before his death received the schema with then name **Schema-Hieromonk Seraphim**.

Schema-Hieromonk Seraphim, in the words of his relative Helen Kontzevich, "was born in 1897 and was named Sergius. He spent his childhood in Petersburg, where his father, Constantine Voyensky, was the chief warden of the archives of the Ministry of Public Education and a historian. Strange to say, there was something similar between the Voensky family and the "Karamazovs" of Dostoyevsky's novel. The father of the family, having led from childhood a loose life, was light-minded, and his wife Olga, exasperated by his behaviour, was constantly at war with him, which created unpleasant scenes, so that the home atmosphere was very trying.

"This reflected adversely on the frail and sensitive boy. He early realized that his father lived at the mercy of his passions. Sergius did not wish to be like this. Therefore, he began to develop his power of will. He read books on the subject, slept on the bare floor, and even was about to try Yoga. Then one day he went to Valaam. The grandeur of the great monastery left a deep impression on him; there his soul found its home. He began to go frequently to Valaam on pilgrimage; he even talked his father into going there, where the latter by a miracle gave up smoking, which he had never been able to do. In 1917 Sergius finished Military Academy. The whirlwind of revolution scattered the members of his family: his father ended up in Malta, and Sergius and his mother found themselves in the city of Nikolsk, where they settled in the house of a priest and lived in great poverty.

"Here occurred Sergius' most significant meeting with the young Bishop Hierotheus. The bishop ordained him priest, and he served in a parish. Meanwhile the revolution was raging and the clergy was being exterminated. Bishop Hierotheus presented Fr. Sergius to Patriarch Tikhon as a candidate for bishop. The Patriarch called him to Moscow. He went, met the Patriarch, and on his return to Nikolsk was arrested. In prison he underwent the usual tortures inflicted upon members of the clergy by the atheist regime. He developed tuberculosis. He was finally released from prison to 'die at home', which in fact happened very soon, in the year 1923, when he was just 26 years

old. On his deathbed his friend, Bishop Hierotheus, tonsured him in the Great Schema with the name Seraphim, and buried him with the rites of the Church.

"In 1915 I met Father Seraphim for the first time. He was then the student Sergius, a close friend of my brother, who was attending school in Petersburg. He was a short, thin young man, with dark hair, and with an extraordinarily kind and attractive face. He had beautiful, dark blue eyes. There was in him something not of this world.

"When the news came of Fr. Seraphim's death, I wrote to his father: 'Dear Uncle Kostya, How fortunate you are. You are the father of a saint! On the day of your death he will come for you and take you to that land where he is now, where there will be no more tears and sorrow, but eternal joy.'"

Fr. Cyril recalls of Fr. Seraphim: "He was young, only 20 years old, and he said:

"'I want to be a priest.'

"'Well, marry then.'

"'I don't want to!'

"Bishop Hierotheus ordained him to the priesthood. Fr. Seraphim came to serve with us in the chapel in Zhirovikh. There was a learned man there by the name of Aristarchus Pavlovich. He was a complete unbeliever. And so Fr. Seraphim arrived from Nikolsk. The people gathered - not only in the chapel, but also in the courtyard. Well, Aristarchus Pavlovich wanted to have a look, to see what it was all about, and why there was such a crowd. With difficulty he pressed himself into the chapel and stood there. And suddenly - he himself recounted this - such grace enveloped him, such a fragrance as could not be compared with any perfume. He had never sensed anything of the kind. And from that moment Aristarchus Pavlovich became, like the Apostle Paul, a leading zealot. They made him warden. Then he was arrested. He did not fear the authorities in the slightest. They immediately shot him.

"Fr. Seraphim died young. They put him in prison, he got a cold there and developed tuberculosis. On his deathbed his friend, the bishop tonsured him into the schema with the name Seraphim. How they all pitied him! The whole town buried him. He was buried behind the altar. The authorities came and ploughed up the earth with a bulldozer, but the believers came during the night and put everything right again. And this happened several times. He was a great clairvoyant."

In 1925 Vladyka Hierotheus was arrested, and he continued to be harassed by the GPU, as well as by the Nikolsk clergy who were hostile to him.

His close disciple, Mother Seraphima, relates: "On June 17, 1926, I was tonsured with the name Seraphima in honour of Seraphim of Sarov, and the Lord counted me, the sinner, worthy to receive the tonsure from the hands of a hierarch. When Vladyka laid his hierarchical hand on my hand some kind of fire came out from it and passed straight into my heart and warmed it and set it as if on fire. I felt joy and wept abundantly. At the end of the service of tonsure Vladyka gave a short sermon and congratulated me on receiving the angelic rank. I experienced the same during the Presanctified Liturgy when Vladyka came out of the altar with burning candles and declared: 'The Light of Christ enlighteneth all'. At that moment the people should fall on their faces, but for some unknown reason I did not fall down but continued standing, and suddenly I felt a kind of bundle of fire burning in my heart, then I fell on my knees and was overcome with tears. I can't convey what I felt then, but some kind of fire burned my whole inner being. That's the kind of man our archpastor was. He had strength of will, he was himself full of Divine fire. Time flowed imperceptibly during his services, he thundered like a trumpet during his sermons. How sweet were his words to me, sweeter than honey to my heart. Yes! His lips were golden.

"But the enemy does not slumber. He could not stand seeing sinners turning to repentance every day and bringing joy to the angels in heaven. The demons attacked him with great spite. They caused him great harm. They also worked through the priests who did not respect him and tried by all means to get rid of him. But he endured everything like a good warrior on the field of battle. He was obedient to God. Life is higher than vanity. With grace-given strength, he found the road through the impurity of the earth straight to heaven. How he loved his people and cared for the salvation of their souls, how wonderful his general confessions were. Then, turning to the people, he would say severely that all foul-mouthed people, and thieves, and murderers, fornicators and adulterers, who were living in unlawful unions, should abstain from coming to Communion, but should weep and repent. How he comforted sinners, telling them to seek mercy from God!

"You virgins, be not deceived by the vanity of this world, flee sin, do not drink wine, preserve your chastity, seek for yourselves a Heavenly Bridegroom, and not an earthly one.'

"After the end of confession he would raise the cross and, pointing to it with his finger, he would say:

"Look at what you have now said, you have given a promise not to sin, and you have given it not to me, but to the Lord Himself. I am only a witness.'

"He had a wonderful effect on the penitents, who could scarcely restrain their groaning. Who did not weep then, whose heart was not touched?!

"Fall to the ground and weep, recite the prayer of the publican,' said our bishop.

"From all sides there resounded groans and sobs. He went to pray in the altar, and having finished his prayer he came out with the cross in his hand and read the prayer of absolution. Having taken his omophorion, he stretched it in all directions over the worshippers and his powerful voice rang out:

"I, the unworthy bishop, by the power given me, do forgive and absolve you from all your sins in the name of the Father and of the Son and of the Holy Spirit. Amen. Rise.'

"And happy was that man upon whose head the omophorion descended then. I myself experienced it on my head. I felt a special descent of the grace of the Holy Spirit. The bishop himself joyfully congratulated the people on the purification of their conscience, and we felt light in our souls, it was as if some weight had fallen away and the heart felt joyful. How many such general confessions there were during his life with us.

"Soon we suffered a great sorrow. Our dear archpastor fell ill and wanted to go away to be treated by the hot springs. Many tears were shed, we were so sorry to part with our dear father. We asked ourselves: will he come back? And at the thought that he would go away and not come back and we would not see him again, our hearts squeezed in pain and tears flowed in an unrestrainable torrent.

"In the end the all-merciful Lord heard our groans, and Vladyka said that he would not go, but would be treated here. And we began to treat him with a very simple treatment. I boiled pine buds in honey and brought them to him every day, and gradually his health began to improve and we were overjoyed at Vladyka's recovery. I came to him and he said:

"Matushka, I very nearly left you. I was completely in the other world, I saw my body remaining on the bed. I saw coming to me as if in a dream a beautiful youth, and he ordered me to follow him. We went off, and I looked back and saw my body remaining on the bed. We went for a long time, and encountered many things on the way. We passed them all by without stopping. Then we came to a beautiful garden whose beauty I cannot convey to you. How good it was there, what a fragrance, what trees and flowers, how beautifully the birds sang. I did not want to leave, but the beautiful youth said that we must go on. In the end we came to a room of indescribable beauty in which a virgin who was all shining in a wonderful light was sitting. I, the sinner, could not look at her. When I saw her, I fell down in fear and bowed down to her. I heard her saying to the youth:

"It is not yet time for him to come here. Lead him back to earth. Let him continue labouring to the glory of God and glorify My Son."

"And we set off again. I cannot convey to you how much I did not want to leave that place. I woke up and felt that I was no longer in pain and that I had become healthy. The youth had disappeared. I was sorry that they had not left me there. And so, matushka, I'm with you again, and we shall glorify the Lord together."

"That's very good for us," I said, "and we are very glad that you have remained. What would we have done without you? How would we have lived?"

"I think, matushka," he said, "that the beautiful youth was the Archangel Michael, and the wonderful virgin - the Mother of God, who sent me back to the earth."

Fr. Cyril recalls: "When Vladyka gave me the certificate that I could be a reader, my father learned that in Zhirovikh, 30 kilometres from us, they needed a reader. I put my rucksack on my shoulders and went there. And I stayed there until 1928, when they arrested the priest."

"Zhirovikh is a village of 80 households. Our church was small - tall people couldn't get into it. It was a chapel dedicated to the Nativity of the Mother of God at the appearance of an icon of the Mother of God. It's interesting how they built it. A peasant went early one morning to look for his horses. Some bells had been hung on the horses. He stood and heard the sound of bells. Where was it coming from? It seemed as if it was in the earth. The peasant was a believer. He went to the bishop in Vologda, 400 kilometres away. He asked what this could mean. The bishop said that a church had to be built there. The peasant hung an icon round his neck and went round asking for alms: give something for the building of a church. And then they decided that they would all bring one log, of a definite, fitting size, and there were eight villages and they brought hundreds of logs, a whole mountain was formed. They summoned an engineer and began to build it themselves. While I was there Fr. Anthony and Fr. Anastasius served there."

"Fr. Anastasius - in the world he was called Alexander - had struggled on Solovki. He was such a meek, humble man, he couldn't do anything himself, his sister, who was called Anastasia, helped him in everything. He wanted to go to Solovki monastery and asked his sister to accompany him. Well, she was going to take him, but then burst into tears:

"You're so thin and weak, how will you stand it?"

"But he kept repeating: 'If only they took me! If only they accepted me!'"

"He became a hieromonk there, and when the monastery was scattered he came to us in Zhirovikh as priest for the parish.

"Once Fr. Anastasius came up to me and said: 'I've received the declaration of Metropolitan Sergius and there it is written that your joys are our joys. They're cutting our heads off and we're supposed to rejoice! I don't recognize Sergius.'

"And the next day they began to commemorate [Archbishop] Demetrius of Gdov.

"There was a poor man with us in Zhirovikh who often used to stay with Fr. Anastasius. He received him even though his cell was very small. But this poor man was terribly frightened of the police. If you said to him that the police were coming, he'd immediately run away. Well, this poor man was present when they came to arrest Fr. Anastasius. They took both Fr. Anastasius and the poor man and carried them off to Ustiug. The poor man then began to weep, but Fr. Anastasius said to him:

"Don't fear those who kill the body but who cannot kill the soul.'

"Well, they shot the poor man on the spot. But for what? He was just a simple poor man. But Fr. Anastasius lived for a year in Ustiug. Then they shot him. This was already after the death of Vladyka Hierotheus.

"30 priests did not recognize Sergius, and all of them were arrested in one night. They were all swept away simultaneously as if by a wind. And their churches were taken over by sergianist priests. Then they, too, were arrested, and their churches were closed.

"The other priest, Fr. Anthony, was strict. He said:

"Fr. Anastasius goes for meekness, I - for zeal.'

"With him not a single letter was left out. If you made a mistake with a single letter, he would shout at you through the whole church and correct it. And I was his reader. One had to learn the typicon quickly and well... Fr. Anthony was a great preacher. Once he went into the altar and then returned and said:

"Listen, Orthodox, he who goes to the cinema or the theatre is not worthy to kiss the cross. He kisses the cross like a Judas traitor.'

"Fr. Anthony's fate was as follows. He spoke openly with the authorities. They exiled him to Siberia, beyond Irkutsk, to the banks of the river Irtysh. I

was with him in 1934. The frost there was savage. He was fishing there - that was how he fed himself. And while he went to the river he completed his rule from memory. He didn't waste a single minute. But the people there didn't sympathize with him, they didn't help him.

"He finished his three-year sentence, but they didn't release him. They said that they didn't let people like him go. It was at that time, in 1938, that I myself was arrested, and I don't know what happened to him, I have no information."

From 1927 Vladyka Hierotheus became also bishop of Veliky Ustiug, a vicariate of Vologda diocese.

Vladyka rejected Metropolitan Sergius' declaration, which placed the Russian Church in subjection to the Bolsheviks. On January 12/25, 1928, he wrote to the clergy and laity of the diocese of Great Ustiug explaining why he was not in communion with Metropolitan Sergius:

"To all my co-workers for the name of the Lord in the spiritual field, the clergy and laity of the Great Ustiug diocese.

"Dear pastors and faithful children of the Orthodox Church!

"You know that without unity there is no salvation. The organism of the Church is one: Christ is the Head of the Church; the eyes, ears, arms and legs are the pastors and teachers, while the body of the Church is all the believers in our Lord Jesus Christ.

"The whole body moves with one spirit and lives with one heart. A part of the body that is not fed with blood from the heart falls away and perished. Thus the renovationists have fallen away before our eyes: they did not want to have communion with the first person in the Church, his Holiness Patriarch Tikhon, and now they are gradually decomposing, like a useless arm or leg cut off and cast onto the earth.

"After the renovationist 'livingchurchmen', the unity of the Church was rejected by the 'autocephalists', followers of Archbishop Gregory of Ekaterinburg (the Gregorians), who did not recognize the locum tenens Metropolitan Peter. Now the unity of the Church has been destroyed by Metropolitan Sergius, the deputy of Metropolitan Peter. As long as he was the faithful guardian of the patriarchal throne entrusted to him, the whole Church considered him her leader. But when he undertook arbitrary initiatives that were approved neither by the church people nor by the council of bishops, nor by the blessing of Metropolitan Peter - then nobody was obliged to go the way of his errors.

"Thus during the period of livingchurch renovationism, all the faithful children of the Church separated from the renovationist council of 1923 and from their synod, and gradually united around his Holiness the Patriarch and the bishops who had church communion with him. In the same way now Metropolitans Peter and Cyril, Metropolitans Joseph of Leningrad, Arsenius of Novgorod, Agathangel of Yaroslavl, the vicar-bishop of Moscow and former bishop of Serpukhov Arsenius (who is in retirement), Archbishop Seraphim of Uglich, Archbishop Athanasius of Kiev, and the bishops Demetrius of Gdov, Victor of Vyatka, Seraphim the former bishop of Dmitrov (Zvezdinsky, who is in retirement), Irinarch of Veliky Ustiug, the bishops in exile and many others, as well as a group of clergy in the capital and delegations representing communities of believers, have in various forms declared to Metropolitan Sergius that they do not agree with him and have separated from him.

"Some of them [the confessing bishops] declare that Sergius has stretched out his hands toward the Patriarchal Throne, striving to overturn it, inasmuch as in his Synod there are persons whom the Church does not trust.

"Others say that Sergius has introduced a political tendency into Church life (see his declaration in Izvestia, August 19, 1927 [probably he had the declaration of July 16/29 in mind]).

"Still others indicate that Metropolitan Sergius has chosen a crooked path of diplomatic doubletalk, agreements, and compromises - as if for the salvation of the Church - and has left the straight but sorrowful path of the Cross, i.e., of patience and firmness.

"Finally, he has made use of deceit, calling his Synod Orthodox and Patriarchal, while in reality its organization is a trampling down of the Church's canons: Metropolitan Peter, the locum tenens, did not give his approval for such a thing, since it failed to obtain the blessing of his Holiness the Patriarch himself in 1924. What the Renovationists and the Gregorians could not succeed in doing - that Metropolitan Sergius very cunningly did: he bound the Church to the civil authority, expressing spiritual submission to it.

"The Decree on the Separation of the Church from the Government does not exist for Metropolitan Sergius and his followers. Therefore, for the realization of his plans Metropolitan Sergius, violating the 9th Canon of the Council of Chalcedon, even makes use of the non-ecclesiastical power.

"As for me, acknowledging my responsibility before God for the flock entrusted to me, I have declared on January 10/23 of this year to Bishop Sophronius, who has been assigned to the see of Great Ustiug by [Sergius'] Synod, that my flock and clergy of Nikolsk - except for the cathedral clergy,

who have been rejected by the people - cannot accept him because we have separated from Sergius and from his Synod.

"On the other hand I have informed Metropolitan Joseph (of Leningrad) that I canonically join to him the clergy and laity of the diocese of Great Ustiug, in accordance with the blessing of Vladyka Irinarchus, whose lawful deputy I am at the present time for the whole diocese of Great Ustiug.

"I have had to suffer much in the way of every kind of slander and offense for my archpastoral labours for the good of the Church. If the Apostolic Canons say that clergy may do nothing without the will of their bishop, then my will expressed in the present epistle, is thereby all the more worthy of every acceptance.

"Nevertheless, wishing to hear from you, dear children, that you are one in soul and one in thought with me, and likewise respecting your freedom of self-determination, I propose that my epistle be read and considered at assemblies of the faithful, so that all might know the way the matter stands and freely enter into unity with me, remaining faithful to the locum tenens of the Patriarchal See, Metropolitan Peter, and to the entire Russian Orthodox Church; concerning which I request you to send me a written statement.

"Only the clergy of the Cathedral of the Meeting of the Lord in Nikolsk, the priest from the Renovationists Sergius Aranovich (in Kudrilo), and Archpriest John Golubev (in Shango) have openly come out against me, spreading every kind of evil report, slander, and absurdity. They have written unfounded complaints against me to the Synod, and Archpriest Michael Krasov (of Vokhma) personally took these to Moscow; for which they have been prohibited from serving and are in a state of excommunication from me until they shall show sincere repentance in the form established for renovationists, or until a complete council of bishops shall judge the case of Metropolitan Sergius and those who are with him (10th Canon of the Holy Apostles).

"I place before you these hirelings, who see the wolf approach and flee; do not follow them, my brethren and children, but let us have before us a different example: the good shepherd. The good shepherd lays down his life for his sheep. Amen.

"On January 12/25, 1928, I received the reply of Metropolitan Joseph: 'Govern yourselves independently. Our justification: faithfulness to Metropolitan Peter. Joseph.'"

On January 28 / February 10, 1928, Metropolitan Sergius and his Synod issued a decree (no. 38) concerning the "schismatic" behaviour of Metropolitan Joseph and Bishop Hierotheus, and on March 29 / April 11

another decree (no. 76) was issued banning Bishop Hierotheus and Bishop Victor of Vyatka.

According to one (dubious) source, Bishop Hierotheus signed the decisions of the so-called "Nomadic Council" of the Catacomb Church in 1928 through Hieromonk Jerome (Vostryshev).

The last Great Lent and Pascha of Vladyka Hierotheus' life until his death on May 5 (or 17), 1928, are described by Mother Seraphima: "He promised to return [from Vyatka] by Forgiveness Sunday, but returned still earlier, and brought me a big prosphora from matushka and told how many adventures he had had on the way. The Vespers of Forgiveness Sunday went very well and triumphantly. The service was paschal. The clergy were in white vestments and they sang 'Christ is risen!'. Vladyka explained to the people that some of us might not live to Pascha and would not hear 'Christ is risen!', so we should rejoice and be glad on this day.

"Forgive me the sinner and unworthy one," he said, and our dear intercessor bowed to the feet of everyone. It was touching to watch it. The service came to an end, and having received his blessing and forgiveness the people dispersed. On Monday evening the Canon of St. Andrew of Crete was read with prostrations. Vladyka read it himself, standing on the cathedra and making prostrations to the ground. We all prayed together with him in unity of spirit. Lord, how good it was, how it touched the soul. Recognizing our nothingness with contrite heart we prayed with repentance in this way until Thursday. In the sermons we were told how we must spend the time of the Great Fast, repenting and fleeing sin and trying not to anger God. He terrified us by describing what the Judgement of God would be for sinners, and what awaited the righteous. It was quite something to listen to him. He became threatening, terrifying impenitent sinners with the wrath of God, but also consoling and calming us, telling us that ear has not heard nor has it entered into the heart of man what the Lord has prepared for those who love him, if we work for the Lord and do His holy will. What blessedness awaits all those who follow Christ. We listened to him with rapture and tears flowed in hope of the mercy of God. There was a general confession with many penitents. Three chalices were used. Everyone wanted to receive Communion from the hands of the hierarch, although he himself said that we should go to the priests, it doesn't matter to me. But the people somehow did not hear him and they all thronged to him, saying they wanted to receive Communion from Vladyka. Finally, at the end of the service Vladyka was very tired, and we were very sorry for our worker, and when he still needed rest there was still a crowd of people waiting for him to give them advice and a blessing. The indefatigable worker and intercessor did not give himself any rest, but strengthened his failing powers a little and was ready to serve again.

"The GPU. had summoned him more than once already. They had even asked him to go to Ustiug, but Vladyka didn't even think of going there. He said in the church that he wasn't going anywhere, but would stay with us:

"Let them take me from my cathedra with candles!"

"The whole fast they pestered him. Sometimes they ordered him not to live in the church but to go to his flat, where they could take him at any time. Once Vladyka went into a village and was arrested by a policeman. At that moment the prosphora-baker Agrippina came up and took him away. Then some other peasants came up and took Vladyka away to the church. They frightened Vladyka very much, but the Lord preserved him, and they only imprisoned N.I. Ryshkov because he took part in this affair, together with Novice Andryusha and the watchman Andrew. That was the end of it. But since they had failed to get him that time, they became still more spiteful and thought up various ways of taking him. On the Monday of the last week Vladyka came to me (I had sewed some vestments for him) and said:

"Matushka, I've come to rest in your house.'

"I'm very glad,' I said.

"Will you sew me the vestments by Pascha?"

"I will.'

"He walked around the room and said:

"The feast of Pascha is the most joyful of all the feasts. What chants they sing, for example: *Now all the heavens are filled with light, heaven and earth, and the nethermost parts of the earth. Let all things visible and invisible keep the feast.* How happy we believers are. The unbelievers and sinners cannot rejoice and be glad so much. What sorrow awaits all the impenitent sinners at the Terrible Judgement!"

"He spoke so movingly that as I listened I wept and said:

"O Vladyka, what will happen to me then? Where will I the accursed one turn?"

"Don't be sad, matushka,' he said with a smile, 'your path is all covered with flowers. You have nothing to fear...'

"Vladyka himself served the whole week. What services those were! The shroud was brought out and then came the burial. Lord, what sermons he gave! How the soul was touched on seeing Christ God lying, all wounded and

bloody. The Lord God Himself suffered for the sins of men. I sewed his vestments and brought them on the Saturday. Vladyka was pleased and thanked me, and when he blessed me and held my hand he said:

"Tomorrow, matushka, I will come to you first.'

"There had never been so many people at Paschal Mattins. Vladyka said:

"I thought they would crush me, but everything turned out alright.'

"After the Liturgy, it is true, Vladyka soon came to me, we sang 'Christ is risen!' and began to eat and drink. He rested, and was very joyful. They said that there had been many people.

"Yes,' said Vladyka, 'when I said "Christ is risen!" to them, the reply resounded like a trumpet in the church, it was as if I was lifted off the ground.'

"Some peasants came from Vozdvizhenye, and everyone was happy, joy was in everyone's soul. Vladyka blessed them to stay a little longer and eat.

"Matushka," he asked, 'do you have any Theophany water?'

"Your water?' I asked.

He smiled and said: "Yes, the water I consecrated.'

"There is,' I said.

"Keep it then,' he said. 'I will not consecrate it again.'

"I began to groan. 'O Vladyka, what are you saying?'

"The times are hard,' he said. 'Anything could happen now. I may even die...'

"On the third day of Pascha he went to the warden and stayed there until the Sunday of the Myrrh-bearers. He served the Liturgy, but was somehow unhappy. It seemed as if the people could not have enough of looking at him. They all stood and wanted to accompany him, and since he wanted to leave he let them all come to the cross again. Then he closed the royal doors. But the people still stood where they were. Then Vladyka again opened the royal doors and blessed everyone again. Then he closed them and went into his cell. That was the last blessing he gave. That was how Vladyka said goodbye to his flock. Our beloved knew it, he knew that he was seeing his children for the last time. Having drunk some tea and strengthened himself with some food,

he got ready to go the country. When Vladyka came out, everyone rushed up to him so as to receive his verbal blessing.

"After a while he stopped blessing, saying that he had blessed us all today, and sat down. I went up to him and said:

"Bless me, Vladyka.'

"He blessed me with a smile and said:

"Be with God, matushka. Remain here.'

"Then he got up, looked round again, saying: 'Don't forget me', and left... When he left I sent my novice Matrona to him with something, and she walked with him round the village. That was in Rystyug. Then he went to Makretsevo. That was his favourite village. Then some peasants from Kipshenka arrived and began to ask him to come to them. For a long time he refused, but they insisted, complaining that they kept asking for him, and he kept promising but did not come. Then he said:

"Alright, you go home, I'll come.'

"When they had left, Vladyka became sad and silent. Then he went to Rystyug and began to prepare to go to Kipshenka. Many people tried to persuade him not to go there. They said that he would be arrested. But he said:

"No. The people there are believers, they will not give me up.'

"Then he went with Kolya [his twenty-year-old novice] to Kipshenka and after that to Kema. Kolya for some reason did not want to go there, but they persuaded him and he went. What sorrow Kolya brought to the whole people!"

"The communists were trying with all their might to catch him. They even said that if he went to Kema he would be theirs. Then we heard that the bosses had gone there to arrest Vladyka. Lord, what sorrow all the believers experienced! And they did arrest Vladyka, but the people took him away and locked him in a cabin. What a horror it was! Many of the people defended Vladyka. Women with babes at the breast even stood in the way. The authorities sent to Ustiug for help, and when a detachment came they surrounded the house and looked for Vladyka everywhere. Kolya asked to go home, but Vladyka tried to persuade him to stay if only for a day. But he said he was going, so they gave him a girl as a guide. But immediately he set off he was arrested, his hands were tied behind him and he was led to the town, where he was questioned about Vladyka's whereabouts. At first he said

nothing, but then they began to promise him a good job, and with alternate threats and endearments they dragged out of him where Vladyka was. [Fr. Cyril says that Kolya gave in after being tortured.] Then Satan entered into him, and the wretched one dared to say:

"Give me a revolver and I'll kill him myself.'

"To think that our dear archpastor suffered as Christ suffered, and as Christ was betrayed by His disciple, so Vladyka was betrayed by his cell-attendant! How much love he showed him, how many favours he showered on him! And how he repaid him!

"Then they brought Kolya there, confident that when he showed them where he was they would arrest him. But when they saw Kolya coming, they led Vladyka away into the wood, so that no-one knew where he was except the two girls Paula and Alexandra. Then Kolya went up the peasant Basil and asked:

"Where's Vladyka?'

"What business is it of yours, Kolya?'

"But then Kolya urged Basil to tell him quickly because the man with him (a policeman) wanted to take him to Kipshinka. He mustn't hinder him because a detachment was coming and would take Vladyka away. Then Basil told him to go to Alexandra. Kolya went up to Alexandra and said:

"Where's Vladyka?'

"Where's Vladyka? And why do you want to know where Vladyka is, Kolya?'

"As she told me later, she was very frightened at that moment. Then Kolya said the same to her as he had said to Basil. And Alexandra believed the demonic ruse and led them. Meanwhile Paula was with Vladyka in the wood. As she later related, he prayed the whole day and forced her to pray, saying that one must pray and pray and pray for everyone. Suddenly she heard a conversation. Vladyka was alarmed. Paula said to him:

"You stay here, I'll go out to have a look.'

"When she saw Alexandra and Kolya, Alexandra asked her:

"Where's Vladyka?'

"Here,' said Paula. They went off, and Paula came to Vladyka and said that Kolya had come.

"On seeing him, Vladyka rejoiced and said:

"Ah, Kolya.'

"Don't move, Vladyka,' said Kolya loudly, and he raised his arm as if surrendering to the hidden policeman.

"You wanted to shoot me, so shoot,' said Vladyka.

"Then Alexandra began to shout and weep and said to Kolya:

"What are you doing? We took you for an angel, but you've turned out to be a Judas traitor. I will not let you shoot Vladyka. Shoot me instead.'

"Then she began to plead, and stand in front of Vladyka, which did no good at all. Then, O Lord, what a horror took place. They came up from the side and shot straight at his head. Our martyr-sufferer fell, covered in blood, and they went off singing, thinking they had killed him, while the girls stayed with Vladyka, weeping and saying:

"Will Vladyka forgive us for what we've done? Forgive us!"

"Then he only looked at them and blessed them and laid his hierarchical hand upon their head. O Lord! They had all left him, they had all left without giving him any help. He lay alone on the earth, which was still covered with snow. They left him lying and pouring out blood until the morning. They came for him only in the morning and treated him crudely and mercilessly. O Lord, when the news came to the city that Vladyka had been wounded in the head, and had been found in the wood, what did we not suffer then! It is terrible even to think of it! The city was under military law. It was forbidden to walk late at night. They were arresting everybody and dragging them off in droves to the prison. A mounted detachment arrived, and a steamer, and people were saying that they were going to take Vladyka away on the steamer. They were waiting for him to be brought from Kema. They brought him quietly. He was so weak! In front went the prisoners, on either side were horses carrying the prisoners' knapsacks. And so the whole procession went slowly to the bank where they were waiting for them in the steamer. O Lord, it is impossible to describe all the horrors that took place then. Even before Vladyka's arrival the people were driven away from the bank. Noone was allowed near. Then:

"They've brought him! They've brought him!"

"The detachment appeared, and the prisoners, and they brought Vladyka on a stretcher straight to the steamer. No-one saw our joy and treasure. As I write these lines, my heart fails. Then they brought the prisoners onto the steamer. Soon a doctor arrived and applied a dressing. When he saw Vladyka wounded and covered in blood he was shocked and said:

"Hey, what have they done?! What have they done?!"

"But Vladyka looked at him with love and blessed him. When the doctor was applying the dressing, he asked that Vladyka be left there because he was weak and he would not survive until Ustiug. The dear one would die. But they did not agree. They said:

"We must take him away even if he dies, otherwise there'll be a commotion among the people.'

"What groans, what tears were shed then! We were so sorry for our holy sufferer, instructor and leader. He did not spare himself, he shed his blood and laid down his life for the Faith of Christ. With his blood he washed away the sins of his pastors and his flock. He himself did not deny the Lord, and asked his flock earlier to firmly believe in Him.

"Don't limp on two legs, but go the straight path to God, to heaven!"

"Yes, it was for that that the Lord glorified His servant. He gave his soul into the hands of the Lord and was counted worthy of martyrdom. He shed his blood and is now at the altar of the Lord rejoicing with all the saints and praying God for us and for his traitors and murderers.

"Soon the steamer departed taking our treasure, and we saw him no more. The people from the neighbouring villages ran along the river-bank weeping and shouting:

"Vladyka, why are you leaving us? Take us with you.'

"But Vladyka did not hear their calls. The steamer soon arrived in Ustiug, where an ambulance was awaiting it. He was lifted up on the stretcher and taken to the hospital. One of the doctors gave him a good room and looked after him. Vladyka blessed him lovingly. An operation was decreed, and O Lord! they operated on him without an anaesthetic! But no-one heard so much as a groan or sign; it was as if it happened with someone else. The doctors were amazed and said that they had never seen such a patient. After the operation Vladyka felt unwell, and the nurse who was looking after him told me that he would die soon. At that moment Vladyka asked to be raised a little so that he could pray - the first words anyone had heard from him. The nurse said he could, and he, raising himself, said:

"Into Thy hands, O Lord, I commend my spirit. Accept my soul, and let my body be thrown to the dogs."

"Then he lay back on the bed, crossed his hands on his breast and slept the sleep of the righteous. His holy, long-suffering soul flew to the throne of God for Whom he lived and laboured and suffered without sparing himself. Eternal memory to you, Vladyka, sufferer for Christ! Those eyes which looked straight into one's soul and caused it to tremble were closed. Those golden lips fell silent forever. And when he died he was buried without honour, and we do not know where his grave is. Where did they put him? That has increased our sorrow even more. Amen."

Bishop Hierotheus died on May 6 (or 17), 1928.

While Vladyka had lain in the hospital, the authorities had ringed the building so as to let nobody in. But the believers made their own ring. There was one believer there who worked in the hospital. She said:

"I'll give you a sign. Tonight they're going to operate on him. If he lives, I'll come out onto the balcony, but if he doesn't live, I'll come out onto the balcony to shake out some sheets."

That was how the believers learned that Vladyka had died. But they did not know what happened to his body. One fool-for-Christ in the city, the clairvoyant Dunyuhska, said:

"The fish have eaten Vladyka."

In other words, they had drowned his body. And no trace of it was ever found.

After the death of Vladyka the arrests began. About 300 nuns who had been tonsured by Vladyka were arrested. The Kazan church was closed, and they turned the cathedral of the Meeting of the Lord into a prison. But the memory of the martyrs did not disappear. This memory is the salt of the Russian land, the earnest of her resurrection!

(Sources: Novice Tatiana, "Svyashchennomuchenik Episkop Ierofei (Afonik)", Pravoslavnyaya Zhizn', 48, N 2 (554), February, 1996; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood, 1982, chapter 8; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 863, 973; "Novomuchenik Rossijskij Episkop Ierofei", Tserkovnoye Slovo, vol. 36, no. 5, May, 1992, pp. 11-20; 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; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997 gg.", Russkoye Pravoslaviye, N 4 (8), 1997, p. 4; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, vol. 1, chapter 20, p. 179, Holy Trinity Monastery, Jordanville, 1957; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 595; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, p. 489; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serbryanniye Niti, 1998, pp. 251-252; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, p. 285; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

9. HIEROCONFESSOR EUTHYMIUS, BISHOP OF OLONETS

and those with him

Bishop Euthymius, in the world Eugene Nikolayevich Lapin, was born on February 14, 1873 in the family of a protopriest of Tambov province. He finished his studies at the Tambov theological seminary and in 1894 entered Moscow Theological Academy, from which he graduated in 1898, receiving the degree of candidate of theology. In 1899 he became a teacher at the Tobolsk diocesan women's school. In 1902 he became a teacher in the Tobolsk theological seminary. On July 11, 1908 he was tonsured into the mantia and was ordained to the diaconate. On July 21 he was ordained to the diaconate, and on August 6 - to the priesthood. On January 15, 1909 he became rector of the Tomsk theological seminary, and on February 15 was raised to the rank of archimandrite.

On March 18, 1912 he was consecrated Bishop of Barnaul, the second vicariate of the Tomsk diocese, by Archbishop Macarius (Nevsky) of Tomsk and other bishops. On January 26, 1916 he became Bishop of Yakutsk. He took part in the Local Council of the Russian Orthodox Church in Moscow in 1917-18. On February 4, 1919 he was made temporary administrator of the Ufa diocese, and on December 4, 1919 - temporary administrator of the Kursk diocese. In 1920 he was appointed Bishop of Olonets and Petrozavodsk.

In July-August, 1922, according to one version, Bishop Euthymius was removed from his see by the renovationists and in April, 1924 was arrested together with the priests **Gumilev** and **Nazov** and the parish councillors **the brothers Podkolzin**. In the same year he was exiled for three years to the Narymsk region. However, according to another version, he was arrested on June 22, 1922 in Petrozavodsk together with Bishop Cornelius (Sobolev) of Vyazniki, **Protopriest Basil Timofeyevich Khazov** and **Fr. George Gumilev**, and sentenced at the end of the year to five years' exile in Siberia.

After his exile, in 1927-28, he lived in the lodge of the Znameskaya church in Tomsk. From March, 1929 he was in exile near Tomsk. Nothing more is known about him.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 972; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 34; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 536; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 409; V. Antonov, "Iz taigi - v step'", Russkij Pastyr', NN 33-34, I-II, 1999, pp. 112, 116; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

10. HIEROCONFESSOR NICHOLAS, BISHOP OF VELSK

Bishop Nicholas, in the world Nicholas Apollonievich Karaulov, was born on May 28, 1871 in the village of Tomashskoye, Kadnikovsky uyezd, Vologda province. He finished his studies at the Vologda theological seminary in 1893, and on September 15 was appointed reader in the St. George church in Vologda. On December 26, 1893 he was ordained to the diaconate by Archbishop Israel (Nikulitsky) of Vologda, and in 1894 was transferred to the Spasovsegradsky cathedral in Vologda. On September 14, 1898 he was ordained to the priesthood by Bishop Alexis (Sobolev) of Vologda. In 1901 he went to serve in the Yekaterininskaya church in Vologda. Soon after that he was widowed. He was raised to the rank of protopriest in March, 1918 or later. On October 21, 1923 he was tonsured into monasticism and consecrated Bishop of Velsk, a vicariate of the Vologda diocese. He was also temporarily administrator of the Vologda diocese. In 1925 the renovationists made an attempt to be reconciled with him, but he refused. In 1925 he was cast into Vologda prison, but was released. In 1927 he retired, but continued to serve in Vologda churches. In May, 1931 he was arrested, and on April 17, 1932 he died in prison (?) in Novosibirsk.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow; St. Tikhon's Theological Institute, 1994, p. 982; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 71; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

11. HIEROMARTYR ANTHONY, ARCHBISHOP OF **ARCHANGELSK** **and those with him**

Archbishop Anthony, in the world Nicholas Mikhailovich Bystrov, was born in 1858 in Solvychevodsk, Archangel province. In 1879 he graduated from the Vologda Theological Seminary and was appointed a reader in one of the churches of Vologda diocese. In 1882 he was ordained to the priesthood. In 1888, after the death of his wife, he received the monastic tonsure. In 1889, he became superior of the Kandikovskiy Grigoryevo-Pelshemskiy Lopotov monastery in Vologda diocese. In 1890 he was transferred to the Kornilievskiy-Komelskiy monastery in the same diocese. In 1892 he was raised to the rank of igumen, and in 1906 became an archimandrite. In 1907 he became superior of the Vologda Holy Spirit monastery. On January 17/30, 1910 he was consecrated bishop of Velsk, a vicariate of the Vologda diocese. In 1921 he became bishop of Archangelsk and Kholmogorsk. From no later than July, 1922 to the beginning of 1925 he was in exile in the Narymsk region, Tomsk province. In November, 1926 he was interrogated in connection with the case of the "Union of clergy and laity" in Archangelsk. In 1926 or 1927 he was raised to the rank of archbishop.

On January 5/18, 1932, Archbishop Anthony celebrated the all-night vigil in the only church which still remained unclosed in the city of Archangelsk. During his sermon he touched in passing on the question of the restriction of freedom with regard to the holding of church services. That night, Vladyka received a visit from the superintendent of the GPU's "Department of Church Affairs", who had himself previously been a theology student. A search was begun which lasted from eleven o'clock at night until four o'clock in the morning. Vladyka had never meddled in politics, and nothing was discovered during the search. When the search had come to an end the inspector, taking up the case containing the Holy Gifts, began to play with it, tossing it back and forth.

"Citizen inspector," Vladyka said simply, "the Church forbids laymen to touch the Holy Gifts."

With a malicious laugh the inspector cast the Holy Gifts to the floor and began to trample them underfoot. Vladyka threw himself to the floor and tried to cover them with his body, to protect them from profanation. While this was going on, he lost consciousness.

As soon as he came to himself, soldiers dragged him off to prison. He was accused of "sheltering and helping churchmen exiled to the northern regions" - Vladyka used to give alms to exiled priests at the doors of the church, and

allowed the exiled Lyagilev to lead a choir in the Resurrection church which many exiled clergy joined.

The only thing Vladyka took with himself was his hierarchical staff. In prison they demanded that he remove his panagia and cross, but he refused, saying:

"I am a minister of God and dare not remove my cross!"

"If you do not dare, then we will do it for you!" they replied, and ripped the cross from him by force.

The cell in which they imprisoned Vladyka was very small, having approximately two square metres of floor space. There were already seven prisoners within, mostly thieves. The imprisonment of clergymen - or, in general, persons of high spiritual attainments - in the same cell with criminals was one of the GPU's most frequently employed methods, the hope being that the criminals will specially torment such prisoners. But this time matters turned out quite differently. The criminals greeted the elder-bishop kindly. For the eight men incarcerated in the cell there were only three bed frames covered with plain canvas. One of the thieves, the fortunate owner of one of these berths, wished to sell it to the archbishop; but when Vladyka declared that he had no money, the thief surrendered the berth free of charge.

Among the prisoners one of the most obnoxious was a labourer who had been cast into prison for ridiculing the Soviet regime while drunk. Even more malicious was a soldier of the Red Army who said that he had been imprisoned for refusing to execute people. In actual fact he was a thief, and subsequently stole Vladyka's linen. He had been promised his freedom if he was able to procure incriminating material against Vladyka and other clergymen. Each cell of the Soviet prison had its own traitor, its own Judas, and prisoners had to be on their guard at all times.

During the first few days of his imprisonment, Vladyka was fed with salted herring, but was, at the same time, refused water with which to wash it down. After several days of subsisting on this fare, they summoned him to his first interrogation, which lasted for seventeen hours without a pause. Vladyka was accused of supporting counter-revolutionary clergymen. By this the authorities had in mind the alms he gave to the unfortunates on the church porch. But accuser and accused knew that there was not a word of truth in the accusation, since the poor priests received alms openly at the church doors. The only real assistance Vladyka accorded them was to put them up for the night, to save them from the cold which reached minus forty degrees Fahrenheit.

In view of the fact that the interrogation was not amounting to anything, they submitted three questions for Archbishop Anthony to answer: 1) What was his opinion of the state of the Church under the Soviet regime?; 2) What was his opinion concerning the future of the Church in Russia?; and 3) Did he desire the overthrow of the Soviet regime? To these questions Vladyka answered in writing as follows: 1) Externally, the state of the Church in Russia is grave; yet, despite this, the grace of God is disclosed therein; 2) Through the suffering of her martyrs, the Church, as in the first centuries of Christianity, shall be glorified; and 3) I daily entreat the Lord to forgive the Soviet government its sins and pray that it shed no more blood. Vladyka was again taken away to his cell.

The three months following his interrogation passed tolerably. Prisoners were permitted to receive food and clothing from their relatives. A doctor visited them, who, though his skill was not of the highest calibre, was nonetheless able to obtain the necessary medicines for the prisoners. Vladyka, who was loved and respected in the city, received a large parcel, but of its contents he retained for himself only the sugar, linen and soap, leaving all the rest for those who were imprisoned with him. He even shared with them his prison rations, which amounted to three hundred grams of bread, a soup stock made of fish bones, and buckwheat prepared without any oil or lard.

Most difficult for Vladyka was the lack of fresh air and of books. Exceedingly irritating was the above-mentioned worker, who either spent his time mocking the Soviet regime or weeping like an old woman. While Vladyka slept the other prisoners often beat this worker.

Vladyka read and explained the Gospel to his fellow prisoners, most of whom had become criminals simply because they had been raised without any religious training. Many of them thus became acquainted with the Gospel for the first time in their lives. And Vladyka did not limit himself to preaching, for by his meekness and kindness he gave them an example of the exalted Christian life. In amazement the young prisoners watched how the venerable old bishops rose at night and knelt in prayer for long periods of time.

Passion Week arrived, and Vladyka kept the fast strictly. At that time he was summoned to the interrogator a second time. This man, threatening him with his revolver, demanded that Vladyka acknowledge his guilt. With caustic wit he told them:

"Your Eminence will sit in prison until such time as you recognize yourself as guilty."

At that time they also promised Vladyka complete freedom and restoration to his position, on condition that he agree to become an agent of the GPU. This proposition Vladyka indignantly refused.

When the interrogator perceived that neither threats nor inducements had any effect on Vladyka, he commanded that he be taken to a cell in a stone building which had just been constructed. Its walls were so damp that water ran off them in streams. The delivery of clothing and food to the prisoners was discontinued. The doctor no longer put in an appearance. In the little cell there were with Vladyka five peasants from the Ukraine who had run away from a camp of exiles. The atmosphere in the damp cell became unbearably oppressive, a problem which was compounded by the stench of six long-unwashed human bodies - it was impossible to procure soap or a change of underclothes. A malodorous latrine bucket stood in the corner. Twice a day the prisoners were given a glass of water each.

As summer wore on, there were some days when the prisoners did not even have the strength to converse. They would sit for hours on end, slumped against the wall, gulping the foul air like fish out of water. Their clothing had long since been reduced to rags. The number of fleas and lice multiplied not from day to day, but from hour to hour. Scurvy set in, and the prisoners' teeth fell out; their swollen members were covered with black and blue sores. Wounds which the Ukrainians had received in World War I, and which had long since scarred over, opened up again. One of them died waiting for a doctor. The corpse remained in the cell for a full twenty-four hours. When they had removed the body of the dead man, they incarcerated his son in his place.

Vladyka lay on the floor, since there the vermin were less active than on the berths. He was tormented dreadfully by thirst, and had grown so weak that he could not even pick the insects from his beard by himself, and they infested his mouth, nose and ears. The other prisoners helped him as best they could. From time to time he lost consciousness.

One day another bishop was imprisoned in the same cell, and the dying man was able to make his confession. Soon, after, Archbishop Anthony contracted dysentery and lost blood in increasingly large quantities. Finally, he was taken to the prison infirmary, already unconscious. There he survived only a few hours more. Regaining consciousness, he marshalled his remaining strength and read the prayers for the departure of the soul himself.

Hieromartyr Anthony died on July 3/16, 1932 in the hospital of the interrogation prison in Archangelsk. When the bishop who had confessed him heard of the death of Vladyka Anthony, he intoned the words from the funeral service: "They that preached the Lamb of God and like lambs were slain..." News of the death of its beloved bishop quickly spread throughout

the city. The request to obtain the body for burial was refused. Two women who kept watch over the prison gates saw how, one moonlit night, the naked body of the archbishop was dragged out and buried by the chekists without a coffin.

In the cemetery church in which the late archbishop had celebrated his last service, the people gathered for a funeral service. In place of a coffin, the square table used as a candle stand during services for the departed was placed in the middle of the church, and on it were placed the archbishop's mitre, flanked by the dikirion and trikirion with which the departed was wont to bless the people. The rite was served by the priests who were in exile in Archangelsk at that time. When they chanted: "Come ye, let us give one last kiss to the departed, O brethren..." all those present surged toward the little table and, sobbing, kissed what little remained to them on earth of their beloved archpastor.

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Eugene Alexandrovich Dyagilev, was a choir master. Until 1931 he was in exile in Archangelsk. He worked in the Resurrection church in Archangelsk. On December 2, 1931 he was condemned by the OGPU for "participation in a counter-revolutionary grouping of the local exiled clergy in Archangelsk". He was sentenced to imprisonment in a labour camp and exile in the northern region. While in exile, he directed a choir that was joined by many exiled clergy.

Maria Nikolayevna Nuromskaya was a deeply believing person, the daughter of Archbishop Anthony. In the summer of 1926 she went to see her father in Arkhangelsk. He had only just returned from exile in Narymsk region. She was with him for two weeks. In Arkhangelsk at that time the struggle between the supporters of the "Tikhonite" Church and the renovationists became sharper. On June 29, 1926 an article appeared in Pravda by Michael Koltsov accusing the renovationist Archbishop Michael (Trubin) of smuggling contraband. Then rumours began to circulate that the renovationist would go free because he was sharing the proceeds of his smuggling with the boss of the Arkhangelsk OGPU, Kaplan. Whether these rumours were true or not, the renovationist bishop did indeed suffer no harm. Then a certain citizen of Arkhangelsk, Aruyev, wrote an anonymous letter saying that he had heard about the renovationist archbishop and Kaplan from Maria Nikolayevna Nuromskaya. By this time Maria Nikolayevna had returned to Vologda. There she was arrested and cast into the Arkhangelsk House of Correction. Her thirteen-year-old son wrote a petition to the Political Red Cross asking for help in the release of his mother. Nothing more is known about her.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 839-40, 962; "The New Martyr Archbishop Anthony of Archangelsk", Orthodox Life, vol. 30, no. 6, November-December, 1980, pp. 10-13; Russkie Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 14; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 536; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 94-95, 398; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

12. HIEROCONFESSOR MACARIUS, BISHOP OF CHEREPOVETS

And those with him

Bishop Macarius was born as Nicholas Mikhailovich Opotsky in 1872 in Seltsy Posad, Porkhov uyezd, Pskov province. He went to a theological seminary and graduated from a theological academy. He was tonsured into the mantia with the name Macarius, then was ordained to the priesthood. On September 1/14, 1922 he was consecrated Bishop of Krestets by the renovationists, continuing in that see until February 7/20, 1923. In March, 1924 he became Orthodox Bishop of Cherepovets, retiring in 1925. On June 25, 1926 he was arrested and sentenced to three years on Solovki. On December 15, 1927 he was released early. While remaining in retirement, he settled in Novgorod. He rejected the Declaration of Metropolitan Sergius and did not commemorate him at services, although officially he did not separate from him. He was the leader of the "Labour Brotherhood" in which two illegal monastic communities, one male and one female, entered. On April 20, 1933 he was arrested for being "the leader of the 'Labour Brotherhood'" and for "conducting systematic counter-revolutionary activity". On May 19 he was sentenced to five years in exile. He was sent to the north. Nothing more is known about him.

Convicted in the same case with Bishop Macarius were:

Priest Paul Yevgenyevich Belyaev. He was born in 1877 in the village of Gorodische, St. Petersburg province. He went to a theological seminary, was ordained to the priesthood and served in the church of SS. Florus and Laurus in Novgorod. On April 20, 1933 he was arrested for being a member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity. On May 19 he was sentenced to three years' exile and was sent to the north. After being released he settled in the village of Belaya Gora, Novgorod region. On November 30, 1937 he was arrested again for being a member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity, and was sentenced to death. On January 4, 1938 he was shot.

Priest Vladimir Mikhailovich Borisov. He was born in 1891 in the village of Kipino, Demyansk uyezd, Novgorod province, and finished his studies at a theological seminary and theological academy. He served as a priest in a church in Novgorod. On April 20, 1933 he was arrested for being a member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity. On May 19 he was sentenced to three years' exile and was sent to a camp. After being released he settled in the village of Polnovo, Demyansk uyezd. On February 21, 1938 he was arrested again for being a

member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity, and was sentenced to death. On March 14 he was shot.

Priest Michael Konstantinovich Borisov. He was born in the village of Sukhaya Niva, Demyansk uyezd, Novgorod province, and finished his studies at a theological seminary. He served as a priest in a church in Novgorod. On April 20, 1933 he was arrested for being a member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity. On May 19 he was sentenced to restrictions on his domicile for three years, not being allowed to live in six places. Nothing more is known about him.

Protopriest Alexander Nikolayevich Vauchsky. He was born in 1871 in the village of Petropavlovskoye, Cherepovets uyezd, Novgorod province, and went to a theological seminary. He served as a priest in a church in Novgorod and was raised to the rank of protopriest. On April 20, 1933 he was arrested for being a member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity. On May 19 he was sentenced to being deprived of the right to live in six places for three years. On July 11, 1938 he was arrested again for being a member of the "Labour Brotherhood" and for conducting systematic counter-revolutionary activity. On September 25 he died during interrogation.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkh Tikhona, Moscow, 1994, p. 979; <http://www.histor-ipt-kt.org/KNIGA/len.html#d.208a>; <http://www.histor-ipt-kt.org/KNIGA/len.html>; <http://www.histor-ipt-kt.org/KNIGA/len.html>; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

13. HIEROCONFESSOR BARSANUPHIUS, BISHOP OF KARGOPOL

and those with him

Hieroconfessor Barsanuphius, in the world Basil Vasilyevich Vikhvelin, was born on October 14, 1864 in St. Petersburg province into a noble family. He finished his studies at a gymnasium in 1897 and on the advice of St. John of Kronstadt entered the Holy Trinity – St. Sergius Desert in Peterhof uyezd. In the same year he entered St. Petersburg Theological Academy. In 1901 he graduated from the Academy, was tonsured and ordained to the diaconate and priesthood. He was then appointed assistant of the overseer of the Slutsk theological school in the same year. In 1903 he was appointed inspector of the Archangelsk theological seminary in the rank of igumen, and then superior of the Verkolsky Artemyev monastery in Pinega uyezd with promotion to the rank of archimandrite in 1907. On January 5, 1909 he was appointed dean of the Krasnogorsk men's monastery of the Mother of God and the Sura women's monastery of St. John the Theologian.

On August 26, 1910 he was consecrated Bishop of Kem, a vicariate of the Archangelsk diocese. On November 23, 1913 he was transferred to the see of Kargopol, where he remained until 1921. On September 26, 1923 he arrived in Arkhangelsk in connection with his appointment to the archiepiscopal see. On November 6 he was arrested for "counter-revolutionary agitation", for being a participant in a "counter-revolutionary grouping of clergy". On September 26, 1924 he was exiled to Narymsk region for three years. From 1925 to 1928 he was in exile in Tomsk province. After his release he lived in Kargopol region. From 1928 to 1932 he was living as a recluse in the house of the peasant woman Makara Yegorovicha Ponomareva, and took part in secret services. On September 4 (or 1), 1932 he was arrested for "counter-revolutionary agitation" and for being "a participant in a counter-revolutionary grouping of clergy" together with **Schema-Archimandrite Cyril, Archimandrite Athanasius** (who were shot on November 21, 1937), **Deacon V.A. Lebedev, Hieromonk Barsonuphius, Hieromonk Dorotheus, Nun A.A. Mishina** (who was shot on November 21, 1937) and **D.B. Novinkina**. On November 26, 1932 he was sentenced to eight years in the camps, which was commuted to exile for the same period. First he was sent to Kotlas, then to Vologda region. He died in exile on August 6, 1934.

According to another, less probable account, on September 14, 1921 he was made Bishop of Nikolsk, a vicariate of the Vologda diocese. In 1923, he was arrested in Velikij Ustyug and exiled to Moscow, where he lived until 1925. On December 10, 1925 he was arrested in Moscow in connection with the affair of Metropolitan Peter (Polyansky) and cast into the Butyrki prison. In 1926 he was sentenced to three years' exile in Siberia. From July, 1926 to 1929 he was in exile in Irkutsk province. From March, 1929 he was living in

Vologda province, and then in Olonetsk diocese as Bishop of Nikolsk. In the autumn of 1929, after separating from Metropolitan Sergius on account of his notorious "declaration", he settled in Petrograd, becoming close to Archbishop Demetrius. He was arrested in 1930 in Petrograd or Archangelsk region, and sent into exile in Vologda region. He died in exile on August 6, 1934.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 965; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 6; M.V. Shkvarovsky, Iosiflyanstvo, St. Petersburg: Memorial, 1999, pp. 277-78; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, p. 256; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/; N. Varshavskaya, Vedomost' Monashesvuyuschikh Kirillo-Chelmogorskogo Monastyrya, XIV-XXvv., nyuw.mail.ru)

14. HIEROMARTYR JOHN, ARCHBISHOP OF RIGA

Early Years

Archbishop John, in the world Janis Andreyevich Pommer, was born in Latvia, in Venden (Tsesis) uyezd, Praulenskaya volost, Lazdonsky parish, into a Latvian peasant family. He had no Russian blood. The peasants of that region had begun to show an interest in Orthodoxy in the middle of the nineteenth century, thanks to the preaching of the faith in their native language; and Janis' great-grandfather had been one of the first to accept Orthodoxy in the region, for which he was subjected to persecution by the local German landowners. When he died he was buried outside the bounds of the local Lutheran cemetery (there were no Orthodox cemeteries at that time) as the leader of the "rebels". The native peasants raised a mound over the place of his burial and put an eight-pointed star on top of it, but both the mound and the cross were removed by the Lutheran authorities.

During his childhood the future archbishop helped his parents in the fields, and his first "obedience" was to look after the sheep. He was taught to read and write by his father, and was so outstanding in his studies that he skipped primary school and went straight into the state upper school. From his first year of study he so distinguished himself that the teachers fervently recommended that his parents send him either to the gymnasium or to a seminary school. On the advice of a local priest, the latter course was adopted. Having passed the entrance examination, the future bishop joined the Riga theological school in August 1887. In 1891 he went to the Riga theological seminary. Owing to his success in his studies and his exemplary behaviour he was granted a scholarship, so that his parents did not have to pay anything for his education. He unfailingly spent his summer holidays at home, helping his parents in their work.

In 1897 he finished his seminary education brilliantly, but owing to the disturbances taking place in the educational system at that time he was not able to continue his higher education immediately. In 1897 he became a teacher in the church-parish school in the village of Lazdon. In 1899 he became a reader in the cathedral in Libava (now Liepaya), while working at the same time as a teacher in the church-parish school in Libava. In 1898 and 1899 was given awards for his labours.

In 1900, having passed the entrance examinations brilliantly, he became a student at the Kiev Theological Academy, where he was popular both for his academic achievements and for his prowess at sport. However, he never tried to use his physical abilities for his own ends, but only in order to support the weak.

Those who knew well were not surprised when, in 1903, he was tonsured as a monk in the Archangel Michael monastery in Kiev. Even before his tonsure his friends had called him "monk" because of his great sobriety and abstinence. On September 23, 1903 he was ordained to the diaconate, and on June 13, 1904 - to the priesthood.

He finished his studies at the Academy so brilliantly that he was given a choice between a career as a scholar and practical work as a teacher. He chose the latter, working as a teacher of Holy Scripture in the Chernigov theological seminary. Here he had such success in motivating and interesting his students in the subject that several of them later devoted their whole lives to the study of Holy Scripture (for example, Uspensky and Bessarabov).

In 1906 he was transferred to the post of inspector of the Vologda theological seminary. Here he continued to teach Holy Scripture, and among his pupils was the noted scriptural expert and Hebraist Prakhov. But he was also given administrative work in the seminary, and his success in rapidly introducing order into the large and ill-disciplined Vologda seminary was such that in the next academic year, in spite of his young age, he was entrusted with the post of rector of the Vilnius theological seminary and superior of the Vilnius Holy Trinity monastery. On September 26, 1907 he was raised to the rank of archimandrite.

He was the first priest in the history of Vilnius who organized cross processions to village churches with the "Hodigitria" icon of the Mother of God. The worshippers accompanying the processions attained ten thousand. This elicited the gratitude of the simple people and cross processions from the village churches to Vilnius. Fr. John showed great simplicity in his dealings with people, and was very responsive to the needs of the poor. He was especially valued by the Russian and Belorussian poor, who received through him work and support wherever it was required.

Already in his previous posts in Chernigov and Vologda, the future bishop had been given responsible assignments in diocesan government. And the same took place in Vilnius. He was made president of the educational council administering the people's schools throughout the extensive north-western region, and he was elected president of almost all the church-educational and charitable institutions of the region. He also administered local societies fighting alcoholism and helping the neediest acquire work.

First Episcopal Service

On March 12, 1912 Fr. John was consecrated Bishop of Slutsk, a vicariate of the Minsk diocese, in the Alexander Nevsky Lavra in St. Petersburg. He was then the youngest bishop in Russia. Almost immediately he moved to Minsk to help the ailing Archbishop Michael of Minsk. On the way he participated in

the canonization of St. Joasaph of Belgorod. When Archbishop Michael died, the clergy and laity unanimously petitioned that Bishop John be made diocesan bishop in his stead. However, the petition was refused on the grounds that the diocese was considered one of the oldest in Russia, while Bishop John was at that time the youngest bishop in Russia.

Instead, on April 4, 1913, Bishop John was sent to Odessa as Bishop of Taganrog and vicar of Archbishop Demetrius of Kherson and Odessa, who had been rector of the Kiev Academy when John was studying there. On April 4, 1913, on the death of Archbishop Demetrius, Bishop John was sent to establish good order in the newly opened diocese of Priazovsk. His place of residence was Taganrog. On October 5, 1916 he was appointed Bishop of Priazovsk and Taganrog. The best evidence of the good relationship between the archpastor and his flock here was the fact that Priazovsk was the only see in Russia whose upkeep - the salaries of the bishop and clergy - the local Christians took upon themselves. Bishop John took part not only in all the spiritual institutions of the diocese, but also in all its educational and charitable institutions. Here, too, his labours were crowned with success. In the four years of his rule there (from 1913 to 1917) he visited every corner of his diocese, paying attention not only to his flock's spiritual needs but also to their social and economic needs, which became especially pressing because of the war. There were cases when the bishop was chosen as mediator in conflicts between employers and workers, and his decisions were always accepted without a murmur by both sides. In gratitude the workers elected him to honorary posts in their organizations and looked on him as the best defender of their interests, resorting to his mediation before both the local and the central authorities.

A wave of refugees from the war came right up to "the quiet Don". Thousands of refugees from Galicia and what is now Czechoslovakia settled on the Don, and these people found in Bishop John one who cared for their needs. Under his immediate supervision schools and shelters for the refugees were established. Hundreds of Galicians and Czechoslovaks gratefully converted to Orthodoxy, including many intelligentsy.

When the revolution broke out in February, 1917, the revolutionaries wasted no time in attempting to dispose of Bishop John. They stirred up complaints against him, and Bishop John demanded a trial. When Metropolitan Plato came to investigate the complaints, he found in favour of Bishop John. However, open and secret revolutionary agents followed the bishop everywhere, led by Commissar Pelikh. But they could find nothing to accuse him of. However, Bishop John was cast into prison in Taganrog, in response to which the people organized a cross procession to the prison demanding his release. The gates opened and the bishop came out. As he blessed them, hundreds of hands lifted him up and placed him in an adorned truck, which took him, to the accompaniment of chanting and prayers, to the

cathedral to serve a moleben. Then volunteers from among the workers and soldiers organized watches to guard the bishop day and night. On his way to and from services he was accompanied by vast crowds of people ready to defend their pastor by force. This created a delicate situation for the authorities, from which they devised the following escape: Bishop John's transfer, on September 7, 1917, to the Staritsa diocese, a vicariate of the Tver diocese. However, this device also failed; for after a farewell service in the cathedral the people surrounded him in such a way as to prevent his departure or removal. All the authorities could do was to beseech the bishop, for the sake of preserving their own authority, to depart for a time to Moscow. They guaranteed him a safe and honourable return to his flock. Then Bishop John persuaded his guard to let him go to Moscow to sort the matter out in the centre.

He departed, but the conflict between the local authorities and the people did not end there. Representatives from the clergy, laity, soldiers and Cossacks went with Bishop John to Moscow so as to protest against the behaviour of the local revolutionary authorities, and in Priazovsk it was decided to make a protest in the form of daily gatherings in the churches to pray for the successful return of the bishop to Taganrog. Meanwhile, the delegation in Moscow obtained a favourable response from both the spiritual and the secular authorities.

However, this favourable response coincided with the October revolution, and Bishop John's return to Taganrog became impractical. In Tver he soon won the love and esteem of his flock and was able to put in order the diocesan administration that had been destroyed by the crude expulsion from Tver of Bishop Seraphim. He said of the Bolsheviks: "They have put Marx in the dust-jacket of the Gospel and think that the people will accept it instead of the Gospel. They have dressed commissars in sacred vestments and think the Orthodox will accept them as their pastors and follow them. They have substituted the portrait of Lenin for the icon of Christ in the icon-cases and expect the people to come up to kiss it. Ilyich is not at all like Christ. It is impossible to put Marxism in the place of Christianity, whatever vestments the preachers of Marxism put on. The blasphemous utterance of the name of Marx from the church kathedra only emphasizes more vividly the irreconcilable contradiction between Christ and Marx. Here is love incarnate, pouring out its blood for its guilty brethren. There - satanic malice pouring out the blood of brothers guilty of nothing like water."

Persecution in Penza

On April 22, 1918 Bishop John was transferred to the see of Penza and Saransk, with promotion to the rank of archbishop. He was sent during a time of troubles caused by the defrocked former archbishop Vladimir (Putyata-Grinstein). While the local authorities, who supported Putyata, were

extremely hostile to the newly arrived archpastor, the people showed their love for him by organizing guards to defend him from his enemies. Immediately after his arrival, the local cheka searched and interrogated him. But no reasons for repressing him were found.

Irritated by his popularity with the people, the authorities decided to mark Pascha, 1918 by killing him. On Bright Thursday evening the former officer Rudakov and the worker Dubovkin appeared at his residence in the Transfiguration monastery armed to the teeth, and began to demand that they be allowed to see him. The guard composed of believers sounded the alarm, and at the sound of the alarm the chekist Dubovnik took to his heels. But Rudakov broke down the door of the archbishop's cell and fired several times. Fortunately, he missed, only wounding the archbishop slightly in the leg, and he was disarmed by the archbishop himself. Then the people ran up, making it clear that they wanted to lynch the chekist. He was saved only by the vigorous intervention of the archbishop. At this point - wonder to behold! - Rudakov fell on the neck of the archbishop, crying "Christ is risen!" He then claimed that his attempt on the life of the archbishop had been instigated by the authorities. The authorities denied this, but Rudakov had proof of the truth of his words in the form of a mandate signed by them. Rudakov was arrested and put on trial, but the trial did not take place because Rudakov, overcome by his experiences, fell ill and died in prison.

This incident served to unite the flock of Penza diocese still more tightly round their archpastor, and the authorities, taking note, abstained from open demonstrations against the archbishop for the time being, which gave him the opportunity to organize the believers in parishes and other church organizations. The liberal intelligentsia, which had previously been indifferent to the Church, began to return to the Church. Among them was the lawyer V.A. Bezsonov, who became the archbishop's subdeacon and as his legal adviser was of great service to him. The workers, led by Z.Z. Pozdnyakov and A.S. Baikov, who had been among the best known fighters against alcoholism in Petrograd, attached themselves to the archbishop. As for the clergy, they gave an excellent example everywhere, and church life began to revive and get stronger throughout the diocese. Church feasts and meetings began to be carried out with exceptional exaltation of spirit.

In May, 1918, a regiment of Czechoslovaks who were on their way from the Don to Siberia passed through Penza. During a battle with the Bolsheviks, the latter's artillery suddenly for no reason began to fire on the Transfiguration monastery where the archbishop was living. Several shells fell on buildings adjoining the bishop's cell. The Bolsheviks tried to explain this incident by reference to a misunderstanding, but the people interpreted it as an attempt on the life of the archbishop, and registered a strong protest with the authorities.

On September 7, 1918, the Cheka carried out an extensive search in the cell and offices of the archbishop. They found nothing incriminating, but after the search they took him for a confrontation with one of the prisoners who had been condemned to death. This meant that the archbishop could not arrive on time for the All-Night Vigil for the feast of the Nativity of the Mother of God; and when the people arriving for the service learned that the archbishop had been taken away "to the house of no return", and, moreover, on the day when executions were carried out, they decided that he had been shot together with the others condemned to death. An expedition was quickly organized, which confirmed the theory about his execution. Thus when Archbishop John arrived very late for the service, he found, not an All-Night Vigil in progress, but a pannikhida for "the newly departed Archbishop John".

On October 12, 1918, the archbishop was serving in the Peter and Paul church in Penza in the presence of a huge crowd of people. During the service "Archbishop" Vladimir Putyata arrived and tried to enter the church together with his supporters. The people forcibly prevented him doing this, and there were disturbances around the church. As a result of this, the archbishop was put in prison for a whole month and sentenced to death. His innocence was obvious to everyone, even to the Cheka, but evidently it had been decided to conduct an experiment to see how the people would react to the removal of the archbishop. They reacted by besieging the Cheka headquarters with delegations of believers demanding the archbishop's release. The local German consul noted that among those under arrest was a native of the Baltic region, which was then under German occupation, and demanded an explanation from the Cheka. This compelled the chekist to free the archbishop in the following manner.

On October 14 at midnight they began to summon the prisoners one by one into the hall where the tribunal was sitting in order to listen to and sign the tribunal's sentence. It was a Saturday, the day on which executions were usually carried out, and those who were called out on the list went away and did not return. This meant that after the explanation of the sentence they had been handed over to the executioners for the carrying out of the sentence. On the long list of the doomed, Archbishop John's name was the last. Evidently they were forcing him to go through everything that the prisoners about to be executed went through. At about one o'clock in the morning Archbishop John was told that he was free.

On leaving the Cheka headquarters, Archbishop John learned that all the diocesan organs of administration had been dissolved by the authorities. This meant that he had to take the whole administration of the huge diocese upon himself. Only on February 19, 1919 did he succeed in securing the restoration of the diocesan council and the other organs of diocesan administration.

On July 28, 1919, Archbishop John was summoned to the military commissariat and subjected to a medical examination, after which he was pronounced fit for military service. He was appointed to a regiment in the rear. However, a collective appeal by the parishes of the diocese delayed his enlistment for two months. At the end of this period the parishes had to repeat their appeal, a procedure which had to be repeated regularly.

It was characteristic that while the archbishop was registered on all military documents as "John, Archbishop of Penza and Saransk", when he was given a mandate to visit the parishes of his diocese, he was called "citizen John Andreyevich Pommer".

Towards the end of 1919, the Whites began to approach the borders of the Penza district from the south. At this point the authorities began to get very nervous, which was reflected in the first place in blows directed against the Church. Prominent church workers were arrested and kept in the Cheka prison. At the invitation of the parishes, the archbishop set out on a long journey round the diocese. Everywhere a heightened religious mood was observed. The people flowed in huge masses to the archbishop's services with striking fervour. Meanwhile, the authorities were quiet.

But when the archbishop returned to Penza on November 11, he found the way into his cell barred by the chekists, who subjected him to a body search and then searched his cell which had been searched so many times already. Although the search, as before, produced no results, the archbishop was arrested for "participation in a counter-revolutionary organization² and taken to the Cheka headquarters. There it turned out that a certain mythical counter-revolutionary organization had been uncovered, tens of members of which had already been shot (including Vladyka's subdeacon and legal adviser, **V.A. Bezsonov**). Evidently, the same fate now awaited the archbishop.

The archbishop categorically protested against both the accusation and the sentence, and demanded that his case be reviewed in Moscow - which it was, by the famous Latsis, the president of the secret operations department of the Cheka. Latsis immediately broadened the scope of the accusation to include everything that might be hurled at the archbishop in the course of his whole life. The gathering of this material took three months, the whole of which period the archbishop spent in the Cheka prison. On February 11, 1920, Archbishop John gave explanations concerning the whole of this material to the terrible Latsis himself. The accusation that he belonged to a counter-revolutionary organization was not supported, for the Cheka could provide no proofs. The material gathered from the places where the archbishop had previously served were so trivial that even the conscience of the chekist was forced to renounce their use as evidence against him. Even the press, which was not noted for its squeamishness in the use of material that could be used

against the clergy recognized its inferiority and did not begin to use it. (Later, these accusations were seized on and published by the Social-Democrats in Latvia.)

On March 11, 1920, the cheka pronounced the archbishop innocent on all counts and gave him a certificate allowing him to carry out his archpastoral service without hindrance.

Thus the future martyr's service in Penza immediately after the October revolution turned out to be one of the most trying periods of his life. Some years later, on the tenth anniversary of his episcopate in Riga, his former parishioners in Penza recorded the following reminiscences of his life and work in Penza: "Your stay in Penza coincided with the moment when the furious attacks of the forces inimical to the Church were turned into open warfare against her servants and representatives which threatened violence in all its forms and from all sides. In opposition to this you displayed the greatest strength of spirit and power of will. These powerful foundations of your strong character enabled you to survive and overcome all those extraordinarily burdensome conditions of life which fell to your lot in recent years. Following every step of your thorny path in life, we can only marvel at your spiritual firmness and the unusual restraint with which you encountered the trials and sufferings sent you by destiny. We clearly and vividly remember all the physical and moral torments which you endured in Penza in the years of savagery and, at the same time, the spiritual solidarity and unity of the people of Penza which served as a support for you in your terrible struggle legality and righteousness and which placed you at an unattainable spiritual height before the face of the whole population. Those who attended services in the Penza Pokrov church between 1918 and 1920 know what spiritual authority and love from all was enjoyed by our adored Archbishop John. They also will not forget you, your Eminence, who took part in the cross procession at the Penza cemetery of the holy myrrh-bearing women, which symbolized that way of the cross which the physically exhausted, spiritually suffering and morally tormented people had to tread. At that holy and heavy hour all eyes and hopes were trained directed on the man who in the name of the Lord called the people to obedient patience and expectation of the resurrection of a Russia cleansed from the sins of the past, for which she had to pay so dearly and cruelly.

"The people well recognized and felt that in their prayers and petitions to the Lord, Vladkya would not forget those dreams of freedom from the yoke and violence by which crucified Russia had lived and meditated, and those righteous sons of hers who by their sufferings and blood had atoned the guilt of the evil-doers who did not know what they were doing. This spiritual sympathy was the basis for that huge moral force which bound you, your Eminence, with the people by bonds of unseen but powerful kinship and closeness.

"Therefore, wherever you may be, the people of Penza will always nourish towards you a feeling of great gratitude and the deepest devotion and attachment...

"No dark powers can cast a shadow over your exceptionally profitable and beneficial activities, which always remain in the memory of a people grateful to you... If there are people for whom your radiant life is harmful, and they wish to discredit you in the eyes of the people, even if it is for political reasons, then they are terribly wrong in thinking that they can attain their end by slander. The work of your slanderers and political adversaries has always produced the opposite effect: the more they have striven to slander and offend you, the higher and nearer and dearer the devoted and loving people has valued you."

Archbishop of Riga

On February 23, 1920, a council of the Latvian Orthodox Church elected Archbishop John to the see of Riga. Patriarch Tikhon could not find anyone to take his place in Penza for the time being. On April 14, 1921, after a second petition from the Latvian Orthodox Church, the Patriarch blessed Archbishop John to go to Latvia. But on May 23 he had to rescind his decision at the request of the clergy and laity of Penza. It was only on July 6/19, 1921 that, "in view of the persistent request of the Latvian Church", he gave his final consent to Archbishop John's departure for Latvia, bestowing on him a gramota expressing his gratitude for his self-sacrificial and fruitful labours in various places in Russia.

Before his departure, Patriarch Tikhon, in agreement with the Holy Synod and the Higher Church Council, gave Archbishop John the widest canonical autonomy in administering the Latvian Orthodox Church. This act was the expression of the high degree of trust which they had for the archbishop, both as a man and as a church server. The further life and activities of Archbishop John showed that he was completely worthy of this trust: by his martyric end he witnessed to his faithfulness to the behests of the confessor Patriarch.

Finally, on July 24, 1921, Archbishop John arrived in Riga and began to administer the Orthodox Church of Latvia. He was met at the railway station and conducted to the cathedral church by the Orthodox clergy and people, with crosses and sacred objects from all the Orthodox churches. Even while he was serving in the cathedral (where an Orthodox hierarch had not celebrated since 1917), the local Orthodox leaders had no idea where he was going to live, since the bishop's residence had just been seized by the government. But at the conclusion of the service, after giving his blessing to the people, Archbishop John, to the astonishment of everyone present, went to the basement of the cathedral and said: "I will live here."

In this way he testified to the persecution of the Latvian Church and made the cathedral the centre of his struggle to restore the rights of the Orthodox Church in Latvia. And the fact that he lived there was a decisive factor that prevented the realization of the campaign conducted by the Latvian government and in the Latvian press to have the cathedral demolished.

His arrival marked the beginning of a new era in the life of the Latvian Church. Vladyka succeeded in getting a law on the position of the Orthodox Church passed. This regulated the relations between the Church and the State and provided the Church with a series of rights - in particular, substantial subsidies from the State. Finally, an end was put to the transfer of the property of the Orthodox Church to the heterodox, in particular the Catholics, who had already seized the Alexeyev monastery.

With Vladyka's arrival the senseless destruction of the Orthodox holy things - for example, the removal of the chapel in front of the main railway station in Riga - was halted. In general, the situation of the Church was piteous: churches had been sacked in part during the First World War and in part during the Civil War. They needed repairs, objects used in Divine services and church-servers: most of the parishes were widowed, and there were no candidates for the priesthood. Besides, in everything that concerned the Orthodox Church arbitrariness reigned; she was seen as doomed to extinction. The first leaders of the Latvian Church were not admitted into Latvia since it was considered expedient to keep the Orthodox Church without a head.

Even after the arrival of Archbishop John the situation in Latvia was such that support from outside was not to be expected; the existence of the Church depended, in general, on the solidarity and organization of all her inner resources. This was the immediate aim that the archpastor set in front of him. It was necessary to liquidate the dissension between the Orthodox Russians and Latvians. In spite of opposition from various quarters, Vladyka succeeded in this, the decisive factor being the fact that both the Russians and the Latvians considered him to be their own. Already by the council of 1923 there was complete unanimity between the Russian and Latvian parishes. A "Statute of the Orthodox Church in Latvia" worked out by Vladyka was accepted by all. This guaranteed the children of the Church the rights stipulated by the canons without regard for nationality. The enemies of the Church made attempts to hinder the union of all the Orthodox, but without success. The Church felt united in herself and began to get stronger.

In 1925, Vladyka became the representative of the Russians in the Seim, the Latvian Parliament. From this moment his activity took on enormous dimensions. He managed to obtain the return from the Soviet Union of Church holy objects and property for great sums of money. Orthodox

Latvians, who before Archbishop John's arrival had largely concealed themselves "for fear of the Jews", now stepped out boldly behind their fearless pastor, and the Latvian Church experienced the best years of her brief existence. This is shown by the fact that whereas in 1922 the Orthodox in Latvia numbered 138,803, by 1935 they numbered 174,389. The Russian department of the ministry of education witnessed to his heroic efforts, often at great risk to his personal safety, to defend the Church and Russian culture from the attacks of its enemies, to provide Russian schools and subsidies for them, and to broaden the political, national, cultural and economic rights of the Russian population in Latvia. The churches destroyed in the war were repaired, and the unfinished buildings were completed. The theological seminary was re-established, and there began a flow of candidates for the priesthood. In a few years, according to official statistics, the Orthodox population increased by twenty per cent; thirteen new churches were built and consecrated, and four others were under construction, with still others planned, when the archbishop was martyred.

Vladyka served triumphantly and majestically. His powerful voice became softer when he pronounced the humble litanies. The prayers were said with great feeling which produced an ineradicable impression on those praying, filled as they were with a deep spirit of prayer.

There were few Russian families in the country whom Vladyka did not benefit in one way or another. He also helped foreigners. He was truly the father and defender of his flock. Most of the "state people" of Latvia were his colleagues from the seminary - the wise Tsarist government used to give free education in the seminaries, which was the stepping-stone to entrance into higher educational institutions, and many ministers and directors of departments in Latvia did not forget their old friendship and carried out Vladyka's requests.

In 1927 Metropolitan Sergius issued his notorious declaration, which placed the Russian Church in submission to the God-hating atheists. Archbishop John was one of the first to react negatively to this declaration. He explained his reasons for rejecting the declaration in a letter to Archbishop Eleutherius of Lithuania dated November 2, 1927. Archbishop John continued to have good relations with the Russian Church Abroad, who also opposed Metropolitan Sergius. In 1931, on the tenth anniversary of Vladyka's episcopate in Riga, Metropolitan Anthony (Khrapovitsky), first hierarch of the Russian Church Abroad, called him "a courageous defender of Orthodoxy".

Neo-Silvester writes: "Numerous enemies, mainly political ones, energetically worked to weave a thick net of intrigues around him, spreading disgusting slanders against him round the city and defiling his good name, not only as a pastor of the Church, but also as a man. It is difficult to say who precisely occupied himself with this disgusting work. At that time Riga was

teeming with Soviet spies, international adventurers and in general seekers of adventures who were ready to commit any abomination for dollars." Intrigues were woven even in the cathedral, a question arose about a shortfall of money in the cathedral cash-box, and there were other attacks. However, "when these and other unconfirmed denunciations failed to shake the trust and respect of the parishioners for the archpastor, the secret enemies turned from complicated intrigues to helping hired thieves and robbers."

Certain secret forces cleverly and systematically led the persecution against Vladyka: breaking off from one form of attack, they quickly turned to another. They must have employed no small amount of energy and money on blackening the great archpastor, and, alas, they had some success.

In the last years of his life, the persecution against Vladyka was conducted mainly through the so-called Russian Christian Student Union or Movement. Vladyka himself, who very much loved children and young people, gladly received the representatives of the young, so groups and even whole classes of students (there were more than a dozen Russian elementary schools and several gymnasia in Riga at that time) often visited him. At the beginning Vladyka was very sympathetic to the newly formed Union. However, as time went on and the essence of this organization with its international links became clear, he left it. The members of the Union resorted to persecution (without being its leaders). Things reached such a pass that at one of the twelve main feasts it was decided, on going up for Holy Unction, not to kiss his hand in a demonstrative way. This plot did not succeed only because Vladyka had been warned and went away into the altar, entrusting the unction to the senior priest.

This persecution became particularly intense after Archimandite John (Shahovskoy), the future archbishop of San Francisco for the schismatic "Orthodox Church of America", stayed in Riga. Vladyka did not allow him to serve in Riga, evidently because he rightly judged that such a disobedient clergyman must not be encouraged. It seems that the archimandrite went away in a rage. Perhaps this was the first time he had been affronted in such a way in his life. And his pride made the blow still more painful. Although he left, his numerous supporters (mainly female admirers), who constituted the majority of the Union, applied all their efforts to poison Vladyka's life.

His political enemies went so far as to set hooligans on him as he was returning to his dacha one evening. He was walking, as was his wont, the several kilometres from the last tram stop when the hooligans attacked him. However, they had not reckoned with the physical strength of their adversary. Having knocked their heads together so that they saw sparks, he so talked with them that they repented and became his friends. And this was not the only incident of this kind.

A certain Snegiver bought an evening newspaper in Riga and immediately set about using it to attack Vladyka. He wrote an article attacking Vladyka's candidature to the Seim and brought it to the maker-up. But the maker-up brought it to others who reworked it in such a way that it became a hymn of praise to the archbishop's pastoral and social activity. On reading the article, Snegiver went red in the face, beat his fist on the table and shouted that as the publisher he had editorial rights. Vladyka said about Snegiver with his innate wit: "Snegiver is a greyish bird, but its breast is red..."

Again, a certain hysterical young woman brought an action against Vladyka in court saying that he had raped her. The procurator asked her under what circumstances this had taken place. She replied that she had been invited to Vladyka together with a group of young people, and while the other young people had been in the next room he had raped her. The procurator drily explained that this was not called rape. But the slander continued to go the rounds in the city, and someone sent Vladyka postcards written in a woman's handwriting and containing indecent and, of course, completely false details of their "meetings".

Of course, all this could not fail to have an adverse effect on Vladyka's health. His hair began to go grey, deep wrinkles appeared, he became thinner, and his eyes lost their previous glitter. But he patiently bore his cross, following Christ. He probably suffered in soul for the fate of his slanderers and those "little ones" deceived by them.

One of Vladyka's most vivid speeches in the Seim was "In defence of pensions for the clergy". The communist fraction in the Seim had put forward the suggestion that the clergy be deprived of their pensions (the Orthodox Church, like the other Churches, was a State Church, and the priests were usually teachers of the Law of God in schools). The local communists naturally spoke under the slogan: "Why feed these idlers in vain?" Vladyka objected and delivered a brilliant speech. As a result the arguments degenerated into personal attacks against the archbishop, and someone cast aspersions on his past. Vladyka replied that his activities, like those of the whole Latvian clergy, were well-known to all: he organized the Latvian Church, and the priests served it. Then he in his turn posed a question: what does this deputy who has raised this question do? At this point he pulled out a newspaper, in which was printed the order to shoot several Latvians during the Civil War under the signature of this same communist deputy.

Vladyka ended his speech approximately as follows: "I have tried, as far as I have been able, to be of use to the Church and the country, while you have been shooting honourable Latvian patriots!"

What an uproar there was then! The communist fraction showered blows on Vladyka, while he, following the Gospel commandment (Luke 6.29),

accepted the blows without defending himself. Finally, one of the Russian deputies came to his aid. The session was adjourned. As a result the law on the pensions of the clergy was passed, and Vladyka's prestige only increased.

Neo-Silvester describes an incident which probably hastened Vladyka's end. It took place once again in the Seim, and Vladyka had delivered a thunderous speech against the leaders of the extreme left parties, unmasking their treachery in favour of the Bolsheviki. Again he waved a sheaf of papers, indicating that they contained deadly documents revealing the base work of the Latvian Marxists and their supporters, even on the right.

"The day will come when these documents here will become public knowledge and the people will know those who are guilty of its woes, will be horrified and will be filled with wrath."

An extraordinary scandal broke out: the Social-Democrats jumped from their seats, shouting: "Out! Out!", while some of them, shaking their fists, hurled themselves menacingly at the orator.

The archbishop stayed calmly in his place, waiting for the passions on the leftist benches to die down. When the president of the Seim had finally introduced order, the orator continued with a smile:

"This whistling, noise and whooping remind me of an incident which took place a very long time ago in one of the villages in the south of Russia. One night a young peasant came for me - I was then a young priest still - and took me to his dying mother. On entering one of these villages, the dogs fell on us with ferocious barks and howls, evidently wanting to throw themselves on me and tear me to pieces.

"Fear not, father,' said my driver, 'they're welcoming you in their doggy language.'

It was impossible to make out what else the orator said because of the extraordinary noise, which drowned even the tinkling of the president's bell...

Martyrdom

In the life of Archbishop John there were some circumstances which for a while seemed enigmatic. For a long time his slanderers reproached him for the fact that he lived alone, without a cell-attendant. "He is afraid of witnesses," they said.

But when his well-wishers asked him about this, he replied that it was better for him to live alone. Various people came to him, and, besides, he did

not want to subject anyone to danger. The meaning of these words became clear only after his martyric death.

And indeed, people of the most various sorts would come to see the archbishop. Famous foreign prelates would come, and poor people and some suspicious-looking ragged creatures. To the end he maintained some sort of underground ties with Russia, and he received information from there by ways known to him alone. No matter how hard the communists tried to seal Russia hermetically, still people would go there and back, and Archbishop John was some kind of transfer point. But he knew how to keep quiet, and hardly anyone knew the details of this aspect of his activities.

Archbishop John was dangerous to the Bolsheviks not only because of his outspoken attacks on them in the Seim and in his sermons, but also because of these "catacomb" activities. And they considered him so dangerous that they killed him. The generally accepted version of his death, which comes from his brother, Anton Pommer:-

Archbishop John was living in his archiepiscopal dacha on Kish lake, where he used to go to recover from the rheumatism he suffered from living in the damp cathedral cellar. Sobinov, a famous singer and a friend of the archbishop's, was passing through Riga. He called on the archbishop, and when the archbishop let him in - his murderers also pushed their way in. Sobinov died the same day in his hotel in mysterious circumstances.

Firemen were called at two o'clock in the morning, and found the archbishop's residence in frightful disorder: cupboards and drawers had been thrown out, the desk had been rummaged, and furniture had been overturned. The archbishop had evidently been wounded in the hall, had been carried on the leaf of a door to the attic, had been tied down on the carpenter's bench (Vladyka liked to do carpentry in his free time), had been tortured and then set alight with kerosene. An examination of his lungs revealed that he had still been alive at this time, for there was smoke in his lungs. Both stoves in the hall were burning, and in them some papers (probably papers incriminating the Latvian communists in treasonable activity) had been burned. The dacha itself was greatly damaged by fire.

The crime was never properly investigated or explained. But the people knew the truth. At the funeral the whole city was in mourning; 100,000 people - about a quarter of the population of Riga - were in the streets, and over one hundred Orthodox priests together with several representatives of other faiths were present.

A Russian student, M.I. Dobrotvorsky, saw the archbishop, vested and surrounded by unknown worshippers with shining faces, praying beside his body. The body of the archbishop was accompanied by a vast crowd from the

cathedral to the Holy Protection Cemetery, where a small chapel was later raised over the grave. Archbishop John died for Christ and the Orthodox Faith on October 12, 1934.

(Sources: Lyudmilla Koeller, Sv. Ioann (Pommer), Arkhiepiskop Rizhskij i Latvijskij, Holy Trinity Monastery, Jordanville, 1984; Koeller, "Archbishop John of Latvia", The Orthodox Word, vol. 10, no. 1 (54), pp. 10-18; "Kopiya pis'ma Arkhiepiskopa Rizhskago Ioanna na imya Arkhiepiskopa Litovskago i Vilyenskago Elevferiya, 2 noyabrya 1927 g.", Pravoslavnaya Zhizn', nos. 3-4, May-June-July-August, 1992, pp. 52-53; M.E. Gubonin, Akty Patriarkha Tikhona, St. Tikhon's Theological Institute, 1994, p. 975; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

15. HIEROCONFESSOR ARSENIUS, METROPOLITAN OF NOVGOROD

Metropolitan Arsenius, in the world Auxentius Georgievich Stadnitsky, was born on January 22, 1862 in the village of Komarov, Khotinsky uyezd, Kishinev province, in the family of a priest. In 1880 he finished his studies at the Kishinev theological seminary, and became a teacher at the Kishinev and Yedinets theological seminaries. In 1881 he entered the Kiev Theological Academy, and in 1885 graduated from it with the degree of candidate of theology. In 1895 he became master of theology and was tonsured into the mantia. In 1896 he was ordained to the priesthood and became inspector, later rector of the Novgorod theological seminary, and superior of the monastery of St. Anthony the Roman with the rank of archimandrite. In 1897 he became inspector of the Moscow Theological Academy, and in 1898 - rector of that Academy. In February, 1899, he was consecrated bishop of Volokolamsk, a vicariate of the Moscow diocese. From 1903 to 1910 he was bishop of Pskov. In 1904 he became a doctor of Church history. He was also an archaeologist, and published many works. In 1905 he became a member, and later president, of the Educational Committee attached to the Holy Synod. In 1907 he was raised to the rank of archbishop and was elected a member of the State Council. In 1910 he became archbishop of Novgorod. In 1917-18 he was a member of the Council of the Russian Orthodox Church, the deputy president of the Council, being in fact the leader of almost all the Council's sessions. He was also a member of the Council's department on the legal position of the Church in the State. He was one of the three candidates to the patriarchal throne, and received the second highest number of votes after Archbishop Anthony (Khrapovitsky) on the first ballot. On November 28 / December 11, 1917, Patriarch Tikhon raised him and Archbishop Anthony to the rank of metropolitan. He was a close associate of the Patriarch, and a member of the Higher Church Council and the Holy Synod. In 1919 he was arrested, returning to his duties in 1921. In 1922 he was arrested again, put on trial together with Patriarch Tikhon and others, and served a term of exile in Central Asia. He spent 11 months in one of the GPU prisons, and was then exiled to Turkestan. According to one source, in 1926 he was in Butyrki prison, from whence he was transferred to Tashkent in the same year.

Sometime after 1927 he tried to persuade the future Archbishop Luke (Voyno-Yasnensky) not to accept an appointment from Metropolitan Sergius. And Hieromartyr Victor, Archbishop of Vyatka, witnessed in February, 1928 that Metropolitan Arsenius had reproached Metropolitan Sergius. In spite of that, the sergianists have always tried to claim Metropolitan Arsenius as one of their own because he was numbered among the members of Metropolitan Sergius' Synod in July, 1927, and was appointed metropolitan of Tashkent and Turkestan by him on August 11/24, 1933. But according to the Church historian Fr. Alexander Mazyrin, Metropolitan Arsenius became a member of

the sergianist synod "only on paper. The distrustful authorities did not let him come to Moscow from his exile in Central Asia."

The truth is that he ended his days as a confessing anti-sergianist bishop. Thus it is known that he took part in Moscow in anti-sergianist conversations in 1934 and 1935 with, among others, the future martyrs, Archbishop Nicholas of Vladimir and Professor John Popov, who also corresponded with him when he was in Tashkent.

Again, one of his fellow prisoners wrote about him in his memoirs as follows:

"The Apostle Peter had much love for the Saviour, but in the hour of temptation he fell heavily. I recall many new illustration of this eternal example. Who in spiritual circles does not know the now reposed Metropolitan Arsenius Stadnitsky. He had a broad mind, excellent education, a powerful will, honourableness and uprightness. He had a very firm, decisive, unbending character, being strict both to his subordinates and to himself. And once when the Lord had united us for a short period in the Moscow Butyrki prison, this glorious and great man, the metropolitan of Novgorod, a member of the Synod and of the State Duma and Council, from a pure heart told me, a little, unknown priest, what feelings of pusillanimity and cowardice he had suddenly experienced in the inner prison of the GPU when he was awaiting execution by shooting.

"I am already an old man,' he said, 'I have nothing to look forward to. I have been a monk from my youth, finally I became a hierarch, an example and model of Christianity and Christian courage. And yet I was quite unable to conquer myself. I experienced such a thirst to live, such a lack of will to die, such despondency and struggle with myself and fear of death and pusillanimity - it was simply terrible. I fought, but could not conquer myself. Such is my bankruptness and such is the sorrow I feel for myself.'

"Later the great man fearlessly wrote from his Turkestan exile to Metropolitan Sergius, protesting against his agreement with the God-fighting authorities and rejecting any possibility of compromise with them.

"Metropolitan Arsenius experienced and overcame his human weakness in his Gethsemane struggle before death, and with complete strength of spirit rejected every temptation, dooming himself to long and harsh imprisonment."

The same informant also recounted the following fact:

"By the way, the bishops who fell into schism usually played a terrible role of agent provocateur for the GPU. In the GPU prison, the renovatist Metropolitan Eudocimus (Meshchersky) tried to force Metropolitan Arsenius

of Novgorod to join renovationism. Metropolitan Arsenius told him, his former colleague in the Moscow Academy:

"But you must know that renovationism is unlawful."

"What can one do - they demand it," replied Archbishop Eudocimus, motioning with his head to the chekist's door.

"When Metropolitan Arsenius remained unbending, Archbishop Eudocimus angrily said to him:

"Well then rot in prison!.."

"And with this he left the prisoner."

Metropolitan Arsenius died in Tashkent on January 28 / February 10, 1936. Sensing his approaching death, he asked to be laid in a coffin with flowers, since he very much loved flowers.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 842-843, 964; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, vol. 2, pp. 148-149; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, pp. 524, 528; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 60; L.E. Sikorskaya, Svyaschennomuchenik Dmitrij Arkhiepiskop Gdovskij, Moscow, 2008, p. 408; Hieromonk Makarios of Simonos Petra, The Synaxarion, Ormylia (Chalkidiki), 2005, vol. 5, May, p. 313; Igumen Damaskin, "Zhitie Muchenika Ioanna (Popova)", in Muchenik Ioann Popov, Patrologia. Konspekt Lektsij, Tver, 2006; Fr. Alexander Mazyrin, "Legalizing the Moscow Patriarchate in 1927: The Secret Aims of the Authorities", Social Sciences: A Quarterly Journal of the Russian Academy of Sciences, no. 1, 2009, p. 7; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

16. HIEROMARTYR HILARION, BISHOP OF PORECH

Bishop Hilarion (in the world Ivan Ivanovich Belsky) was born on March 20, 1893 in the family of a Petrograd protopriest in Olonets province. He finished his studies at Olonetsk theological seminary in 1915 and from 1917 was serving in a theological school in Petrozavodsk. Then he went to Petrograd and joined the brotherhood of the Alexander Nevsky Lavra, being tonsured into the mantia with the name Hilarion on August 12 (or July 3), 1919. According to one source, he also entered the Saint Petersburg Theological Academy. On July 13, according to one source, he was ordained to the diaconate. In 1922 he was ordained to the priesthood, and served in the church of SS. Boris and Gleb, while carrying out the duties of administrator of the affairs of the Lavra's spiritual council and steward of the Lavra. He showed great firmness in the struggle against renovationism in Petrograd, and at the beginning of June, 1922 he was arrested in connection with the case of the "Brotherhood" of Religious Organizations. He was also accused of hiding Hieromonk Lev (Yegorov). However, the case was closed on September 13, and he was released. By October, 1924 he was an igumen of the Lavra and rector of the church of SS. Boris and Gleb on Kalashnikov naberezhye.

On October 1/14, 1924 Patriarch Tikhon consecrated him Bishop of Kargopol, a vicariate of the Olonets diocese, although he was only 30 years old. From 1924 he was in exile in Smolensk. On April 12, 1925 he signed the act transferring leadership of the Church to Metropolitan Peter. In 1925 he was transferred to Smolensk with the title of Bishop of Porech, a vicariate of the Smolensk diocese, and administered the affairs of the Smolensk diocese. According to another source, this took place for one year and eight months from 1926 to 1927.

On February 5, 1927 he was arrested "for links with active members of the Sychevka monarchical grouping". On August 29 he was sentenced to ten years in the camps and sent to Solovki. By the beginning of 1928 he was on Solovki.

On March 4, 1928 Bishop Hilarion and Bishop Nectarius of Yaransk declared their separation from Metropolitan Sergius, and joined the branch of the Catacomb Church led by Bishop Victor of Glazov. On Solovki he was one of those who were forbidden from working in their specialism, and had to do the heaviest manual labour. He took part in secret services with the Catacomb bishops on Solovki from January to October, 1928, and in 1928, according to one (dubious) source, signed the decisions of the so-called "Nomadic Council" of the Catacomb Church through the priest Anthony (Elsner?). However, on October 1, under pressure from the sergianist bishops, he served in the cemetery church, commemorating the name of Metropolitan Sergius.

What happened next was described by Hieromartyr Nectarius, Bishop of Yaransk, his fellow-prisoner on Solovki, who heard it from Vladyka Hilarion himself: "Shortly before this [service in the cemetery church], he had a very frightening dream. It was as if he trampled the Smolensk Hodigitria icon of the Mother of God under foot. And what then? After serving the liturgy with the sergianist bishops, instead of receiving spiritual consolation and joy, he began to feel terrible pangs of conscience and depression of spirit, 'and the sergianist apostasy,' he told me, 'became quite clear to me - I had turned out to be a participator in the sergianist crimes against the Orthodox Church.' And what then? At that very moment he declared to the sergianist bishops that he was leaving them and returning to his former ecclesiastical position with Bishops Victor, Nectarius, Demetrius and the others."

At the end of 1930 Bishop Hilarion was sent to Anzer, and in September, 1931, he, together with Archbishop Seraphim of Uglich and Archbishop Pachomius of Chernigov, were sent to work on the White Sea canal. In 1933 he was released on amnesty, and settled in Kozmodemyansk in the Mari autonomous republic. He was arrested on May 24 (or April 25), 1934 for being "a participant in a counter-revolutionary organization of churchmen, the followers of the True Orthodox Church". On July 13 the case was shelved for lack of material, and he was released from prison. However, on August 24 he was again arrested, and released on October 13 after signing that he would not leave. On October 17 the case was shelved for lack of evidence of a crime. From 1935 to 1937 he was in exile in Kosmodemyansk, where he served in secret. He did not recognize the sacraments of the sergianists, and used to repeat the sacraments of baptism and marriage performed by sergianists. In the summer of 1937 he visited Bishop Sergius (Druzhinin) in exile and urged him to remain faithful to Orthodoxy. On August 25 he was arrested, and on August 28 was sentenced to be shot. The sentence was carried out on August 31, 1937 (new style) In Yosh-kar-Ola.

The following were also convicted in "The Case of Bishops Hilarion (Belsky), Benedict (Alentov) and others, 1927". They were all convicted on August 29, 1927 of being "a participant in a counter-revolutionary monarchist grouping", of "counter-revolutionary-monarchist activity" and "distributing provocative rumours about the fall of Soviet power and the restoration of the monarchy and monarchist propaganda":

Archimandrite Benjamin, in the world Basil Yakovlevich Korobov. He was born on December 31, 1868 in the village of Chernino, Argunovskaya volost, Vologda province into a peasant family. Until 1917 he worked in the fields. Then he became the president of an agricultural artel. In 1927 he was serving as a deacon in Sychevka, Smolensk province. On March 15 he was arrested and cast into Smolensk Domzak. In accordance with articles 58-10, 58-11 and 58-12 he was sentenced to five years in the camps and was sent to

Solovki. In 1932 he was released and went to Ufa, since on Solovki he had met some Andrewite Catacomb Christians. For nine months he served in the All Saints church in the rank of archimandrite. After its closure, in June, 1933, he moved to the Exaltation church, which also belonged to the Andrewite autocephaly. On August 20, 1936 he was arrested, and on February 3, 1937 was sentenced in accordance with articles 58-10 and 58-11 to five years' exile in Kazakhstan. He went to Alma-Ata. Nothing more is known about him.

Archimandrite Gregory, in the world Ivan Ivanovich Trifonov. He was born in 1874 in Staritsa, Tver province, the son of a salesman. Before 1917 he joined the Staritsa Dormition monastery as a novice, later becoming superior. On February 7, 1927 he was cast into Rzhev house of correction. He was accused of being "a participant in a counter-revolutionary monarchist grouping" and of "counter-revolutionary - monarchist activity, spreading provocative rumours about the fall of Soviet power and the restoration of the monarchy and monarchist propaganda". In accordance with article 58-12 he was sentenced to five years in the camps. Nothing more is known about him.

Archimandrite Cyril (Abramovich Sychev). He was born in 1869 in the village of Loknya, Krolevetsky uyezd, Chernigov province, and was from a Cossack family. During the First World War he served as an under-officer in the tsarist army. As an archimandrite, he served in the cemetery church in Sychevka, Smolensk province. On January 14, 1927 he was arrested and cast into Smolensk Domzak no. 2. On August 29 he was convicted of being "a participant in a counter-revolutionary monarchist organization", of "counter-revolutionary-monarchist activity" and of "spreading provocative rumours about the fall of Soviet power and the restoration of the monarchy". In accordance with article 58-6, he was sentenced to ten years in the camps. Nothing more is known about him.

Igumen (Archimandrite?) Seraphim (Ivanovich Sebekin). He was born in 1886 in the village of Novo-Alexandrovsk, Snopotskaya volost, Bryansk district into a peasant family. In the 1910s he served as an under-officer in the tsarist army. He became a monk before 1917, and became igumen of the Sychevka Kazan men's monastery in Sychevka, Smolensk province in 1919, serving there until its closure in 1927. In 1919 he was condemned for "unlawful handing over of metrical records". On January 19, 1927 he was arrested and cast into the Smolensk Domzak no. 2. In accordance with article 58-12, he was sentenced to five years in the camps. He refused to recognize his guilt. Nothing more is known about him.

Priest Timothy Ivanovich Golenkin. He was born in 1864 in the village of Rozhdestvenskoye, Smolensk uyezd, the son of a church reader. He was an official in the State bank in Smolensk and Dvinsk. In 1920 he became a priest. In 1921 he was condemned for "speculation" and was give a two-month conditional sentence. In 1927 he became a widower. On February 7, 1927 he

was arrested in Rzhev and was cast into Rzhev House of Correctional Labour. Later he was moved to a GPU prison in Moscow. On August 29 he was convicted of being “a participant in a counter-revolutionary monarchist grouping”, of “counter-revolutionary-monarchist activity”, of “spreading provocative rumours about the fall of Soviet power and the reestablishment of the monarchy” and of “monarchist propaganda”. He was sentenced to five years’ exile in Western Siberia. On July 1, 1928 he was in exile in Komi. On November 6, 1937 he was arrested again in Rzhev, and on November 25 was sentenced to death in accordance with article 58-10. He was shot on November 27.

Priest Ivan Fyodorovich Varaksin. He was born in 1882 in Rzhev and went to a theological seminary. Then he served in a church in Rzhev. On February 7, 1927 he was arrested and cast into Rzhev House of Correctional Labour. On August 29 he was convicted of being “a participant in a counter-revolutionary monarchist grouping”, of “counter-revolutionary-monarchist activity”, of “spreading provocative rumours about the fall of Soviet power and the reestablishment of the monarchy” and of “monarchist propaganda”. In accordance with article 58-6 he was sentenced to five years in the camps. Nothing more is known about him.

Schema-Abbess Nina, in the world Anysia Florovna Nosova, was born in 1870 in the village of Sidorovo, Stepurinskaya volost, Rzhev uyezd, Tver province into a peasant family. In 1891 she entered the Konoplinisky women’s monastery, Staritsky uyezd, Tver province. There she lived for thirty-five years, becoming abbess and having about 150 nuns, mainly of peasant stock, under her direction. On June 20, 1927 she was arrested and cast into prison in Rzhev. In accordance with article 58-12, she was sentenced to five years exile to Western Siberia. Nothing more is known about her.

Abbess Raisa, in the world Darya Iosifovna Sinkevich, was born in 1879 in Ivanovo, Kobransky uyezd, Grodno province into a peasant family. She became a nun before the revolution in a women’s monastery in Smolensk province. In the summer of 1926 she was made an abbess, and was reader in the cemetery church in Sychevka, Smolensk province. On January 14, 1927 she was arrested and cast into Smolensk DPZ no. 2. In accordance with article 58-6, she was sentenced to death. Nothing more is known about her.

Nun Natalya (Fyodorovna Fyodorova). She was born in 1888 in the village of Nikitye, Sychevka uyezd, Smolensk province into a peasant family, and entered the Holy Trinity women’s monastery in the village of Troitskoye, Vyazevsky uyezd. In 1918 she moved to the cemetery church in Sychevka, living there with Abbess Raisa and becoming a chanter in the choir. On January 14, 1927 she was arrested and cast into Smolensk DPZ no. 2. In accordance with article 58-6, she was sentenced to five years in the camps,

which was commuted to four years in 1929. On October 28, 1931 she was sentenced to three years' exile in the north. Nothing more is known about her.

Alexis Georgievich Utkin was born in 1865 in the village of Yurkovo, Leontyevskaya volost, Vyazma uyezd, Smolensk province into a peasant family. Until 1917 he was a grocery trader. He was a member of the parish council and warden of the cemetery church in Sychevka, Smolensk province. On January 19, 1927 he was arrested and cast into Smolensk DPZ no. 2. In accordance with article 58-12 he was sentenced to ten years in the camps. Nothing more is known about him.

Priest Theodore Andreyevich Toporkov was born in 1876 in Irbit, Perm province into a lower middle class family. He received a higher juridical education. Until 1917 he served as a bureaucrat and as a judge. Until 1922 he served as a People's judge. In 1922 he was ordained to the priesthood and sent to serve, probably, in Altai region. He was married to Natalya Semyonovna, and they had three daughters. In 1925 he was condemned for being "one of the organizers and leaders of the counter-revolutionary organization linked with the affair of 'The Holy Key'", and was sentenced in accordance with article 119. On May 20, 1927 he was arrested in Barnaul, Altai region and cast into the house of correctional labour. In accordance with article 58-6, he was sentenced to death. He refused to recognize that he was guilty.

His wife, **Natalya Semyonovna Toporkova**, was born in 1876 in the village of Bigur, Antonovskaya volost, Irbit uyezd, Perm province in a peasant family. She was condemned on the same charges together with her husband, and was sentenced to three years in the camps in accordance with article 58-6. She served her sentence, and then, on July 28, 1930 was sentenced to another three years' exile in the north. Nothing more is known about her.

Nicholas Andreyevich Bushuyev was born in 1895 in the village of Bolshe-Soslovskoye, Okhansk uyezd, Perm province into a peasant family. Until 1917 he was a trader. He was married to Tatyana Stepanovna. Until 1926 he lived in Biisk, Altai region, and was under investigation by the OGPU in connection with the case of the "Trinity cathedral". On August 3, 1926 he was arrested with his wife and cast into Biisk ITD. He was accused that "being a convinced monarchist, he had entered a counter-revolutionary monarchist organization with the aim of undermining and overthrowing Soviet power and restoring the monarchy in Russia." He pleaded not guilty, but on August 29, 1927 was convicted of "participation in a church-monarchist counter-revolutionary organization" and sentenced to ten years in the camps. Nothing more is known about him.

Basil Ilyich Polzunov was born in 1888 in the village of B. Mukhovatka, Artemovskaya volost, Sychevka uyezd, Smolensk province into a peasant

family. He was a member of the church council of the cemetery church in Sychevka. On March 14, 1927 he was arrested in Sychevka and cast into Domzak no. 2 in Smolensk. In accordance with article 58-12, he was sentenced to ten years in the camps. He refused to admit his guilt. Nothing more is known about him.

Basil Vasilyevich Sakharov was born in 1887 in the city of Rzhev, Tver province. He went to a Junker school and served in the Ulan Petersburg regiment during the war as the commander of a squadron. From 1919 to 1922 he served in the Red Army in Kharkov. Later he became a member of the church council of the St. Elijah church in Rzhev. He was a bachelor. On February 7, 1927 he was arrested in Rzhev and cast into the house of corrective labour. In accordance with article 58-12, he was sentenced to ten years in the camps. He refused to admit his guilt. Nothing more is known about him.

Basil Alexandrovich Kostylev was born in 1869 in Sychevka and until 1917 he was a trader and a member of the "Union of the Russian People". He became a member of the church council, and in 1918 was arrested as a hostage. He ran away from execution and hid for a year. In 1922 he was again a member of the Sychevka church council, and was accused of "counter-revolution". In 1927 most of his property was confiscated. On January 19, 1927 he was arrested and cast into Smolensk domkzak no. 2. On August 29 he was condemned. Nothing more is known about him.

Sergius Nikolayevich Kornev was born in 1865 in Mozhaisk, Moscow province into a tradesman's family. Until 1917 he was provincial secretary at the Gatchina court administration, and in 1930s he was a church choir director. In 1926 he began to serve in the cemetery church in Sychevka, living in the flat of the warden, Utkin. On June 6, 1927 he was arrested and cast into Smolensk domzak no. 2. On August 29 he was sentenced to death in accordance with article 59-6. Nothing more is known about him.

Alexandra Sergeyevna Korneva was born in Troitsk, Moscow province into a tradesman's family. She lived in the flat of Abbess Raisa, from whom she learned handiwork. On June 20, 1927 she was arrested and cast into Smolensk domzak no. 2, and on August 29 was sentenced to three years in the northern camps in accordance with article 58-6. On July 28, 1930 she was sentenced to three years' exile in the north. Nothing more is known about her.

Barbara Ivanovna Trankovskaya was born in 1877 in the village of Kulnyevo, Laptevskaya volost, Rzhev uyezd, Tver province in a peasant family. Her husband was a policeman. Until 1927 she was a member of the parish council of the St. Elijah church in Rzhev. On February 7, 1927 she was arrested in Rzhev and cast into the house of corrective labour. In accordance

with article 58-12, she was sentenced to three years exile to Central Asia. She refused to admit her guilt. Nothing more is known about her.

(Sources: L.A. Sikorskaya, Svyaschennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij, Ilarion, episkop Porechskij. Tainoye sluzhenie Iosiflyan, Moscow: Bratonezh, 2009; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 36; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 973; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 539, 602; Pravoslavnaya Zhizn', 49, no. 2 (566), February, 1997, pp. 19-20; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, part 2, pp. 123-124; 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, p. 20; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; no. 3 (17), 1999, p. 35; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 491; Victor Antonov, "Yeshcho raz of svyashchennomuchenike Sergii (Druzhinine)", Pravoslavnaya Zhizn', 48, N 2 (578), February, 1998, p. 21; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 285-286; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans; <http://www.histor-ipt-kt.org/KNIGA/len.html>; Lydia Sikorskaya, personal communication, August 9, 2010)

17. HIEROMARTYR SERGIUS, BISHOP OF NARVA

and those with him

Bishop Sergius, in the world John Prokhorovich Druzhinin, was born on June 20, 1863 (1858) in the village of Novoye Selo, Bezhetsk uyezd, Tver province in the family of a peasant. He was educated at home, and worked as a driver.

"My father," wrote the bishop during his investigation, "sold his land holding in Tver province and... bought, together with others, a plot of land in Yaroslavl province, where he lived until his death. Many in our family went into monasteries, and I myself from the age of 12 began to visit men's monasteries in which there lived relatives of my mother's. When I was 18, on the advice and insistence of my female cousins, who were nuns of the Resurrection Novodevichi monastery [in St. Petersburg], I left for Valaam. [But] the conditions of obedience in this monastery were so difficult that I was not able to fulfil them for reasons of poor health.

"For that reason, on the advice of the superior, I went to the Sergiev Hermitage..., where I spent six years as a novice [from September 9, 1887]. At first I was appointed to be under the direction of the elder Gerasimus, who had been the wealthy landowner Zagreby in the world, and who entered the monastery after graduating from university... and I remained with him after being tonsured for ten years until the death of Elder Gerasimus... Then, when I was already a hierodeacon, I came under the direction of Archimandrite Barlaam, and after his death - under the direction of Igumen Agathangelus, who was a former landowner from Yaroslavl province... and after his death - of the superior, Archimandrite Michael. My intercourse with the above-mentioned directors strengthened me in true Orthodoxy, in the monastic life, and in obedience to spiritual authority and devotion to the throne.

"... From the moment of my tonsure I lived in the rooms of the superior and fulfilled the obediences, first of assistant to the sacristan, and then of sacristan."

On September 24, 1894 he was tonsured, and was appointed assistant to the sacristan. On November 20, 1894 he was ordained to the diaconate, and on April 24, 1898 - to the priesthood. On January 9, 1902 he was appointed sacristan.

Not far from the Hermitage, in Strelna, Great Prince Demetrius Constantinovich (1860-1919) lived in his palace during the summer, while in Pavlovsk there lived his elder brother Constantine Constantinovich (1858-1915) with his numerous family. Since they were very pious people, they often visited the Hermitage for services.

"After the services," reminisced Bishop Sergius, "the guests sometimes called on the superior, and I had to receive them and give them tea and monastery bread. According to the choice and appointment of the Great Prince [Demetrius], I was told to serve in the inner palace church during the summer, and from August 15 to May 21 - in the Pavlovsk palace."

After two years of service by the young hieromonk, Great Prince Constantine Constantinovich formed such a good opinion of him that he petitioned in the name of all the "Constantinoviches" that he become their spiritual father. This took place in the Pavlovsk palace before Pascha, 1900. Bishop Sergius remained the spiritual father of the Great Princes until the arrest of most of this branch of the Romanovs in April, 1918. Only once did he part from them for a short period, in 1904-05, when he was sent to the army in Manchuria.

Thus the destiny of Hieromonk Sergius was closely linked with that of the Constantinoviches. "After the February revolution, during the disorders, Queen Olga Constantinovna of Greece... suggested that I go to her in Greece. I turned down this offer and declared that I wanted to remain with my brothers during the times of trouble, and not only when I had to travel in the automobiles of the Great Princes."

Concerning the pre-revolutionary years, Archimandrite Sergius reminisced with the warmest emotion: "Since his Majesty received the court clergy at the Nativity of Christ and on the second or third day of Pascha, I also met him... On Nativity, 1916, I saw him for the last time and had quite a long conversation with him. I had the impression from the Tsar's appearance that he was a gentle, humble, wonderfully meek man... extraordinarily delicate in his way of speaking with people, and with a pleasant glance." To His Majesty's abdication, therefore, "I reacted with great compassion, being sorry for the anointed of God," while the Bolshevik revolution "I regarded as the greatest woe for the country, signifying the destruction of old Russia."

Since he had spiritual vision, the old monk did not give in to the political insinuations of his time, which were being spread by the enemies of the throne. "I did not believe," he recalled, "in the Rasputin stories... One of my spiritual sons was a valet of the Tsar himself, having served with him for 24 years, a certain John Vasilyevich. However, during confession, I asked him: is it true what they say about the drunkenness of the tsar, Rasputin and the tsaritsa? The valet swore to me that it was all a lie, and this is enough for me." And yet the name of Rasputin is used to this day to slander the monarchy and the royal martyrs!

On May 6, 1915 Fr. Sergius was appointed superior of the Trinity-Sergiev Hermitage, with promotion to the rank of archimandrite (on May 24), by

Metropolitan Vladimir (Bogoyavlensky) of Petrograd, the future hieromartyr, on the recommendation of Great Prince Demetrius Constantinovich, although the sacristan stubbornly opposed this and put forward instead the candidacy of the deputy - Hieromonk Joseph. The Great Prince's recommendation cost the superior dearly immediately after the February revolution, when 25 monks, aiming to "make the atmosphere of the monastery healthier", denounced him to Metropolitan Benjamin (Kazansky), declaring that Fr. Sergius was "an appointee of Great Prince Demetrius Constantinovich, Metropolitan Pitirim and Rasputin".

In their denunciation, composed of 22 points, the brotherhood, supported by the local "progressive" intelligentsia, accused Fr. Sergius, among other things, of "forcing the whole brotherhood to sign a paper against Bishop Antonin [Granovsky], who for six years suffered for freedom in this sacred community and requested that he retire here". That is, he was accused of not allowing the future renovationist heretic to return to the Hermitage. In reply the supporters of Fr. Sergius refuted this in Petrogradsky Listok (March 18, 1917, N 66) and sent the Over-Procurator a letter in which they said: "Fr. Sergius enjoys the general deep respect of the local population... He is strict, but his strictness is just... and is necessary for the maintenance of order." Directness and firmness were indeed the distinguishing characteristics of Fr. Sergius.

After an investigation which proved that Fr. Sergius' strictness was indeed just, the rebellious brotherhood had to repent of their slander. The "democratic rebellion" against the superior ended in complete failure, and he remained at his post for a further two years. Nevertheless, in 1919 the monks of the Hermitage succeeded in expelling their strict superior, and he went to serve in the parish church of St. Andrew of Crete at the Volodarskaya station two versts away.

In the first half of the 1920s, Archimandrite Sergius did not play a prominent role in the life of the Petrograd diocese. In 1922 he was arrested in connection with the requisitioning of church valuables, but was soon released. "During the requisitioning of the church valuables I took the position of the patriarch and considered that... the requisitioning of the valuables was an act of crude violence and arbitrariness on the part of Soviet power."

But in another situation he expressed himself fairly severely concerning the patriarch: "I was sorry about Tikhon's repentance before Soviet power [in June, 1923], and I considered that Tikhon had conceded more than was fitting."

At the request of his parishioners, Fr. Michael Cheltsov, who had met Fr. Sergius in 1920 and become close to him, petitioned the patriarch to consecrate him to the episcopate, first of the Krasnoselsk diocese, and then of

the Narva diocese. He wrote about this several times, and in October, 1924 had a personal meeting with the patriarch about this. In support of this petition 30,000 signatures had been collected.

However, the diocesan council headed by Bishop Benedict (Plotnikov) of Kronstadt, who was ruling the Petrograd diocese, objected to the consecration. Bishop Benedict rejected a special petition that was addressed to him on the grounds that he had no need of a bishop and that the candidate was not of episcopal material. He said that he had invited Archimandrite Sergius to see him, and had asked him not to seek the episcopate. Then the diocesan council sent a report to the patriarch in which they said, among other things, that "the lack of indication of the degree of power of the bishop (but only of 'the parishes which recognize him') threatens to have large consequences". At the end of the report there was even expressed the threat "to decline from further administration of the diocese" if the patriarch rejected the council's objections. However, the delegation insisted, and even said that they would attain their end without Benedict - they would go to the Patriarch in Moscow. Finally, Archimandrite Sergius was called to Moscow, and there, on November 23, 1924, he was consecrated Bishop of Narva, a vicariate of the Petrograd diocese, by Patriarch Tikhon.

Since the new vicar bishop did not receive a Russian see - Narva was on the territory of Estonia (which is why it was later renamed Kopora), - he, in his own words served in Petrograd "by invitation: in the [Trinity] Izmailovo cathedral [from 1926],... in the Synodal podvorye, in the church [of the Protecting Veil] on Borovaya", but most often in his former church on Volodarskaya, where he continued to live in the house of Melnikov. He also served in the church of the Resurrection of Christ, and from 1926 to 1927 was again superior of the Sergiev desert. The episcopate of Petersburg politely took no notice of him, considering him to be an uneducated peasant and not their equal, while some of them saw in him a certain "mercantile thriftiness".

In August, 1927 he was retired with the title Bishop of Narva (Kopora).

Bishop Sergius heard about Metropolitan Sergius' declaration of July 16/29, 1927 "from the priest Sergius Tikhomirov, my spiritual son, who, on arriving for confession, declared that 'it was impossible to have any communion with Metropolitan Sergius since he was a traitor of the Church and a Judas.'" It did not take long to persuade Bishop Sergius, who considered that "Soviet power is an atheist power, and to support an atheist power means to become an atheist oneself". Insofar as the deputy of the patriarchal locum tenens had "in his declaration supported Soviet power and led the Church of Christ along a false path to destruction", Bishop Sergius, having consulted with Archbishop Demetrius (Lyubimov) and the priests Nikitin, Veryuzhsky and Andreyev, "consciously passed over to this group, so as together with them to stand up, and, if need be, die in defence of True Orthodoxy."

On December 14/27, 1927, Bishop Sergius, together with Archbishop Demetrius of Gdov, broke communion with Metropolitan Sergius, for they had become convinced "that the new direction and organization of Russian Church life undertaken by him would neither be repealed nor changed". They wrote: "This is 'the testimony of our conscience' (II Corinthians 1.12): It is no longer permissible for us, without sinning against the canons of the Holy Orthodox Church, to remain in ecclesiastical communion with the deputy of the Patriarchal locum tenens - Sergius, metropolitan of Nizhni-Novgorod, and his Synod, and with all who think as they do. It is not out of pride - let this never be - but for the sake of peace of conscience that we disavow the person and the deeds of our former head, who has unlawfully and immoderately gone beyond his rights and has introduced great disturbance and the 'smoky arrogance of the world' into the Church of Christ, whose duty is to bring to those who desire to see God the light of simplicity and the tribute of wisdom in humility (from the Epistle of the African Council to Pope Celestine)."

By his own admission, at the beginning Bishop Sergius "was fainthearted", wavering between True Orthodoxy and Sergianism. On December 17/30 he was banned from serving by Metropolitan Sergius, and he, "frightened by the punishment, declared to Bishop Nicholas (Yarushevich) that he was walling himself off from those who were breeding strife". However, Metropolitan Joseph gave him courage, and he returned to the True Orthodox confessors, being appointed Bishop of Kopora. On feastdays he served with Archbishop Demetrius in the cathedral of the Resurrection of Christ, and on weekdays in the church of St. Andrew of Crete. On March 27, 1928 he was "defrocked" by Metropolitan Sergius for continuing to mix with the "schismatics", i.e. the True Orthodox, and continuing to serve after his ban.

According to one (dubious) source, Bishop Sergius signed the acts of the so-called "Nomadic Council" of the Catacomb Church, which took place between March and August, 1928, and distinguished himself particularly at that Council by his defence of the sanctity of the Royal Martyrs.

Until the arrest of Archbishop Demetrius, Bishop Sergius to a certain extent remained in the shadows. But from the time of Archbishop Demetrius' arrest in November, 1929, in accordance with the decree of Metropolitan Joseph, he embarked upon the administration of the Josephites in Petrograd. "I received all indications and instructions from Metropolitan Joseph (Petrovykh). Members of our organization came to me from all over the USSR asking me to ordain them to the priesthood or the rank of archimandrite... I don't remember who or how many I ordained." The closest assistant of Bishop Sergius at this time was the sacristan of the cathedral of the Saviour-on-the-Blood, Protopriest Nicephorus Strelnikov.

Bishop Sergius paid particular attention to the village clergy, making ordinations, appointments and transfers, especially from parishes which had joined the movement under Archbishop Demetrius. This was elicited by the fact that "the introduction of dekulakization and collectivization in the countryside, the closing of churches and the insupportable taxes made the peasants bitter towards Soviet power". Thus he sent Hieromonk Theodore to the village of Nadba in the Pskov region, and Hieromonk Barsanuphius to the village of Utorgoshchi in the Luga region.

Bishop Sergius' position was complicated by the fact that he did not enjoy the same authority as Archbishop Demetrius, so people went with their questions either to Metropolitan Joseph or to his representative in Petrograd, Fr. Alexander Sovyetov. Some of Archbishop Demetrius' admirers considered that he was the only bearer of True Orthodoxy, and even before the arrest of Demetrius, a part of the parish council of the cathedral of the Saviour-on-the-Blood affirmed that "it was impossible to trust" Bishop Sergius since he was a conformist. The new superior of the cathedral, Fr. Alexander Sovyetov, supported this far-fetched opinion. "After the arrest of Archbishop Demetrius, everyone was surprised that Bishop Sergius (Druzhinin) had not been subjected to arrest; they considered that he had betrayed [the Church] to the GPU... and they began to fear him." In the summer of 1930, after the priests Victorin Dobronravov, Nicholas Ushakov and Alexis Voznesensky had visited the Modensky monastery, Metropolitan Joseph proposed that Bishop Sergius limit his rights of administration to ten points.

In these points, for the sake of peace in the diocese and the security of Vladyka himself, the metropolitan suggested that he only serve and pray, nothing more - that is, not administer his diocese. Knowing Bishop Sergius' fairly abrupt character, Metropolitan Joseph advised him: "Be condescending, tender and respectful to all alike". At the same time he demanded from Fr. Victorin and his supporters that after Vladyka Sergius had received these points they should cease to persecute him. And he warned them strictly: "Those who are not with them (Bishops Sergius and Basil of Kargopol) are not with me."

In this way, according to Victor Antonov, Metropolitan Joseph "distanced himself from the radical group of priests, who 'called on people not to register churches in Soviet institutions and declared that registration was criminal and sinful', pushing the Josephites prematurely into the catacombs."

In his parish in Strelna, Vladyka also had to experience unpleasantnesses. Since the priest serving with him, Fr. Basil Vishnevsky, had not joined the Josephites, the parish split into two. Then Bishop Sergius invited Fr. Ishmael Rozhdestvensky, the first priest to stand up in defence of True Orthodoxy, to a meeting. He arrived not alone but with other parishioners of the Strelna parish, and the church was saved.

Following the testament of Patriarch Tikhon, both Vladykas, Demetrius and Sergius, actively ordained not only priests, but also bishops. In the autumn of 1928, in the St. Panteleimon church of the Alexander-Oshevsky podvorye on Piskarevka, they secretly, behind closed doors, consecrated the doctor of the Butyrki prison, Michael Alexandrovich Zhizhilenko, as Bishop Maximus of Serpukhov. After the arrest of Archbishop Demetrius, Sergius selected "for the preservation of True Orthodoxy" the following local archimandrites as worthy of secret consecration to the episcopate: **Nicon** (Katansky), "since he has graduated from two higher educational institutions", **Alexis** (Tereschikhin) from the Alexander-Nevisky Lavra, and **Claudius** (Savinsky) from the Kiev Caves Lavra. However, he did not succeed in consecrating them.

Being a sincere man, Vladyka Sergius could not hide his political sympathies and antipathies. "He naturally gravitated to the old times and could not sympathize with the new Soviet government," noted Metropolitan John (Snychev), the contemporary historian of the Moscow Patriarchate. But it may be asked what true archpastor could sympathize with the atheist power that had mercilessly annihilated historical Russia? "I hate the Bolsheviks," declared Vladyka courageously to the chekists, "because they murdered him [the Tsar] and his heir. And I consider them to be outcasts of the human race [a quotation from Patriarch Tikhon's anathema against the Bolsheviks in 1918]... At the present time persecutors of the Christian Faith have been gathered from all over the world to assume power. The Russian Orthodox people is tormented under the heavy persecutions of this power..."

Bishop Sergius' ideal state was the monarchy, for "True Orthodoxy can exist only under a monarch... Only a monarchy can restore order to ravaged Russia."

On December 7, 1930, Bishop Sergius was arrested together with Bishop Basil of Kargopol and a group of Petrograd Josephites numbering 75 people in all in connection with an alleged "counter-revolutionary organization" which was supposedly aiming "to undermine and overthrow Soviet power by means of an armed rebellion". He was cast into the House of Preliminary Detention in Petrograd. He was accused that, "being a member of the counter-revolutionary church organization, 'The Trues', under the leadership of the political centre, he created a church-administrative centre in Leningrad, grouping around himself all the reactionary forces of the clergy and the elements in the city and countryside that were hostile to Soviet power, and directed the activity of separate cells on the territory of the USSR. He formed parish-cells from pogromist-Black-Hundredist elements with aim of preparing an open attack on Soviet power, its overthrow and the re-establishment of the monarchy".

The investigation was conducted by the well-known "specialist in religious affairs", A.V. Makarov, and lasted for a comparatively long time. Bishop Sergius was condemned by the OGPU on October 8, 1931, and sentenced to five years in the camps in accordance with articles 58-10 and 58-11. This was "The Case of the 'True Orthodox', Leningrad, 1931".

Exactly a year after his arrest he arrived in the Yaroslavl political isolator, where Archbishop Demetrius was already imprisoned, and spent the whole of his term there with the exception of a three-month period from January 21 to April 26, 1935 in the Butyrki prison hospital in Moscow.

When his term was completed, on October 7, 1935, a special session of the OGPU despatched Bishop Sergius to three years' exile in Yoshkar-Olu, Mari ASSR.

Setting off under convoy on December 5, he soon arrived in the Trans-Volga town and settled at Volkova street 94 with the nun, **Anna Stepanovna Komelina**, where he lived a cloistered life, only rarely receiving news and parcels from kind acquaintances and spiritual children. One of his former parishioners sent him an antimins and vestments with the words: "Keep it somehow, so that it doesn't fall into the hands of enemies." **Ivan Kornilyevich Kornilov**, the warden of the St. Theodore church in Detskoye Selo who was living in exile in Arkhangelsk, having found out Vladyka's address from Bishop Abraham (Churilin), told him that together with him in Arkhangelsk there was living Fr. Basil Veryuzhsky, the superior of the cathedral of the Saviour-on-the-Blood in Leningrad, and that the cathedral's protodeacon, Fr. Basil Smirnov, was returning there from exile. In March, 1936 the pensioner **Catherine Averyanovna Kiseleva**, who had learned Vladyka's address from the Red Cross, came from Petrograd to look after him.

A month earlier, on February 14, the local chekists had arrested the peasant **Igor Ilyich Stenkin**, born in 1887, who under interrogation admitted that he was a member of a group of 21 people belonging to the "True Orthodox Christians", and that they gathered in his house and in the house of **Praskovya Alexandrovna Kirpichnikova** from the village of Vazhnanger, insofar as "from the moment of the arrest in 1932 of our Orthodox **priest Alexander Semyonovich Ignonosov** of the Malo-Sundyarsky church, we all stopped going to church and prayed at home, because the church was of the sergianist orientation, which, in accordance with our convictions, we consider to have fallen away from Orthodoxy and sold itself to Soviet power."

From 1934 this group of True Orthodox Christians corresponded with Archbishop Seraphim (Samoilovich) of Uglich, who, on serving his term on Solovki, lived in exile in Arkhangelsk.

Stenkin turned out to be talkative, and openly told the investigator about his profound disgust with Soviet power: "I did not pay taxes, nor did I pay grain or meat or other compulsory deliveries; I accepted no obligations or monetary gifts from the local authorities.. I did not go out to timber-felling; I do not admit my children to Soviet schools; I do not use medical aid or goods of Soviet manufacture." This total rejection was typical for Catacomb Christians from the first years of their appearance, and it was for this reason that they were subjected to especially heavy persecution.

The former church warden gave the following justification of his behaviour: "I refused and still refuse to carry out any of the laws of Soviet power because I am a True Orthodox Christian, and Soviet power was created not by God, but by Satan, and is an atheist power that has sold itself to the antichrist... The Law of God teaches us not to recognize it since it is an atheist power and not to support it materially. We True Orthodox Christians believe in and fulfil this law." Stenkin also spoke about the destiny of this power: "A power created not by God and not recognizing God will not exist for long, and we are waiting for a power that will support religion..." In the case of military action we shall not go to fight for Soviet power and we shall continue to conduct that political line which we are conducting now..."

Portraits of Tsar Nicholas II and articles about his Majesty were found among the True Orthodox Christians, which for the investigators was "material proof of their unquestionable desire to restore the old order in the country". "In our prayers we commemorated the Tsar," said Stenkin at his interrogation.

Vladyka Sergius was arrested on September 7, 1937 (NS), after the interrogation of the nuns who knew him - the community led by the former abbess of the Mother of God and St. Sergius monastery in Yoshkar-Ola, **Magdalene Bolshakova**. The nuns were very firm, and replied to the interrogators' questions very shortly and negatively. The investigators did not need complicated argumentation - those arrested themselves admitted their anti-Soviet views and acts. The main task of the interrogators was to link Bishop Sergius with the Catacomb nuns, who did not everywhere join the Josephites, and to make him out to be their leader. They were helped in carrying out this task by the sergianist priest Ioann Alexeyevich Demidov, who served in the Velyunovsky church. He gave the following evidence at the interrogation: "From the beginning of Sergius Druzhinin's political exile he surrounded himself with the most reactionary part of the clergy and monastics... conducting active counter-revolutionary work in the rallying and uniting of counter-revolutionary groups of churchmen, followers of the True Orthodox Church". Fr. Ioann gave evidence as to who had assembled at the bishop's house and when. He also said that in the summer of 1937 Bishop Hilarion of Belsk, a convinced opponent of Metropolitan Sergius, visited Bishop Sergius and "very much besought him not to join the sergianists and

renovationists who had sold themselves to the Bolsheviks". Vladyka Hilarion had only just returned from imprisonment on Solovki and was soon also repressed.

Bishop Sergius was interrogated only once, on the day of his arrest. His monarchism was enough for the investigators to accuse him of "organizing a counter-revolutionary group of churchmen, through whom he waged an active struggle with Soviet power for the restoration of the monarchist order." However, Vladyka refused to admit that he was guilty of counter-revolutionary activity.

On September 11, Vladyka Sergius was condemned on the standard charge of a "fascist conspiracy". Together with him there suffered in the basement of the local prison: Fr. Chariton and the nuns Shakhmatova, Advorova and Starodubtseva. They were shot between 7 and 8 in the evening on September 4/17, 1937. Portnykh was also sentenced to death.

Bishop Sergius died, as he lived, with the conviction that "True Orthodoxy through the Church ravaged by the Bolsheviks will lead to our victory", to victory promised by Christ over "the gates of hell".

In November, 1981 Bishop Sergius was canonized by the Russian Church Abroad.

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The following True Orthodox Christians were sentenced with Bishop Sergius, being accused of being members of "the church-monarchist counter-revolutionary organization, "The True Orthodox Christians"" as part of the group case, "The Case of Bishop Sergius (Druzhinin) and others, Yoshkar-Ola, 1937":-

Priest Chariton Ioannovich Poido was born in September, 1883 in the family of a peasant of the village of Dneprovo-Kamenki, Likhovsky uyezd, Yekaterinoslav province, he finished two classes in the village school and at the beginning of the First World War was a novice in the Svyatogorsk Dormition Desert, and then in the Trinity - St. Sergius Lavra. In 1914 he was at the front, and in 1915 he was captured by the Germans, and was in captivity for four years. On returning to his homeland in 1919, he was ordained to the diaconate and began to serve, although it is not known where. In 1920 he was imprisoned for three months for not concealing the miracle of the renovation of an icon. In 1927 or 1928, while living, in his words, "as a prisoner of the Orthodox Faith in the Soviet Union", he was arrested "for counter-revolutionary activity", and on April 20, 1928 was exiled for three years to Kotlas or Mari district. There, on on September 20, 1929, he was arrested for being "a participant in a counter-revolutionary group of clergy

and believers, followers of Bishop Victor (Ostrovidov)". On January 30, 1930 he was sentenced to three years in the camps and sent to Syzran camp, but was then transferred to Arkhangelsk. On June 24, 1931 he was arrested in camp for refusing to work on Sundays and feastdays, and was subjected to administrative punishment. However, on October 20 the case was shelved. In September, 1932 he was released from camp and went to live in the village of Sidorovo, working as a cobbler. On December 29, 1932 he was arrested for being "the leader of a counter-revolutionary group of followers of the True Orthodox Church", and on July 22, 1933 was sentenced to six months in prison. He was released in view of the time he had already spent in prison. In 1935 he returned to Mari province, where he began to serve in secret. His flock included True Orthodox peasants from the Vilovatovsky, Kuznetsovsky, Kozhvozhsky and Krasno-Volzhsky villages, that is, of a fairly large Trans-Volga Catacomb community, which was canonically subject probably, although this is not certain, to Bishop Sergius of Narva. In the village of Vazhnanger, where 21 True Orthodox Christians gathered under the leadership of Fr. Chariton, a peasant called Stenkin betrayed them to the police. Fr. Chariton was arrested on August 26, 1937 in the village of Koryakino, in the house of **Nun Maria** (Bulygina), "who, together with him, conducted counter-revolutionary, destructive work among the collective farm workers". On being arrested, "Poido declared that he did not recognize Soviet power since it was the power of the Antichrist, and he was struggling against Soviet power and would continue to struggle against it in the future". He explained that he was struggling against it "by way of the defence" of the Orthodox Church and "the teaching of Christ". Fr. Chariton refused to answer most of the questions posed to him, but only admitted that "he taught Christians that peasants should not go into the collective farms, and should not believe in the teaching of Soviet power and should not submit to it", and he considered "Soviet laws to be atheist, and not in accordance with the spirit of Orthodoxy". On September 11 he was sentenced to death, and on September 17 he was shot in the prison in Yoshkar-Ola.

Abbess Magdalena (Bolshakova) was over 70 at the time of her arrest in 1937. She was condemned on September 17 to ten years in the camps in accordance with article 58-10. During the interrogation she was held in the city prison. Nothing more is known about her.

Nun Anna (Andreyevna Yamschikova) was born in 1871 in the village of Podomi, Yaransk uyezd, Perm province into a peasant family. In 1923 she was disenfranchised. In the 1930s she was living in Yoshkar-Ola without fixed occupation. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Pelagia (Ivanovna Shikhaleva) was born in 1873 in the village of Moshkino, Nolinsk uyezd, Perm province into a peasant family. In 1923 she was disenfranchised. In the 1930s she was living in Yoshkar-Ola without fixed occupation. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Catherine (Vasilyevna Shorygina) was born in 1874 in the village of Shiryaikovo, Yaransk uyezd, Perm province into a peasant family. In 1923 she was disenfranchised. In the 1930s she was living in Yoshkar-Ola without fixed occupation. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Stepanida (Semyonovna Sharina) was born in 1875 in the village of Bolshoy Sabanur, Sernur uyezd, Perm province into a peasant family. In 1923 she was disenfranchised. In the 1930s she was living in Yoshkar-Ola without fixed occupation. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Catherine (Sergeyevna Sharikova) was born in 1870 in the village of Shulyatin, Yaransk uyezd, Perm province into a peasant family. In 1923 she was disenfranchised. In the 1930s she was living in Yoshkar-Ola without fixed occupation. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to ten years in the camps and sent to a camp. In 1942 she died in camp.

Nun Antonina, in the world Anna Ivanovna Shakhmatova, was born in 1865 in the village of Dementyevo, Sernur uyezd. In 1923 she was disenfranchised. In the 1930s she was living in Ioshkar-Ola without fixed occupation. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to death. On September 17 she was shot in the prison in Yoshkar-Ola.

Nun Eudocia (Ivanovna Starodubtseva) was born in 1873 in the village of Lapshino, Tsarekokshaisk uyezd, Nizhegorod province into a peasant family. In 1923 she was disenfranchised. In the 1930s she was living in Ioshkar-Ola without fixed occupation. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on

September 11 was sentenced to death. On September 17 she was shot in the prison in Yoshkar-Ola.

Nun Anna (Mikhailovna Komelina) was born in 1868. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Praskovya (Demidovna Gryazeva) was born in 1868. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Vera (Pavlovna Bakhtina) was born in 1878. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Maria (Ivanovna Portnykh) was born in 1893 in Arzamas, Nizhegorod province. In 1921 she was arrested, but released after three months. In 1923 she was disenfranchised. In the 1930s she was living in Yoshkar-Ola without fixed occupation. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to death and sent to a camp. Nothing more is known about her.

Nun Catherine (Vasilyevna Shorytina) was born in 1874. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to death. Nothing more is known about her.

Nun Justina (Markovna Bashnina) was born in 1872. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. In 1942 she died in camp.

Nun Martha (Stepanovna Kozhevnikova) was born in 1872. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Anastasia (Nesterovna Zadvorova) was born in 1871. In 1937 she was arrested for being "a participant in the counter-revolutionary organization, the 'True Orthodox Church'", and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Aquilina (Alexeyevna Kozhevnikova) was born in 1872. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Irina (Platonovna Zinovyeva) was born in 1885. In 1937 she was arrested for being “a participant in the counter-revolutionary organization, the ‘True Orthodox Church’”, and on September 11 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Nun Maria (Stepanovna Bulygina) was born in 1880. On August 26, 1937 she was arrested in her house in Koryakino and accused of “conducting counter-revolutionary, destructive work among the collective farm workers” On September 11 she was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

(Sources: L.A. Sikorskaya, Svyaschennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij, Ilarion, episkop Porechskij. Tainoye sluzhenie Iosiflyan, Moscow: Bratonezh, 2009; Victor Antonov, "Svyashchennomuchenik Episkop Sergij (Druzhinin)", Pravoslavnyaya Zhizn', 48, N 2 (554), February, 1996; “Esche raz o svyashchennomuchenike Sergii (Druzhinine), Pravoslavnyaya Zhizn', N 2 (578), February, 1998, p. 2; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon Theological Institute, 1994, p. 894; I.M. Andreyev, Russia's Catacomb Saints, chapter 6; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, chapter 19; Russkie Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 68; Metropolitan Manuel, Die Russischen Orthodoxen Bischofe von 1893-1965, Erlangen, 1989, vol. VI, p. 108; 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; “Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.”, Russkoye Pravoslaviye, N 4(8), 1997, p. 4; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 593-594; Bishop Ambrose (von Sievers), “Katakombnaya Tserkov’: Kochuyushchij Sobor 1928 g.”, Russkoye Pravoslaviye, N 3 (7), 1997; Victor Antonov, “Yeshcho raz o svyashchennomuchenike Sergii (Druzhinine), Pravoslavnyaya Zhizn', 48, N 2 (578), February, 1998, pp. 18-22; Michael Shkarovsky, “Iosiflyanskoye Dvizheniye i Oppozitsiya v SSSR (1927-1943)”, Minuvsheye, 15, 1994, pp. 446-463; I.I. Osipova, “Skvoz' Ogn' Muchenij i Vody Slyoz”, Moscow: Serebryanniye Niti, 1998, p. 259; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 296-297; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans;

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<http://www.histor-ipt->

18. HIEROMARTYR BASIL, BISHOP OF KARGOPOL

and those with him

Bishop Basil, in the world Vladimir Ivanovich Doktorov, was born in 1872 in the village of Gubachevo, Uglich uyezd, Yaroslavl province into a peasant family. In 1886, at the age of 14 he entered the Nicandrov hermitage, founded in about 1530 by St. Nicander not far from the ancient town of Porkhov, Pskov region. After spending sixteen years there as a novice, in 1901 he entered the Kazan Theological Academy, graduating in 1905. He was tonsured into the mantia with the name Basil, and began to serve as a deacon in the Spassky monastery in Kazan.

There he "observed all the people's anger against those whose mere appearance could turn this wrath of the people into a pogrom. In Kazan there was a pogrom against the Jews, and the clergy - by order of Bishop Andrew of Ufa - processed with icons and portraits of the Tsar, and tried, where possible, to prevent the pogroms. I also took part in this procession..."

In 1905, on graduating from the Kazan Academy, Fr. Basil was sent as a missionary to Semipalatinsk in Siberia, where he lived for several years. In 1906 he was ordained to the priesthood and taught in a parish school.

Fr. Basil's attitude to the revolution of 1917 was unambiguously negative and apocalyptic: "I looked on the October revolution as a fact depriving the Church of her rights... The Church began to be persecuted... In all this I saw the speedy approach of the Antichrist."

Fr. Basil approved of the anathematization of the Bolsheviks at the Local Council of the Russian Church in 1918. "The Church's valuables are her inalienable property... and the actions of Patriarch Tikhon in this respect are justified in my opinion..."

In 1923 he left Semipalatinsk for Moscow. However, because of his opposition to the renovationists, he was exiled to the Altai.

On August 16, 1924, after a visit to Patriarch Tikhon, he was consecrated Bishop of the High Altai, a vicariate of the Novosibirsk (or Altai) diocese. From August 29, 1924 he was temporarily administering the Altai diocese, but did not go to the Altai. In 1925 or 1926 he was transferred to the see of Pinega, a vicariate of the Archangelsk diocese, and then, later in 1926, to the see of Yaransk, a vicariate of the Vyatka diocese. In 1926 he became Bishop of Vitegorsk, a vicariate of the Olonetsk diocese; and in 1927 - bishop of Kargopol, a vicariate of the same diocese. There he also looked after parishes of the Petrozavodsk diocese.

Bishop Basil rejected the declaration of Metropolitan Sergius, and at one time, as he later recalled, "I intended to create an autocephalous Church... at whose head I thought to have Peter of Krutitsa." Sergius was not commemorated in Kargopol, and the deputy of the locum tenens, "hearing, as it seems, of my actions, removed me [on February 19, 1928] and sent Bishop Artemius (Ilyinsky) in my place." This took place on May 19, 1928. According to one source, Artemius was made Bishop of Petrozavodsk and Olonets.

Bishop Basil was sent to Pinega, but he did not want to go there and went instead to Petrograd, where he stayed with his friend, the former baker **John Yevgrafovich Bolshakov**, who was born in March, 1877 in the village of Brachkovo, Novotorzhsk uyezd, Tver province. Before the revolution he was a major trader, and in the 1920s became a member of the parish council of the Krasnogorskoye podvorye on the Okhta, Petrograd. On December (November) 7, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and 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". Nothing more is known about him.

According to one source, Bishop Basil was in prison in October, 1928.

The bishop did not himself join the Josephites immediately. First he visited Protopriest Basil Veryuzhsky, the superior of the cathedral of the Saviour on the Blood, the main church of the opponents of Metropolitan Sergius. From him he heard that "Metropolitan Sergius has sold himself to the Bolsheviks, is fawning on them and doing their work on the quiet. They [the Josephites] are standing on guard for True Orthodoxy, for the sake of the Church they go to prison and are ready to suffer for the Orthodox Faith." There he also met the well-known theologian M.A. Novoselov, who at that time was working on an anti-sergianist treatise.

Bishop Basil also met Archbishop Demetrius (Lyubimov), who was ruling the diocese in the name of Vladyka Joseph, and who shared with him the following thoughts: "We should not turn away those who turn to us for new tonsures, but should tonsure them, teach them and strengthen them in the struggle with the antichristian power... In order to preserve True Orthodoxy it is necessary to go underground, and for this it is necessary to create a new body of clergy... and carry out secret ordinations."

Bishop Basil was in full agreement with this, saying later: "Monasticism is our support... and helps us to explain that it is only we who are standing in defence of True Orthodoxy." He continued to tonsure laymen in the St. Moses church on Porokhovoy and in his home. In all he tonsured twenty people. Most

of them were women, at whose tonsure Abbess Veronica of the Vorontsovsky podvorye and Nun Dimitriya were usually present.

However, Bishop Basil wavered for some time, and even served with the sergianists in the Alexander Nevsky Lavra. Since, on joining the Josephites, he did not want to repent of this, they did not at first allow him to serve, and he only prayed in the altar.

In 1919 the Johnnites (heretics who worshipped St. John of Kronstadt as Christ) had repented and been received by Hieromartyr Benjamin, metropolitan of Petrograd, into full communion with the Orthodox Church, and during the persecutions they showed themselves to be her firm and zealous members. In 1928 some of them supported Metropolitan Joseph, and Archbishop Demetrius entrusted Bishop Basil with "secretly raising to the rank of **hieromonk** in his flat" four former Johnnites from Oranienbaum: **Nicetas, Cyril, Clement and Faina**, who "by their devotion to the Church and their fiery faith in God are helping us to wage war against the enemies of the Church of Christ." At this time Bishop Basil continued to rule some parishes in Kargopol, and carried out about twenty tonsures.

According to one (somewhat dubious) source, Bishop Basil signed the decisions of the so-called "Nomadic Council" of the Catacomb Church, which took place between March and August, 1928.

After Archbishop Demetrius' arrest in November, 1929, the Josephites' cautious attitude towards Bishop Basil changed, and since they now had only one bishop in Petrograd, Bishop Sergius (Druzhinin), Metropolitan Joseph decided to draw Bishop Basil into more active work. As Bishop Basil himself admitted: "During the time of Bishop Demetrius (Lyubimov) I was on trial; they did not entrust me with work in the Kargopol diocese... After the arrest of Demetrius I went to Metropolitan Joseph, who blessed me to rule [my diocese]..." (Bishop Basil constantly emphasized: "I consider myself to be the Bishop of Kargopol to the present time", even though his see was occupied by a sergianist hierarch.) In 1930 Metropolitan Joseph of Petrograd said of Bishops Basil and Sergius: "He who is not with them is not with me."

Bishop Basil zealously administered his diocese, persuading sergianist clergy to leave Metropolitan Sergius and join Metropolitan Joseph. He told the superior of the Chelmogorsk hermitage, which had a podvorye in Leningrad, about Metropolitan Joseph's position; and he raised Hieromonk John from the Lemsheozersky parish to the rank of abbot. Moreover, he won over the priest Olsky.

After the arrest of Archbishop Demetrius, the Josephites considered it dangerous to worship in church by day, and began to conduct their services secretly in flats and churches by night. Bishop Basil led one of these services

which lasted from midnight to 5 in the morning outside the closed doors of the Nikolsky yedinovertsy church in the centre of the city. Later the chekists considered this night vigil to be a counter-revolutionary assembly.

On December 7, 1930, Bishop Basil was arrested in connection with the Petrograd branch of the True Orthodox Church together with Bishop Sergius, Protopriest Nicephorus Strelnikov, Fr. Victorin Dobronravov and 73 other Petrograd Josephites. He was cast into Petrograd Domzak. During his trial he said: "Seeing and hearing the trampling of the holy Faith of Christ by apostates from God, I firmly decided to suffer with the people of God. I am ready even to shed my blood and die for Christ." On October 8, 1931 the OGPU convicted him of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 sentenced him to five years in prison.

Bishop Basil was sent first to the political isolator in Yaroslavl, and then, from September 16, 1933 - to Solovki. Exactly at the end of his term, on December 7, 1935, he was released, and went to live in Mariupol - evidently under surveillance. According to one source, he was arrested again in 1935 and sentenced to three years in the camps. In 1938 he was arrested and shot. According to another source, however, he was arrested in Vinnitsa on January 2, 1940, and on July 30 sentenced to death. On November 19 he was shot.

Others convicted with Bishop Basil in "the Case of the 'True Orthodox', Leningrad, 1931" included:-

Archimandrite Macarius, in the world Lucian Trofimovich Trofimov. He was born in 1856 in the village of Rudakovo, Novgorod province into a peasant family. Until the revolution he served as a watchman of the Mariinsky court in St. Petersburg. In 1925 he was tonsured into the mantia with the name Macarius in the St. Macarius Desert in Novgorod province. Two months later he was ordained to the priesthood by Schema-Bishop Macarius (Vasilyev). He returned to Petrograd, but did not serve because the monasteries were closed. In 1928 he joined the Josephites, was secretly raised to the rank of archimandrite and was a candidate for the rank of bishop in the True Orthodox Church. On December 27, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and was cast into the Petrograd DPZ. He was accused of "receiving secret monasticism" and that "for his counter-revolutionary activity he was raised by the organization to the rank of archimandrite. Visiting various cells of the organization in Leningrad, he conducted counter-revolutionary agitation among the masses of believers, performing secret services in homes, where he foretold the speedy destruction of Soviet power and called on people to struggle against it". On October 8, 1931 he was condemned by the OGPU for "participation in a counter-revolutionary monarchist church organization" and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile from

Petrograd province. According to another source, however, he was released but deprived of the right to live in twelve cities. Nothing more is known about him.

Archimandrite Nicholas (Vasilyevich Fadeyev). He was born on April 29, 1866 in Staraya Russa (according to another source, the village of Sever), Novgorod province into the family of a priest, and went to a theological seminary. He was tonsured into the mantia with the name Nicholas, ordained to the priesthood and raised to the rank of archimandrite. He was the abbot of a monastery. After its closure he served in the church of St. Moses at Porokhovy, Petrograd. On December 28, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, commuted to exile to the north. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". In a document dated 1931 he is described as "widowed, no family", and is sometimes called an igumen. On October 13, 1937 he was arrested in the village of Gorushka, Poddorsky region, Novgorod province, where he lived, and on December 10 he was sentenced to death in accordance with articles 58-10 and 58-11. He was shot on December 14.

Archimandrite Demetrius, in the world Alexander Pavlovich Plyashkevich. He was born on April 5, 1874 in Tarusa, Kaluga province into a trader's family. In 1906 he entered the Yakovlevsko-Dmitrievsky monastery, was tonsured into the mantia with the name Demetrius and was ordained to the priesthood. He served in the Spaso-Yakovlevsky monastery in Rostov. On June 19, 1925 he was sentenced to two years' deprivation of the right to live in twelve places in Russia. In 1931 he was serving in the church of St. Andrew of Crete at Volodarskaya station, when, on January 19, he was arrested and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization" and was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. This was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". On October 8, 1931 he was sentenced to three years in the camps and sent to a camp. On February 16, 1933 he was released early from camp, but forbidden to live in twelve cities in the USSR for the rest of his term. In 1935 he returned to Petrograd province. He served secretly in Petrograd province. On October 13 (18), 1935 he was arrested again, and on February 3, 1936 was sentenced to seven years in the camps in accordance with articles 58-10 and 58-11 and sent to a camp. Nothing more is known about him.

Protopriest Nicephorus (Nikiforovich Strelnikov). He was born on October 15, 1891, in the family of a priest of the Iveron monastery near Vyksa, Ardatov uyezd, Nizhni Novgorod province – Fr. Nicephorus Petrovich Strelnikov. He entered the theological seminary in Samara, graduated with distinction and

was therefore recommended to the Petersburg theological academy, from which he graduated in April, 1916. His candidate's dissertation was written under the supervision of Professor I.A. Karabinov on the theme of "the Athonite rule, the characteristic traits and particularities of the Athonite typicon by comparison with the Studite, Great Church of Constantinople and Jerusalem rules." During the fourth year of his studies, on February 28, 1916, Fr. Nicephorus was ordained to the diaconate in the academic church of the 12 apostles by Bishop Anastasius (Alexandrov) of Yamburg, and on March 13 (according to another source, August 5) - to the priesthood. Four months later, he was awarded the skufia for his work in the city's military hospitals looking after the wounded. On August 5 or 6, 1916, he became the secretary of Archbishop Sergius (Stragorodsky) of Finland in Vyborg. However, he remained with Archbishop Sergius for only two months. On October 27 (according to another source, November 29), he was appointed teacher of the Law of God and rector of the house church in the Women's Institute of St. Helena on the Petrograd side, not far from the Vladimir cathedral. In this position, too, he did not remain long - until March, 1918, when "they removed the law of God from the schools". Then Fr. Nicephorus served in various churches, taking the place of sick or absent priests. On October 11, 1918, the authorities sent him with a group of Petrograd citizens to the city of Vologda. For the next one-and-a-half months he did hard labour in the village of Semenvo, eight versts from the city. On returning to Petrograd in 1921, he was appointed to serve in the church of St. George in the village of Ratchina, Yamburg uyezd. 300 people lived there, not including the surrounding settlements. Batyushka served in this old village until December, 1923, after which he moved to the wooden church of St. Sergius of Radonezh on the Narva side in Petrograd. On March 9, 1924 Fr. Nicephorus was appointed to the cathedral "the Saviour on the blood", which after Metropolitan Sergius' declaration became the centre uniting all the Petrograd clergy who did not agree with Metropolitan Sergius. In the 1920s he taught in a theological-pastoral school. Fr. Nicephorus was arrested for the first time just before the issuing of the declaration, on June 15, 1927, in connection with the affair of the Pastoral school, which also involved Bishops Gregory (Lebedev) and Gabriel (Voyevodin), Fr. Theodore Andreyev, and the well-known brother monks Lev and Gurias (Yegorov). The prosecution wound up its case as follows: "... Lebedev and Voyevodin, who are bishops in Leningrad, through the council of the Theological-Pastoral school and the students of the Pastoral school, to the tune of 70 people, consisting primarily of gentry, organized a circle called 'The Zealots of True Orthodoxy' in which it was required that there should be massive protests against the closing of churches demanded by the workers." The facts were rather different. There were about five or six meetings of students in the flat of the student E.I. Terpigoreva, at which theological and church questions were discussed and papers were read. "Methods of struggling against the undertakings of Soviet power" were not worked out, as the prosecution alleged. And so, on November 10, 1928, the case against Fr. Nicephorus was abandoned owing to "an insufficiency of compromising

material". He was released after signing that he would not leave the city. He returned to his cathedral and school, but in 1928 the OGPU still put him in prison for nine months "for giving bribes". On December 27 (or 7), 1930 he was again arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8, 1931 was sentenced to ten years in the labour camps in accordance with articles 58-10 and 11 for "participation in a counter-revolutionary church organization". This was part of "The Case of the 'True Orthodox', Leningrad, 1931". On June 16, 1933 he was released early and when he returned to his family in Leningrad they did not recognize him - he had changed so much. For the rest of his sentence he was exiled to Alma Ata in Kazakhstan. In 1937 he was working as assistant book-keeper in the Stalinsky regional department of popular education in Alma-Ata. According to another source, he taught Latin in a local medical institute. On October 26, 1937 he was arrested in exile for belonging to "a monarchist terrorist organization of churchmen" and on November 15 was sentenced to death. On November 16 he was shot in Alma-Ata.

Protopriest Sergius Vladimirovich Nikolsky. He was born in 1887 in the village of Myslovo, Kirillovsk uyezd, Novgorod province into the family of a deacon (or reader). In 1910 he finished his studies at the St. Petersburg theological seminary, and from 1912 to 1914 served as a teacher in a village school. He became a deacon in 1912, serving in the church of St. John the Forerunner on the Vyborg side, and a priest in 1918, serving in the Sampsonyevsky cathedral in Petrograd. From 1919 to 1921 he studied in a pedagogical institute. In 1924 he was transferred to the Kazan church on Bolshaya Okhta, and was raised to the rank of protopriest. In 1929 he joined the Josephites and was appointed to serve in the church of the Meeting of the Lord in Polyustrov, Leningrad. On December 30, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and was cast into the Leningrad House of Preliminary Detention. On October 8 (10), 1931 he was convicted by the OGPU of "participation in a counter-revolutionary monarchist church organization", and was sentenced in accordance with article 58-10 to five years in the camps. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to Sibltag in the city of Mariinsk, Kemerovo province, but in 1932 was transferred to building work on the Baltic-White Sea canal. In 1935 he was released from camp and settled in Malaya Vishera. In 1936 he moved to Gryady, Malovishery region, Novgorod province, where he worked felling timber. On August 18, 1937, he was arrested again for "counter-revolutionary activity", and on November 15, 1937 he was sentenced to death in accordance with article 58-10. The sentence was carried out on December 2 in Novgorod (according to another source, in Petrograd).

Protopriest Sergius Ilyich Bogolyubov. He was born on October 1 or 7, 1880 in the village of Olomno, Novoladoga uyezd, St. Petersburg province into a clergy family. He finished two classes at the St. Petersburg theological

seminary, and on December 29, 1918 (?) was ordained to the priesthood (?) by Metropolitan Benjamin of Petrograd in the Novodevichi monastery. Until the revolution he worked as a reader, deacon and priest in various churches of Petrograd. He served as a reader and deacon in the village of Issat, Volkhov region. In 1923 he went to serve in Saratov, but in February, 1928 returned to Petrograd, to the church of the Resurrection of Christ (the Saviour-on-the-Blood). On December 29 he was ordained to the priesthood. On December 10, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to five years in the camps. This was part of the group case, "The Case of 'the True Orthodox', Leningrad, 1931". He was sent to Siblag in Mariinsk, Kemerovo province. On March 17, 1935 he was released and left for Novgorod. Nothing more is known about him.

Protopriest Basil Mikhailovich Pronin. He was born on July 3, 1875 in the village of Myatusovo, Yablonetskaya volost, Olonets province. He went to a gymnasium, received a musical education, and was director of the court capella. He was the chief clerk of the central chemical laboratory of the Baltic fleet, and a reader in the Transfiguration church on B. Podyacheskaya street in Petrograd from 1914 to 1920. In 1920 he was ordained to the diaconate, and served in the church of St. Nicholas the Wonderworker. In May, 1921 he was ordained to the priesthood, and in 1922 went to serve in the St. Seraphim church in Petrograd. He joined the Josephites, and on September 27, 1930 became assistant rector of the church of the Holy Archangel Michael on Malokolomensky street. On December 27 (29), 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church and was cast into Petrograd Domzak. He was accused that "being a member of the counter-revolutionary organization, 'The Trues [Orthodox Christians?]', and leader of its cell at the church of Michael the Archangel, he educated believers in a monarchist spirit, distributing and copying counter-revolutionary documents". On October 10 (8), 1931 he was condemned for "participation in a counter-revolutionary monarchist organization", and in accordance with article 58-10 was sentenced to five years in the camps. He was sent to a camp in Siberia. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". On April 9, 1935 he was released from camp. Nothing more is known about him.

Protopriest Basil Fyodorovich Tulin. He was born in 1872 in Semyonovskaya volost, Serpukhov uyezd, Moscow province (according to another source, in Petersburg province), and studied in an Evangelical Lutheran school. He also went to a theological seminary. In 1920 he was ordained to the diaconate, and in 1921 to the priesthood by Metropolitan Benjamin of Petrograd. In the 1920s he was living in Petrograd and was a member of the parish of the church of the Meeting of the Lord. In 1926 he began to serve in the Pokrov Kolomenskaya church in Petrograd, but in

January, 1928 he left the church together with Bishop Demetrius (Lyubimov) and joined the cathedral of the Resurrection (the "Saviour-on-the-Blood"). On December 27, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and sentenced in accordance with articles 58-10 and 58-11 to five (or eight) years in the camps. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to the Vishera camp in Usolye. On February 16, 1932 or June 15, 1933 he was released early from camp, but without the right to live in twelve places in the country for the rest of his term. Nothing more is known about him.

Hieromonk Nicostratus, in the world Nicholas Andreyevich Lavryushev. He was born on December 6, 1876 in the village of Avralei, Samara uyezd, Samara province. In 1907 he entered the monastery of St. Simon the Zealot on New Athos, Abkhazia, and in 1909 was appointed to the podvorye of that monastery in St. Petersburg. In 1914 he was tonsured into the mantia with the name Nicostratus. In 1919 he arrived at the New Athos podvorye in Petrograd, and was ordained as protodeacon. In 1926 he was ordained to the priesthood and served in the church of St. Alexander Nevsky in the village of Alexandrovka, Petrograd province. He joined the True Orthodox Church, and in December, 1927 Archbishop Demetrius sent him to Samara, where he served secretly in the house churches of the Samara Josephites. In 1929 he again went to Samara. On April 21, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church and cast into the Petrograd House of Preliminary Detention. On October 8, 1931 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". He was sent to a camp. Nothing more is known about him.

Hieromonk Nilus, in the world Ivan Vasilyevich Shustin. He was born in 1883 in St. Petersburg. He was the son of a trader, was educated in a real school and was described as "a wandering monk" at his trial. In 1914 he was tonsured into the mantia in Optina monastery with the name Nilus. After the closure of Optina he visited many monasteries. At the end of the 1920s he came to Petrograd, where he lived without fixed domicile. In the autumn of 1930 he was ordained to the priesthood, and served secretly in the church of St. Michael the Archangel and in the homes of believers. On April 21, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church and cast into Petrograd House of Preliminary Detention. 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". On March 22, 1933

he was released from camp early, but not allowed to live in six (twelve) places for the rest of his term. Nothing more is known about him.

Hieromonk Paphnutius (Vasilyevich Akinshin). He was born in 1868 in the village of Dalne-Igumnovo, Starogorodskaya volost, Belgorod uyezd, Kursk province into a peasant family. In 1887 he served as an under-officer in the Warsaw hussars. In 1913, at the age of 45 he went to Mount Athos and became a monk and steward. In 1914 he was ordained to the priesthood and sent to serve in Petrograd (according to one source, in the Staro-Ladoga podvorye). From 1917 he was serving in the church of SS. Peter and Paul at Vyritsa station near Petrograd. In 1920 (or 1923) he was investigated "for hiding church valuables", but was released and went back to Vyritsa, to the church of the Dormition podvorye. In 1927 he joined the Josephites. In 1930 he was arrested for "concealing church valuables", was imprisoned, but then released. On January 9 (or 23), 1931 he was again arrested in connection with the Petrograd branch of the True Orthodox Church and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization" and sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. This was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to Usolye (Vishlag) in Irkutsk province, but on October 23, 1932 was released early and sent for the rest of his sentence to exile in the north. Nothing more is known about him.

Hieromonk Theodore, in the world Theodore Yakovlevich Kozlov. He was born in 1893 in the village of Nikitskoye, Likhvin (or Ferzikovskoye) uyezd, Kaluga province, into the family of a peasant. In January, 1915 he was mobilised into the army, and on July 8, 1915 was taken to Germany as a prisoner of war. He returned to Russia on March 12, 1918 (or 1917), and served in the Red army from August 1, 1918. In 1921 (or 1924) he was demobilized and returned to his native village. In 1926 he went to Moscow and worked as a labourer and then as a watchman. In 1926 he was tonsured into monasticism in the Danilov monastery. In 1930 he went to Petrograd, was ordained to the priesthood in July, and was then sent to serve in the church in the village of Nadbino, Pskov diocese. However, the authorities did not allow him to serve, so he returned to Petrograd, where he served in the Trinity church in Lesny, sometimes in the Fyodorovsky cathedral in Detskoye Selo, and in the Transfiguration church in Strelna. On April 22, 1931 he was arrested for being "a participant in a counter-revolutionary monarchist church organization, 'the Trues'", and on October 8 he 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". He was released early from the White Sea - Baltic Canal camps on June 16 (July 19), 1933, but was deprived of the right to live in twelve cities. Until January 29, 1934 he was rector of the Fyodorovsky cathedral in Detskoye Selo. Nothing more is known about him.

Hieromonk Symeon, in the world Semyon Klimovich Seleznev. He was born in 1875 in Arkhangelsk. He became a monk in 1906, and was ordained to the priesthood. In 1920 was transferred to the podvorye of the Kiev Caves monastery in Petrograd. In 1932 he was arrested in connection with "The Case of 'The True Orthodox', Leningrad, 1931". On March 22, 1932 he was condemned for "participation in a counter-revolutionary monarchist church organization", and in accordance with article 58-10 was sentenced to three years' exile in Kazakhstan. Nothing more is known about him.

Priest George Vasilyevich Preobrazhensky. He was born in 1879 in St. Petersburg, the son of a reader. He finished his studies at the Petersburg theological seminary, was ordained to the priesthood in 1904, and on July 9, 1904 became priest of the church of the village of Goroka, Luzhsky uyezd, and from December 15, 1910 - assistant dean of the second Luzhsky district. From March 30, 1911 he became the priest, and then, from the 1920s, the rector of the church of SS. Peter and Paul in Vyritsa. A Josephite, he was arrested on January 23, 1931 in connection with the Petrograd branch of the True Orthodox Church, and was cast into the Domzak in Petrograd. On October 8 he was convicted by the OGPU of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years (according to another source, five years) in the camps. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to the Temnikovsky camp, but was released early on April 4, 1933, but deprived of the right to live in twelve places for the rest of his sentence. Later, he was put on trial for processing with an icon through his parish. Nothing more is known about him.

Priest Ivan Mikhailovich Lebedev. He was born in June, 1873 in Tver, the son of a college secretary. Having received an intermediate education (six classes at the Gatchina institute), in 1914 he began to serve in the St. Andrew cathedral in Kronstadt. In 1917 he was ordained to the priesthood and began to serve in the church of St. Nicholas in the village of Lebyazhye, Oranienbaum uyezd, St. Petersburg province, "a man of old, anti-Soviet views and sympathies". After being placed under ban by Bishop Theophanes of Pskov, he joined the Catacomb Church under Archbishop Demetrius and was often in the cathedral of the Resurrection on the Blood. He was sent to serve in the village of Vsheli, and at one time also served in the village of Opoki. In November of a certain year the Pskov section of the OGPU was informed that he had disappeared. On January 11, 1931 he was arrested, cast into the Leningrad DPZ, and on October 8, 1931 was condemned in accordance with articles 58-10 and 58-11 to four years in the camps for "participation in a counter-revolutionary monarchist church organization". His case was part of the group case "The Case of the 'True Orthodox', Leningrad, 1931. Nothing more is known about him.

Priest Alexis Vasilyevich Shelyapin. He was born in March, 1877 in Kholm, Pskov province, and finished his studies (six classes) at the uyezd school. He became a tradesman. On July 2, 1911 he was ordained to the priesthood, and served in the yedinoverchesky church of St. Nicholas the Wonderworker in Marata street, Petrograd, becoming its rector in 1921. He was arrested in 1923 for "concealing church valuables", but was soon released. On August 22, 1930 he was arrested again in connection with the Petrograd branch of the True Orthodox Church and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization". This was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". In accordance with articles 58-10 and 58-11 he was sentenced to five years in the Vishera camps in Perm province. In 1932 his wife **Anastasia** was sentenced for nine years, and his son **Michael** to five years in the camps. On February 16, 1933 he was released early, but deprived of the right to live in twelve places for the rest of his term. In 1935 he was living with his daughter in the village of Goryni, Oredezhsy region, Petrograd province. After a fire in the village he was arrested on May 3, 1937 on a charge of deliberate arson, and on August 14 was sentenced to death in accordance with articles 58-9 and 58-10 part 1. He was shot in Petrograd on October 4, 1937.

Priest Ioann Fyodorovich Ekalo. He was born on April 21, 1873 in the village Ivakhniki, Ivakhnikaya volost, Lokhovitsky uyezd, Poltava province into a peasant family. He finished his studies at the Alexander Nevsky theological school. On February 13, 1905 he was ordained to the diaconate, and from 1907 served in the cathedral of the Resurrection of Christ (the Saviour-on-the-Blood). From June 10, 1909 to 1917 he was serving in the cathedral of SS. Peter and Paul. In 1920 he was ordained to the priesthood in Kiev and served in various churches there. In 1927 he came to Petrograd and served in the Trinity church, and from 1929 - in the church of the Meeting of the Lord in Polyustrovo. On December 27 (29), 1930 he was arrested and cast into Petrograd Domzak. He was accused that, "being a member of the counter-revolutionary monarchist organization, 'The Trues', and the leader of the cell attached to the church of the Meeting, he educated the believing masses in a monarchist spirit, with the aim of undermining and overthrowing Soviet power". On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization" and sentenced in accordance with article 58-10 to five years in the camps. He was sent to a camp. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". On February 16, 1933 he was released, but deprived of the right to live in twelve places for the rest of his sentence. Nothing more is known about him.

Priest Nicephorus Petrovich Vysotsky. He was born on December 20, 1872 in StaroSelye, Orshansky uyezd, Mogilev province into the family of a priest. He went to Vitebsk theological seminary, and was ordained to the priesthood

in 1914. For the next ten years he served in the St. Catherine church in Petrograd. From 1924 to 1930 he retired, living at Olgino station, Petrograd province and serving occasionally in the Kiev podvorye. From 1927 he was serving in the Smolensk cemetery, and in May, 1930, after massive arrests of clergy, he joined the Josephites and served the early liturgy in the small church of the cathedral of the Resurrection (the Saviour-on-the Blood). On December 27, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization, 'the Trues'", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps, commuted to three years' exile to the north. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to Arkhangelsk. Nothing more is known about him.

Priest Simeon Mikhailovich Biryukovich. He was born on January 1, 1875 in the city of Zhari, Minsk province, in the family of a priest. He finished his studies at theological seminary. He served in the churches of Bobruysk until 1929, in Moscow in 1930 and in Vyritsa from 1930 to April, 1931. He was arrested on April 21, 1931, and on October 8 was sentenced to three years in the camps, being sent by convoy to Vishlag on November 12. Nothing more is known about him.

Priest Alexis Mikhailovich Chantsev (Chantsov). He was born on March 3, 1863 in the village of Shumyatskoye, Smolensk province into the family of a priest. In 1883 he finished his studies at Smolensk theological seminary. In 1898 he began serving as a deacon in the church of the Xeninsky institute in St. Petersburg. In 1909 he was transferred to the church of St. George at the Technological institute. He continued serving in churches in Petrograd until April 21, 1931, when he was arrested and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization, the True Orthodox Church", and sentenced in accordance with articles 58-10 and 58-11 to three years' exile - according to another source, to deprivation of the right to live in twelve places. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He went to Pskov province, but in 1934 returned to Petrograd province. On March 10, 1935 he was again arrested in Petrograd, and on March 17 was sentenced to five years' exile in Astrakhan. Nothing more is known about him.

Priest Nicephorus Nikiforovich Stefanov. He was born on February 9, 1889 in the village of Volosotovskiy Vyselki, Belev uyezd, Tula province into a peasant family. He was self-educated, and worked as a trader, then (until 1927) as a butcher, and then as a watchman. In July, 1930 he was ordained to the diaconate, and on September 21 to the priesthood secretly. He served in the Transfiguration church in Strelna. On January 10 (19), 1931 he was arrested as part of the group case, "The Case of the 'True Orthodox',

Leningrad, 1931" and cast into the Leningrad Domzak. On October 8 he was condemned by the OGPU for "participation in a counter-revolutionary monarchist church organization", and in accordance with article 58-10 was sentenced to three years in the camps. He was sent to a camp. Nothing more is known about him.

Priest Ivan Semyonovich Tripolsky. He was born in 1880 in St. Petersburg, the son of a priest. He finished his studies at a theological seminary in Petersburg in 1907, and served as reader and choirmaster in the church of the Mother of God the Joy of All Who Sorrow. In 1927 he was investigated for fraud. In the same year he was ordained to the priesthood and served in the church in Bronnitsky uyezd. In 1928 he returned to Petrograd, and at the beginning of 1929 was serving in the Trinity cemetery church in Peterhof. On April 22, 1931 he was arrested and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization, 'the Trues'" and sentenced to three years in the camps in accordance with article 58-10. (According to another source, he was released but deprived of the right to live in twelve places for three years.) This was part of the group case, "The Case of 'The True Orthodox', Leningrad, 1931". On December 1 he arrived in Siblag, Mariinsk, Kemerovo province. He died in camp in 1932.

Priest George Kapitonovich Safonov. He was born in 1873 in St. Petersburg. He joined the army, retiring in 1914 in the rank of colonel. In 1927 he was ordained to the priesthood in Petrograd and served in the church of St. Nicholas on Petrovsky island. On December 27, 1930 he was arrested and cast into Leningrad Domzak. On October 8, 1931 he was convicted by the OGPU of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to five years in the camps. This was part of "The Case of the 'True Orthodox', Leningrad, 1931". On August 16, 1933 he was conditionally released. On December 24, 1937 he was arrested in Novinka settlement, Batetsky region, Novgorod province, and on December 31 was sentenced to death in accordance with article 58-10. The sentence was carried out after December 31.

Protodeacon Nicholas Iulianovich Neidailik (Nedbailik). He was born in 1873 in Zhirovitsy, Slonim uyezd, Grodno province into a peasant family. He went to a theological school. He was ordained to the diaconate in 1896. In 1914 he began serving in the Fyodorovskaya cathedral in Tsarskoye Selo. At the same time he worked in secular institutions: he was (from January 1, 1919 to March 1, 1922) a worker in a technical department and (from April 20, 1922 to July 16, 1924) a clerk in the Agronomical institute. On April 21, 1931 he was arrested and cast into the Leningrad DPZ. On October 8 he was convicted by the OGPU of "participation in a counter-revolutionary monarchist organization", 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 True Orthodox', Leningrad, 1931". On September 7, 1932 he was released early, but deprived of the right to live in twelve places in the country for the rest of his term. Nothing more is known about him.

Protodeacon Sergius Fyodorovich Tsarevsky. He was born in 1887 in Minsk, the son of a state counsellor. In 1915 he graduated from university and began to work in the zoological museum of the Russian Academy of Sciences. In 1922 he was ordained to the diaconate and began to serve in various churches. From November, 1930 he was serving in the church of St. Moses on Porokhovy in Petrograd. On December 28, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with article 58-10 was sentenced to three (five) years in the camps. He was sent to a camp. His was part of the group case, "The Case of 'The True Orthodox', Leningrad, 1931". Nothing more is known about him.

Protodeacon Sergius Ionovich Demin. He was born in Moscow in 1868, and finished his studies at a theological seminary. From October 20, 1894 he was appointed a reader in Moscow diocese, a deacon from 1897, and protodeacon from May 6, 1909. In 1911 he began serving in the church of the St. Alexander Nevsky Lavra attached to the administration of the Protopresbyter of the military and naval clergy in St. Petersburg. In 1930 he retired. On April 22, 1931 he was arrested and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to deprivation of the right of living in twelve cities, being confined to one place of residence for three years. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". In 1932 he escaped from exile, and served in secret in the church of St. Moses in Petrograd. On December 20, 1934 he was arrested, and on August 27, 1935 was sentenced to eight years' incarceration. He was sent to a camp. Nothing more is known about him.

Hierodeacon Hermogenes, in the world George Fedotovitch Tikhomirov. He was born on November 26, 1900 in the village of Nezdrino, Okulovsky region, Malovishersky uyezd, Novgorod province, and served in the Trinity church in Petrograd (Peterhof). On April 21, 1931 he was arrested in Petrograd and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization", and sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. This was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was in Siblag from 1931 to 1934. On December 8, 1937, while living in his native village, he was arrested again and sentenced to death. He was shot after December 25, 1937.

Deacon Ivan Antonovich Antonov. He was born in 1884 in the village of Novoselye, Seletskaya volost, Luga uyezd, St. Petersburg province into a peasant family. He was serving in the church of St. Andrew of Crete at Volodarskaya station when, on April 21, 1931 he was arrested and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary church organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps. This was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to Sibltag in Kemerovo province, arriving on December 1, 1931. In 1932 he was sent to the White Sea-Baltic canal, arriving in April, 1932. He was released on June 1, 1933. Nothing more is known about him.

Deacon Alexander Ivanovich Stavrovsky. He was born on August 28, 1898 in the village of Samro, Yamburg (Kingiselsky) uyezd, St. Petersburg province, in a peasant family, the son of a reader. He went to St. Petersburg theological seminary (1914-17) and then studied at the Higher Theological Courses in Petrograd. He became a deacon in 1922 and served until 1930 in the Josephite church of the Holy Archangel Michael on Malokolomenskaya. On December 27, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted by the OGPU of "participation in a counter-revolutionary monarchist church organization", and in accordance with article 58-10 was sentenced to three years in the camps. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He refused to admit that he was guilty. After his release he went to work as an accountant in Galich in Kostroma (or Ivano-Frankovsk) province. Nothing more is known about him.

Monk Varsis (Sergeyevich Vinogradov). He was born on April 23, 1872 in the village of Rudnevo, Kashin uyezd, Tver province into a peasant family. In 1895 he joined the Optina monastery and was tonsured there. In 1923, after the closure of Optina, he visited various other monasteries, and in December, 1927 settled in the Transfiguration church in Strelna. He was arrested on December 31, 1930 and cast into Petrograd Domzak. On February 10 (or October 8), 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to Vishlag (perhaps on November 11, 1931). Nothing more is known about him.

Monk Andrew (Vasilyevich Vasilyev). He was born in 1871 in the village of Selyugino, Korishevskaya volost, Ostrovsky uyezd, Pskov province. He was tonsured in 1895 and served in a monastery in Petrograd. In the investigation he was called a "parishless monk". On April 21, 1931 he was arrested and cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization", and was sentenced in accordance with articles 58-10 and 58-11 to three years

in the camps, commuted to exile to the north. His was part of the group case, "The Case of 'the True Orthodox', Leningrad, 1931". He was sent to Arkhangelsk. Nothing more is known about him.

Monk Alexis (Andrew Viktorovich Kartsev). He was born on January 5, 1909 in Libava, Courland province into the family of an admiral, the director of the Naval College. He finished his schooling at a gymnasium in St. Petersburg. He went to a theological seminary. From 1928 to 1929 he was a reader in the Josephite cathedral of the Resurrection of Christ in Petrograd, and in 1930 he was tonsured into monasticism. He was arrested on September 24, 1928 on a charge of distributing anti-Soviet leaflets and having links with reactionary clergy. By a decision of the OGPU dated November 15, 1928 the case was dismissed and he was freed. However, on December 27, 1930 he was again arrested in connection with the case of the parish council of the Josephite Transfiguration cathedral in Petrograd and cast into the Petrograd Domzak. Fr. Alexis witnessed at his investigation: "The aim of their organization was the preservation of the purity of Orthodoxy. The difficult situation which forced me to join the organization of True Orthodoxy consisted in the fact that by these shootings and exiles of clergy faithful to True Orthodoxy Soviet power is striving to remove the faithful people of the Church. It was also for that reason that I accepted monasticism, in order not to burden my family, and to go to sufferings." On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with article 58-10 was sentenced to five years in the camps as part of "The Case of the 'True Orthodox', Leningrad, 1931". He was sent to the White Sea-Baltic canal camps. On February 1, 1933 he was released because of illness (epilepsy) and was exiled to the north for the remainder of his sentence. According to one source, he was released early on October 1, 1933 and exiled for the rest of his sentence to the north. According to Protopriest Michael Polsky, however, he was shot in February, 1931 together with **Fr. Michael Tikhomirov** and **Eugene Poselyanin**.

Nun Maria (Stepanovna Stepanova). She was born in 1899 in the village of Osinovka (or Osinovaya), Ostrovsky uyezd, Pskov province. She became a nun in the Pskov Ascension monastery. At the time of her arrest, on April 21, 1931, she was living in Strelna, Leningrad province. On October 8 she was convicted by the OGPU of "participation in a counter-revolutionary monarchist organization". In accordance with articles 58-10 and 58-11, she was sentenced to three years in the camps. She was sent to Kola. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". Nothing more is known about her.

Nun Maria, in the world Maria Ivanovna Brusnikina, was born on March 21, 1880 in the village of Lokhovo, Khabotskaya volost, Krasnokholmsky uyezd, Tver province. She entered the Resurrection Novodevichi women's monastery in Leningrad. On April 21, 1931 she was arrested and cast into

prison in Leningrad. On October 8 she was convicted for “participation in a counter-revolutionary monarchist church organization”, and sentenced to three years’ deprivation of the right to live in certain places in accordance with articles 58-10 and 58-11. This was part of the group case, “The Case of the ‘True Orthodox’, Leningrad, 1931”. She was released under guard and exiled to Vologda. Nothing more is known about her.

Nun Maria (Ivanovna Trynkina). She was born in 1884 in the village of Domashevo, Kingiseppsky uyezd, St. Petersburg province into a peasant family. She was a member of the Ioannovsky monastery on Karpovka until its closure in 1923. Then she worked as a maid-servant and grew and sold flowers. On April 22, 1931 she was arrested and cast into Petrograd Domzak. On October 8 she was convicted of “participation in a counter-revolutionary monarchist church organization, ‘the Trues’”, and in accordance with article 58-10 was sentenced to three years in the camps. Hers was part of the group case, “The Case of the ‘True Orthodox’, Leningrad, 1931”. On October 4, 1933 she was conditionally released early from camp. Nothing more is known about her.

Subdeacon Peter Mikhailovich Sazonov, the son of **M.I. Sazonov**, was born in June, 1903 in St. Petersburg. He had some theological education. He served as the subdeacon of Archbishop Demetrius of Gdov in the cathedral of the Resurrection “on the Blood”. He was arrested in 1928 for swindling and sentenced to eighteen months in prison. On December 27, 1930 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church and cast into Petrograd Domzak. On October 8, 1931 he was condemned by the OGPU for “participation in a counter-revolutionary monarchist organization” and sentenced in accordance with article 58-10 to five years in the camps. His was part of the group case, “The Case of the ‘True Orthodox’, Leningrad, 1931”. He was sent to Sibltag in Kemerovo province. After serving his term, he went to Metropolitan Joseph in Kazakhstan, bringing him a mitre which Alexander Mikhailovich, his younger brother, had specially made for him. In Kazakhstan Peter Mikhailovich was arrested and again condemned. He returned only in the middle of the 1950s. First he lived in one house at Okulovka station with Matushka Anastasia, then he moved to Petrograd. He died in 1972.

Reader Basil Valentinovich Dyagilev. He was born in 1913 in St. Petersburg. His father, a colonel in the tsarist army, was shot on Solovki for spying, and his mother was also condemned. He had an intermediate education. In the 1920s he was living at Taitys station near Petrograd. He became a reader and singer at the cathedral of the Resurrection (The “Saviour-on-the-Blood”) in Petrograd, and was a spiritual son of Protopriest Theodore Andreyev. On December 27, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of “participation in a counter-revolutionary monarchist church organization”, and in accordance

with article 58-10 was sent for three years to the camps. His was part of "The Case of the 'True Orthodox', Leningrad, 1931". He finished his term in the Mariinsk camps in Komi, and then graduated from a medical institute in Kuzbass, becoming a doctor. In 2002 he was living in Kostroma, and headed the local section of the Congress of Nobility.

Basil Alexeyevich Kurchavin. He was born in 1863 in the village of Ivanovo, Rostov uyezd, Yaroslavl province, the son of a tradesman. He was a widower, and had two houses and a kitchen garden. In the 190s he lived in Detskoye Selo (Pushkino) and was a member of the parish council of Fyodorovsky cathedral. On December 28, 1930 he was arrested in Petrograd and cast into the House of Preliminary Arrest, being accused that "as a member of a monarchist organization at the cell of the Fyodorovsky cathedral in Detskoye Selo, he educated believers in a monarchist spirit, uniting the monarchist element in Detskoye Selo and the neighbouring regions around the church". On October 8, 1931 he was convicted of "participation in a counter-revolutionary church organization", the True Orthodox Church, and in accordance with article 58-10 was sentenced to three years' exile in "The Case of the 'True Orthodox', Leningrad, 1931". According to another source, he was released from prison but restricted from living in twelve cities. Nothing more is known about him.

Victor Andreyevich Kartsev. He was born in 1868 into a noble family, and in 1889 graduated from naval college, after which he commanded mine-sweepers. During the Russo-Japanese War he was in Port Arthur. In December, 1905, he broke out of Port Arthur to Chifa on the minesweeper "Vlastny" with secret documents and the banners of Russian units. Then he commanded a minesweeper squadron, "General Kondratenko" and the training ship "Khabarovsk". From 1910 to 1913 he was a military-naval agent in several European countries. From 1913 to 1914 he commanded the cruiser "Aurora". During the First World War he at first directed the naval college, then commanded the college's training ships, and in 1916 became director of the college. He was a rear-admiral. In February, 1917 he recognized the Provisional government, but in spite of that he soon decided to retire at the age of 49. In 1918 he was arrested with his son, **Monk Alexis**, "for counter-revolutionary activity", but was released. The admiral joined neither the Reds nor the Whites. In the 1920s he worked in the "Hydormeteo" institute, and was a parishioner at the cathedral of the Saviour-on-the-Blood, the headquarters of the Catacomb Church. In December, 1930 he was arrested together with his son, and cast into the Petrograd House of Preliminary Imprisonment. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years' exile in the north in "The Case of the 'True Orthodox', Leningrad, 1931". He was exiled for three years to Arkhangelsk. In exile the Kartsovs were not accepted for work, but they lived on a pension provided from France (he had been a cavalier of the

Order of the Honoured Legion). He died on May 2, 1936. **Monk Alexis** was sent to the White Sea - Baltic Canal, but was released from there in 1933 because of illness. However, he was not allowed to go to his parents in Arkhangelsk. Fr. Alexis served in the church of St. John of Rila. In December, 1937 he was arrested, and in January, 1938 - shot. The admiral's wife, **Maria Ivanovna Kartsova**, née Grigorovich, was the daughter of the last Minister of the Navy of the Russian Empire, Admiral Ivan Konstantinovich Grigorovich. She was sentenced to ten years in the camps in another case, and died in 1968.

Alexander Petrovich Byrdin. He was born on May 15, 1885 in St. Petersburg into a noble family. He studied at the Nikolayevsky cadet corps and the Nikolayevskoye Caucasian school, and became the assistant commander of a squadron of the Smolensk Ulan regiment, attaining the rank of cavalry captain by 1917. In 1922 he was living in Petrograd and living on casual jobs. He was a parishioner at the church of the "Saviour-on-the-Blood" in Petrograd. Amd collected alms for condemned clergy. On December 27, 1930 he was arrested and cast into Petrograd Domzak. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization" and sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". He was transferred to the "Crosses" prison, and then taken under convoy to the Mariinsk camps. Theodore Romanyuk, who got to know Alexander Petrovich on this journey, recalls: "On November 9, 1931 there was a despatch of prisoners from the prison that was called 'Crosses'. There was a significant number of those being sent under convoy. I was among them. They sent us from Leningrad to a distant distribution camp point in the town of Mariinsk. During this difficult journey, which lasted for ten days, we had to suffer a lot... There was terrible crowding in the carriages of the so-called 'Stolypin' type, especially for those who were on the planks of the third tier, where it was very stuffy. During this stage (or perhaps at the end of it in Mariinsk) I got to know an unusual person, a Guards colonel in the tsarist army [Alexander Petrovich Byrdin]. He was very pious and was even able not only to do the Jesus prayer like a good monk but also obliged others to do the same, pointing out the good fruits of the monastic prayer. But I don't know whether any of us who heard the praises of this prayer from Alexander Petrovich paid any attention. He was distinguished for his meekness. He had been imprisoned by the communists because he collected alms for the church of the Resurrection of Christ (on the Blood). During the war he was counted worthy to receive every award that could be given to an officer. When he told about his successes during the war, he sighed and expressed the desire to be as successful in the spiritual war with the devil and sin... We heard from him about a certain blind elder by the name of Laurence, who struggled somewhere in Pskov province. This blind clairvoyant, according to Alexander Petrovich, was distinguished for his unusually fine memory. On hearing about this holy man, Byrdin visited him one and received spiritual benefit. Many days later Alexander Petrovich was

intending to visit the elder for a second time. On entering the vestibule of the elder's house, Alexander Petrovich pronounced a certain word, - whether it was the prayer laid down for this occasion or something else, - but the word was heard by the blind elder, and he replied from inside: 'It's Alexandrushka!' Such was the memory and clairvoyance of the blind Elder Laurence." Nothing more is known about Alexander Petrovich.

Nicholas Nikolayevich Ptitsyn. He was born in 1894 in St. Petersburg into the family of a priest. He graduated from the mathematical faculty of Petrograd University. During the 1920s he was without work, but was a parishioner at the Josephite Nikolskaya church on Petrovsky Island. In October, 1931 he was arrested in connection the Petrograd branch of the True Orthodox Church, and was cast into Petrograd Domzak. On October 8 he was convicted of "participation in a counter-revolutionary monarchist church organization, 'the Trues'" in accordance with article 58-10. He was released from prison under guard and deprived of the right to live in twelve places in the country with restriction of domicile to one place for three years. His was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". Nothing more is known about him.

Sergius Alexandrovich Levitsky. He was born in 1902 in the city of Kotelnichi, Vyatka province into the family of a priest. He finished his studies at a theological school in Sarapul and completed one year's study in a theological seminary in Vyatka. He worked as a driver in Izhevsk, and in 1920 was working as a clerk in the Izhevsk Land department, and then in Zagokontor. In 1924 he was a clerk in the tax administration, and in the summer became reader in Bolshoj Kiyai. In 1926 he studied theology in Petrograd and helped the priest of the church of the holy Archangel Michael in Malokolomenskaya, Petrograd, later becoming the choir-leader and secretary of the church-parish council. On December 27, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8, 1931 was condemned to five years in the camps according to article 58-10 for "participation in a counter-revolutionary monarchist church organization". After being detained in preliminary detention in Petrograd, on November 13, 1931 he was sent to Siblag, Mariinsk, Kemerovo province. Nothing more is known about him.

Ivan Yevgrafovich Bolshakov. He was born in 1877 in the village of Brachkovo, Novotorzhsk uyezd, Tver province. Before the revolution he was a major merchant/ In the 1920s he lived in Petrograd, and was a member of the parish council of the church on the Okhta. On December 7, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8, 1931 was sentenced to three years in the camps. He was sent to a camp. Nothing more is known about him.

Ivan Kornilovich Kornilov. He was born in 1872 in the village of Ivanovo, Uglich uyezd, Yaroslavl province, and was a trader until the revolution. In the 1920s he was living in Detskoye Selo, and was a member of the parish council of the Fyodorovsky cathedral. On December 28, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8, 1931 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Natalya Ivanovna Stepanova. She was born in 1894 in the village of Sokhorevo, Barnaul uyezd, Tomsk province. She went to live in Petrograd, and until 1927 was employed sewing stockings. She was arrested on April 22, 1931 and cast into Petrograd Domzak. She was accused that, "being a member of the counter-revolutionary monarchist church organization, 'The Trues', and having lost all hope of the regeneration of the Johnnite counter-revolutionary organization in the conditions of Soviet construction, she conducted a fierce campaign of anti-Soviet agitation and propaganda among the fanatically motivated masses of the population of the city and countryside. She organized secret meetings in her flat where she prepared the believing masses to undermine and overthrow Soviet power. She offered her flat for fleeing and wandering people and monks of the counter-revolutionary organization to stay the night." On October 8, 1931 she was convicted by the OGPU of "participation in a counter-revolutionary monarchist church organization", and in accordance with article 58-10 was sentenced to three years in the camps. She was sent to a camp. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". Nothing more is known about her.

Helena Pavlovna Yuryeva. She was born in 1874 in St. Petersburg and had an intermediate education. On December 27, 1930 she was arrested and cast into Petrograd Domzak. On May 10 she was convicted of "participation in a counter-revolutionary monarchist church organization", and was sentenced in accordance with article 58-10. However, she was freed because of lack of evidence of a crime. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". Nothing more is known about her.

Zoya Ivanovna Hell-Lyalina. She was born in 1890 in Zlatoust, Ekaterinburg province, and had an intermediate education, becoming a nurse. In December, 1930 she was arrested in Petrograd and cast into Petrograd Domzak. On May 30, 1931 she was accused of "participation in a counter-revolutionary monarchist church organization". However, the investigation was cut short, and she was released under guard. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". Nothing more is known about her.

Alexandra Vasilyevna Baslova. She was born on March 27, 1901 in the village of Gospodinovo, Vladimir province and studied in the Mariinsky

women's school. From 1917 to 1919 she was a member of the parish council of the church of the Resurrection-on-the-Blood in Petrograd. On December 27, 1930 she was arrested "on a church case", and was cast into Petrograd Domzak. On October 8, 1931 she was convicted of "participation in a counter-revolutionary monarchist church organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". Nothing more is known about her.

Tatyana Pavlovna Kononovich-Gorbatskaya. She was born in March, 1887 in St. Petersburg, the daughter of a colonel and niece of Bishop Benedict (Plotnikov). She was a teacher. On December 28, 1930 (or 1931) she was arrested and cast into Petrograd Domzak. On October 8, 1931 she was convicted of "participation in a counter-revolutionary monarchist organization", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". She was sent to Arkhangelsk. On December 28, 1933 she was released from exile and chose to stay in Arkhangelsk. Nothing more is known about her.

Natalya Georgievna Osipova. She was born in 1891 in the village of Bobyrino, Pokrovsky uyezd, Vladimir province. In the 1920s she lived in her own house in Destkoye Selo (Pushkino) in Petrograd province, and was a member of the parish council of the Fyodorovsky cathedral. On December 28, 1930 she was arrested as part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931" and cast into the Petrograd House of Preliminary Detention. She was accused that, "being a member of the cell of a monarchist organization in the Fyodorovsky cathedral in Detskoye Selo, she educated believers in a monarchist spirit, uniting the monarchist element of Detskoye Selo and neighbouring regions around the Church". On October 8, 1931 she was convicted by the OGPU of "participation in a counter-revolutionary monarchist organization" and was sentenced, in accordance with article 58-10, to three years in the camps. Nothing more is known about her.

Valentina Nikolayevna Zhdan. She was born in 1905 in the village of Trostenitsa, Grodno province. In 1921 she finished school in Bobruisk and three courses at the pedagogical technicum. In December, 1926 she finished her studies at the Institute of Popular Agriculture in Kiev. Then she served in the Inspectorate of Torgrom attached to Gubfin. In March, 1929 she went to Petrograd and began to work as an accountant at the "Autogen" factory, from May, 1930 - in the Optical trust, and from December - in the administration of the telephone exchange. She joined the Josephites and was a messenger between Petrograd and the Ukraine. In 1931 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced to three years in the camps and was sent to Dmitrov camp. On

June 9, 1933 she was released early and allowed to live anywhere. Nothing more is known about her.

(Sources: L.A. Sikorskaya, Svyashchennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij, Ilarion, episkop Porechskij. Tainoye sluzhenie Iosiflyan, Moscow: Bratonezh, 2009; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 965; Russkiye Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 595; 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; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997 gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 4; Victor Antonov, "Svyashchennomuchenik Episkop Sergij (Druzhinin)", Pravoslavnaya Zhizn', 48, N 2 (554), February, 1996; "Dva Petrogradskikh Ispovednikov", Russkij Pastyr, 25, II, 1996, pp. 17-21; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 223; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 258-259, 290; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 278-279; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/len.html>)

19. HIEROMARTYR JOSEPH, METROPOLITAN OF PETROGRAD

and those with him

Metropolitan Joseph, in the world Ivan Semyonovich Petrovykh, was born on December 15, 1872 in Ustyuzhna, Novgorod province, in a lower middle class family. He finished his studies at the Ustyuzhna theological school and Novgorod theological seminary and then, in 1895, entered the Moscow Theological Academy. In 1899 he graduated from the Academy with the degree of candidate of theology and a professor's scholarship. On September 9, 1900 he was confirmed as lecturer of the Academy in the faculty of Biblical history. On August 26, 1901, he was tonsured as a monk by Bishop Arsenius (Stadnitsky), the rector of the Academy, in the Gethsemane skete. Bishop Arsenius' words at his tonsuring had a great significance for Fr. Joseph in his future life: "Now, when the name of God is blasphemed, silence is shameful and will be counted as pusillanimity or insensitive coldness with regard to the faith. May this criminal lukewarmness, which the Lord warns against, not be in you. Work burning with the Spirit of the Lord."

On September 30, 1901, Fr. Joseph was ordained to the diaconate, and on October 14 - to the priesthood. In February, 1903, he was awarded the degree of master of theology for his dissertation, "The history of the Jewish people according to the archaeology of Joseph Flavian". On December 9, 1903 he was made inspector and extraordinary professor of the Moscow Academy. On 18 January, 1904 he was raised to the rank of archimandrite.

While teaching Biblical history at the Moscow Academy, Fr. Joseph came up against a powerful anti-monastic tendency in the professorial body. "This polemic between the professors of the Academy and the steward of the Holy Trinity - St. Sergius Lavra, Archimandrite Nikon (Rozhdestvensky) began already in 1902 and unfolded on the pages of the journals *Soul-Profiting Reading* and *The Theological Herald*. The professors subjected monasticism in its contemporary form to sharp criticism and called on the monks to carry out in a practical way the commandment of love for one's neighbour in the form of social service. Archimandrite Nikon defended the contemplative character of monasticism. The articles on both sides were quite sharp in character. In March, 1904 Metropolitan Vladimir of Moscow banned an article by the Academy Professor N.F. Kapterev, which was being prepared for the press as a reply to Archimandrite Nikon. On March 18 an extraordinary session of the Academy Council took place for this reason. The decision was taken to protest against the metropolitan's ban. Archimandrite Joseph did not agree with this decision, supported the ban on the publication and expressed himself against N.F. Kapterev's article because of its unbecoming and sharp attacks and even 'the poison of barbs, mockeries and insults directed not only against

opponents but also against monasticism itself, but very well concealed under an external mask of objective scholarship’.

“For his words Archimandrite Joseph was publicly and coarsely reproached by the offended N.F. Kapterev, after which he left the meeting. The scene made a bad impression on everyone, but Fr. Joseph was not spared – it was considered that he had received his due for his conceit and his speech against the professorial corporation and one of its most senior members. Professor I.V. Popov in a letter of April 16, 1904 wrote: ‘Joseph set off straight from the meeting to the elders at the skete. There he wept and wrote a petition for his retirement...’ At Pascha a deputation from the professors was received by Metropolitan Vladimir, who also summoned Archimandrite Joseph. In spite of the warm reception and long conversation with the professors, the ban was not removed, and Kapterev’s article was not printed.”

On June 30, 1906 Fr. Joseph was appointed superior of the Yablochinsky St. Onuphrius monastery in Kholm diocese. The monastery was in a very poor, run-down condition, and the Orthodox in the area were surrounded by hostile Catholics. However, the young archimandrite succeeded in bringing the monastery into a flourishing condition.

In November, 1907 he was appointed to the Yuriev monastery in Novgorod diocese. In 1909 he wrote prophetically: “Now many are complaining about the hard times for the Church... Remembering the words of the Saviour with complete accuracy, we must expect still worse times for the Church... Without any exaggeration, she must truly live through a condition close to complete destruction and her being overcome by the gates of hell. Perhaps with us, exactly as in the land of freedom, America, they will drive the Name of Christ out of the schools. They will adapt prayer assemblies into ordinary meetings permitted by the police, as in that other land of freedom, France, and will convert the heritage of the Church, together with the very right of faith, into the property of the state. Perhaps the faith of Christ will again hide in the woods, the deserts, the catacombs, and the confession of the faith will be only in secret, while immoral and blasphemous presentations will come out into the open. All this may happen! The struggle against Christ will be waged with desperation, with the exertion of the last drop of human and hellish energy, and only then, perhaps, will it be given to hell and to mankind to assure us with complete obviousness of the unfailing power and might of the priceless promise of Christ: ‘I will build My Church, and the gates of hell will not prevail against her’ (Matthew 16.18).”

On February 27, 1909 Fr. Joseph was appointed superior of the Spaso-Yakovlevsky monastery in Rostov. He did much for this monastery. In 1909 he consecrated a church in honour of the Tolga icon of the Mother of God, and restored the Conception church. At Pascha, April 1, 1912, he consecrated the church of the Resurrection of Christ, which had been built on his

initiative. In 1913 Bishop Joseph met the Emperor Nicholas in the monastery, and a little later - Princess Elizabeth Fyodorovna. In 1916 he consecrated a chapel in honour of the Vatopedi icon of the Mother of God, and in 1917 - a church in honour of the Mother of God, "the Joy of all who Sorrow".

On March 15, 1909, Fr. Joseph was consecrated Bishop of Uglich, a vicariate of Yaroslavl diocese in the Holy Trinity cathedral of the Alexander Nevsky Lavra by Metropolitans Anthony of Petersburg, Vladimir of Moscow, Flavian of Kiev and others. He was in the see of Uglich for many years as the vicar of Archbishop Tikhon (Bellavin), and from 1913 - of Archbishop Agathangelus (Preobrazhensky).

From August 25 to September 16, 1914 Bishop Joseph was temporary administrator of the Kostroma diocese. During this period, short though it was, he did much to help the Russian soldiers and their families at the beginning of the war. Bishop Joseph's influence persisted, for in 1946 the Moscow Patriarchate Bishop Anthony reported that "the Kostroma region is steeped in the Josephite spirit", and that "to uproot this it is necessary to open a series of churches that have been preserved".

Between 1905 and 1910 he published In the Embrace of the Father. The Diary of a Monk in 12 volumes (St. Petersburg). He wrote and published about 80 works in all. He very much loved the Liturgy and served every day. He was an expert in church chanting, and in 1911 went to Mount Athos in order to acquaint himself better with the subtleties of ancient church chant.

Bishop Joseph was a member of the Local Council of the Russian Church in 1917-18. From December 1, 1917 to January 20, 1918 he was temporary administrator of the Riga diocese.

On April 26, 1919 the relics of Saints Isaiah, Ignatius, Abraham, Euphrosyne of Polotsk and Demetrius of Rostov had been uncovered by order of the uyezd congress of soviets. Vladyka Joseph organised a cross procession to protest against the uncovering of the holy relics. On July 7, 1919 he was arrested for "breaking up the campaign to uncover the relics in his diocese by means of ringing of bells and cross processions". While he was in prison in Yaroslavl thousands of his admirers signed a petition for his release. On July 18 he was transferred to the inner prison of the Cheka in the Lubyanka in Moscow. He was released in August and the case was shelved for lack of evidence.

On January 22, 1920 Bishop Joseph was promoted to the rank of Archbishop of Rostov, a vicariate of the Yaroslavl diocese, and lived in the Spaso-Yakovlevsky monastery. In the same year he became temporary administrator of the Novgorod diocese (until 1925). On July 8 he was arrested

for “anti-Soviet agitation”, and on July 26 was sentenced to one year in the camps (conditional).

During the renovationist heresy, Archbishop Joseph shut himself up in the monastery and ruled his dioceses from there.

In May, 1922 he was arrested, and on June 19, 1922 the Yaroslavl revolutionary tribunal sentenced him to four years’ deprivation of liberty for resisting the requisitioning of church valuables. He was released on January 5, 1923 on the orders of Kalinin and went to live in the Alexeyev monastery in Uglich. From 1923 to 1926 he was unofficial administrator of the Yaroslavl diocese.

On May 21, 1924 Patriarch Tikhon appointed him a member of the Holy Synod. From the autumn of 1924 he was administering the Novgorod diocese. On April 12, 1925 he took part in signing the act transferring the leadership of the Church to Metropolitan Peter. On December 6, 1925 Metropolitan Peter appointed him third candidate for deputy patriarchal locum tenens after Metropolitan Michael (Yermakov) and Metropolitan Sergius (Stragorodsky).

On August 26, 1926 he was appointed Metropolitan of Petrograd – in the words of the ukaz, “as a consequence of the insistent request of the believers”. He was living in Novgorod at the time, and was informed of his new appointment by Bishop Alexis of Khutyn, the future Soviet “patriarch”, who now became temporary administrator of the Novgorod diocese. Bishop Alexis had himself been considered for the Petrograd see, but had been passed over because of the people’s strong suspicion that “he could unite with the renovationists”.

Metropolitan Joseph accepted the appointment “out of obedience”, but objected to being called metropolitan “of Leningrad”, rather than the pre-revolutionary name of Petrograd. On September 11 he arrived in the city. That evening and the following morning, the feast of St. Alexander Nevsky, he celebrated services in the Alexander Nevsky Lavra.

Fr. Michael Cheltsov wrote: “there were no bounds to the jubilation and compunction, joy could be heard everywhere and could be seen on the faces. There were the most lively conversations and prayers of gratitude to God.” Metropolitan Joseph served with Bishops Alexis, Gabriel (Voyevodin), Nicholas (Yarushevich), Stefan (Bekh), Gregory (Lebedev), Sergius (Druzhinin) and Demetrius (Lyubimov). Of these, two (Alexis and Nicholas) became pillars of the post-war Soviet church, while all the others suffered martyrs’ deaths.

“The new metropolitan was tall, grey-haired, with glasses, serious-looking, somewhat unsociable, as if strict. He has something in common in his external

appearance with Metropolitan Benjamin. He walks with something of a stoop. He doesn't talk with anyone in the altar. He even sent a message through Bishop Gregory to one of the clergy who was 'conversing' in the altar that he should be 'quieter'. The clergy and bishops immediately felt that the 'master' had arrived: they all pulled themselves together. His voice was high, quite tender, pleasant, with a pure diction. In general he created a good, pleasant impression.

"From a first glance at him, Metropolitan Joseph inspired trust and sympathy... The monk with the completely ascetic appearance attracted and pleased people; there was nothing affected in his serving: it was simple and prayerful... People spoke of him as of a true monk, a kind man, a fervent man of prayer who was responsive to the needs and woes of others; one wanted to be near him and listen to him... And it seemed to us clergy that he was precisely the man we needed, that he was the man who could display that authority that compels to obedience, disperses opposition, teaches order and disciplines with a single glance - in a word, that real life would begin with him, that he would be Vladyka and Father amongst us."

On September 13 in the evening Metropolitan Joseph left Petrograd for Moscow, leaving Bishop Gabriel as his vicar. But he never returned; for while in Moscow, he was summoned to the OGPU. On expressing a negative opinion concerning the planned legalization of the Church to the OGPU departmental head of the Church division, Eugene Tuchkov, he was sent to Rostov and forbidden to leave that city. The OGPU justified their action on the grounds that he was "a Johnnite", who "secretly ordained people belonging to that sect". As Fr. Michael Cheltsov put it more truly, "Soviet power couldn't leave us with even a little well-being."

Two weeks after his departure, the liberal clergy of Petrograd addressed Metropolitan Joseph with the following requests: "1) that he declare to the Administrative section concerning his agreement with our memorandum [about the convening of a diocesan congress]; 2) that he choose new vicars without a 'past' and acceptable for the authorities; 3) that he try to remain neutral among the clergy groupings; 4) that he leave his Eminence Alexis as vicar here; and 5) that he order that his name be commemorated as 'of Leningrad', which, apparently, the rightists are trying to escape."

On September 28 Metropolitan Joseph was summoned to the OGPU agent Tuchkov in Moscow and was offered three places of exile (Archangelsk and two other places) for three years. Soon it was rumoured in Petrograd that this was all the work of the liberal clergy, who were trying to replace Metropolitan Joseph with Bishop Alexis. Indeed, Metropolitan Joseph's vicar, Bishop Gabriel, petitioned to be replaced by Bishop Alexis or Bishop Nicholas because of the liberal clergy's disenchantment with him. However, Metropolitan Sergius did not agree to this because Tuchkov was still

conducting negotiations with Metropolitan Joseph, whose popularity was increasing all the more as a result of all that had happened.

On December 8 (or November 25), following the arrest of Metropolitan Sergius, Metropolitan Joseph became temporary leader of the Russian Church as deputy of the patriarchal locum tenens, Metropolitan Peter. The same day he appointed his own deputies as deputy of the patriarchal locum tenens.

On December 16 Metropolitan Joseph was summoned to the Lubyanka, and on December 28 he was arrested and told to live, without right of departure, in the former Modensky Nikolayevsky monastery near his native Ustyuzhna in Novgorod (or Cherepovets) diocese. According to another source, he was arrested on December 9 and sent to the monastery on December 29.

In March, Metropolitan Sergius was released from prison and immediately began on his pro-Soviet course. On May 10 Bishop Alexis, who had been forbidden to serve in Petrograd by Metropolitan Joseph, appealed to Metropolitan Sergius to put his comrade, Bishop Nicholas of Peterhof, in charge of the diocese. Metropolitan Sergius replied that "it is first necessary to clarify the question of the position of Metropolitan Joseph - whether he will be given the opportunity to return to Leningrad or not..." In other words, Metropolitan Sergius already made no appointments without the approval of the authorities.

In July, 1927 Metropolitan Sergius issued his well-known declaration, which placed the Russian Church in submission to the Soviets, and in the middle of August Bishop Demetrius of Gdov, Protopriest Alexander Sovietov and other clergy of the Petrograd diocese sent a letter to Metropolitan Joseph expressing their disagreement with the church position of Metropolitan Sergius.

On September 17, 1927, Metropolitan Sergius, probably acting under pressure from the authorities, transferred Metropolitan Joseph from Petrograd to Odessa. This aroused the extreme dissatisfaction of the Petrograd flock, and in many churches it was openly said that "Metropolitan Joseph has been transferred wrongly in accordance with the report of Bishop Nicholas, who has evidently slandered him."

On September 28, Metropolitan Joseph wrote to Sergius that he refused to accept the transfer, saying that he saw in it "an evil intrigue by a clique which did not want him to be in Leningrad". Then he wrote to Tuchkov asking that he be allowed to administer the Leningrad diocese. Finally he wrote to Sergius again rebuking him and his Synod for "a woefully servile obedience to a principle alien to the Church". He said that he regarded his transfer as "anti-canonical, ill-advised and pleasing to an evil intrigue in which I will

have no part". He clearly saw in it the hand of the OGPU, to which Metropolitan Sergius was simply giving in.

Certainly, the fact that more than forty bishops were transferred by Sergius in this period was one of the main complaints of the confessing bishops against him, and seems hard to justify by any purely ecclesiastical considerations.

However, on October 25 Sergius' Synod confirmed the decision to transfer Metropolitan Joseph, and appointed Metropolitan Sergius himself to the see of Petrograd. In the same decision Bishops Demetrius and Seraphim were forbidden to leave the diocese "without the knowledge and blessing" of Bishop Nicholas (Yarushevich). Metropolitan Joseph heard about all this through messengers.

On October 25, Bishop Nicholas (Yarushevich) proclaimed in the cathedral of the Resurrection of Christ in Petrograd the decision of the Provisional Synod to transfer Metropolitan Joseph (Petrovykh) from Petrograd to Odessa (the secular authorities had already forbidden Metropolitan Joseph to return to the city). This caused major disturbances in Petrograd. The discontent of the faithful was compounded by the fact that on October 21 Sergius had ordered that the civil authorities be prayed for during the Divine services, and prohibited prayer for the bishops in exile.

Metropolitan Joseph moved to Rostov (taking the place of an absent hierarch), and then, on October 30, he wrote to Sergius: "You made me metropolitan of Leningrad without the slightest striving for it on my part. It was not without disturbance and distress that I accepted this dangerous obedience, which others, perhaps wisely (otherwise it would have been criminal) decisively declined... Vladyko! Your firmness is yet able to correct everything and urgently put an end to every disturbance and indeterminateness. It is true, I am not free and cannot now serve my flock, but after all everybody understands this 'secret'... Now anyone who is to any degree firm and needed is unfree (and will hardly be free in the future)... You say: this is what the authorities want; they are giving back their freedom to exiled hierarchs on the condition that they change their former place of serving and residence. But what sense or benefit can we derive from the leap-frogging and shuffling of hierarchs that this has elicited, when according to the spirit of the Church canons they are in an indissoluble union with their flock as with a bride? Would it not be better to say: let it be, this false human mercy, which is simply a mockery of our human dignity, which strives for a cheap effect, a spectre of clemency. Let it be as it was before; it will be better like that. Somehow we'll get to the time when they finally understand that the eternal, universal Truth cannot be conquered by exiles and vain torments... One compromise might be permissible in the given case... Let them (the hierarchs) settle in other places as temporarily governing them, but let them

unfailingly retain their former title... I cannot be reconciled in my conscience with any other scheme, I am absolutely unable to recognize as correct my disgustingly tsarist-rasputinite transfer to the Odessa diocese, which took place without any fault on my part or any agreement of mine, and even without my knowledge. And I demand that my case be immediately transferred from the competence of your Synod, in whose competence I am not the only one to doubt, for discussion by a larger Council of bishops, to which alone I consider myself bound to display my unquestioning obedience."

In November several parishes in Petrograd stopped commemorating Metropolitan Sergius. On November 24 an important meeting took place in the flat of Protopriest Theodore Andreyev, at which it was decided to write several letters to Sergius. A few days later one such letter, composed by Fr. Theodore and Bishop Mark (Novoselov), was read out in the flat of Bishop Demetrius. On December 12 a delegation headed by Bishop Demetrius went to Metropolitan Sergius in Moscow and handed him three letters, one of which was signed by six of the city's eight bishops. The petitions contained demands that Metropolitan Joseph be restored to the see of Petrograd and that the decree of October 21 be rescinded.

On December 23, in response to a report by his vicar-bishops, Metropolitan Joseph declared: "In order to condemn and render harmless the latest actions of Metropolitan Sergius, we have no other resort in the present circumstances than decisively to depart from him and ignore his directives."

On December 26, Bishops Demetrius, Sergius, Gregory, Gabriel and Stefan, together with the priests Veryuzhsky, Dobronravov, Rozhdestvensky, Nikitin, Andreyev, Venustov and thirty to forty others, signed an act breaking communion with Metropolitan Sergius, with the blessing of Metropolitan Joseph. Four days later some of these signatories were banned from serving by Metropolitan Sergius' synod.

On February 2, 1928, Archbishops Anatolius (Grisiuk) of Odessa, Silvester (Bratanovsky) of Vologda and Sebastian (Vesti) of Kostroma were sent by Metropolitan Sergius to Metropolitan Joseph in Rostov to ask him: a) whether it was with his knowledge and blessing that Bishop Demetrius of Gdov and Sergius of Narva were calling on people to break communion with Sergius, and b) whether he separated himself from those bishops. However, Metropolitan Joseph stood firm. He refused to re-enter communion with Sergius or submit to his Synod, and announced that he was taking upon himself the administration of the diocese.

Then, on February 6, 1928, he, together with the hierarchs of the Yaroslavl diocese, signed a formal act of separation from Sergius. Two days later he announced to his Leningrad vicars, pastors and flock that he was taking upon

himself the leadership of the Leningrad diocese. This persuaded the authorities to arrest him, on February 29, and send him again to the Nikolo-Modensky monastery. On March 11 Metropolitan Sergius and his Synod placed Metropolitan Joseph under ban.

As Metropolitan Joseph's supporters in Petrograd were continuing to grow, Metropolitan Sergius sent Metropolitan Seraphim (Chichagov) there on February 19. However, the new hierarch (who had laid down as a condition of his journey to Leningrad that Tuchkov "not admit Metropolitan Joseph there") was unsuccessful. And so, on March 27 (April 11) Metropolitan Sergius and his Synod retired Metropolitan Joseph and his fellow-bishops and banned them from serving. This was ignored by them.

On August 6, 1929 Metropolitan Sergius' synod declared: "The sacraments performed in separation from Church unity... by the followers of the former Metropolitan Joseph (Petrovykh) of Leningrad, the former Bishop Demetrius (Lyubimov) of Gdov, the former Bishop Alexis (Buj) of Urazov, as also of those who are under ban, are also invalid, and those who are converted from these schisms, if they have been baptized in schism, are to be received through Holy Chrismation." This decree was also ignored by the Josephites.

Metropolitan Joseph wrote to Bishop Demetrius "that we should each rule independently, directing our whole gaze and all our hopes to the only lawful locum tenens, Metropolitan Peter, and to the future Local Council of all our Hierarchs, and not of a chance selection of them by individual people. It is only this lawful Council that all the rulers and Synods must aim for now."

When Archimandrite Lev (Yegorov) accused him of being a schismatic, Metropolitan Joseph replied: "We can only marvel at the indifference and blindness of those others who still suppose that those who permit and carry out this iniquity are doing the work of God, 'saving' and ruling the Church, and not crudely offending and mocking it, inscribing themselves into the numbers of its enemies and removing themselves from it rather than cutting off who can no longer stand this bacchanalia, crude violence and iniquitously blasphemous politics.

"... We will not give the Church as a sacrifice and victim of the traitors and disgusting intriguers and agents of atheism and destruction. And by this protest we do not ourselves cut ourselves off from it, but cut them off from ourselves and boldly say: not only have we not left, are not leaving and never will leave the depths of the true Orthodox Church, but we consider its enemies, betrayers and murderers to be those who are not with us and not for us, but against us. It is not we who depart into schism by not submitting to Metropolitan Sergius, but you who obediently follow him into the abyss of the Church's condemnation..."

"1. I am not at all a schismatic, and I call not to a schism, but to the purification of the Church from those who sow real schism and provoke it.

"2. Indicating to another person his errors is not schism, but, to put it simply, putting an unbridled horse back into the shaft.

"3. Refusing to accept sound reproaches and exhortations is the real schism and a trampling on the truth.

"4. The participants in the construction of Church life are not only the people at the top, but the whole Church body, and the schismatic is he who takes to himself rights that exceed his prerogatives, and who dares to speak in the name of the Church that which his brothers do not share.

"5. Metropolitan Sergius has shown himself to be such a schismatic. He has far exceeded his prerogatives and rejected and despised the voice of many hierarchs who retained the pure truth among themselves.

"In passing you mention among the ways to the truth 'Christ indicated to us yet one more, new path: that you love one another', which way, it would seem, you consider that I have left out of sight in my actions. In reply I would remind you, Father, of the wonderful conclusion of Metropolitan Philaret in his sermon on love for one's enemies: 'Despise the enemies of God, strike the enemies of the fatherland, love your enemies'.

"The defenders of Sergius say that the canons allow one to separate oneself from a bishop only for heresy which has been condemned by a council. Against this one may reply that the deeds of Metropolitan Sergius may be sufficiently placed in this category as well, if one has in view such an open violation by him of the freedom and dignity of the Church, One, Holy, Catholic and Apostolic.

"But beyond this, the canons themselves could not foresee many things, and can one dispute that it is even worse and more harmful than any heresy when one plunges a knife into the Church's very heart - Her freedom and dignity?.. 'Lest imperceptibly and little by little we lose the freedom which our Lord Jesus Christ, the Liberator of all men, has given us as a free gift by His own Blood' (8th Canon of the Third Ecumenical Council)...

"Perhaps I do not dispute that 'there are more of you presently than of us'. And let it be that 'the great mass is not for me', as you say. But I will never consider myself a schismatic, even if I were to remain absolutely alone, as one of the holy confessors once was. The matter is not at all one of quantity, do not forget that for a minute: 'The Son of God when He cometh shall He find faith on the earth?' (Luke 18.8). And perhaps the last 'rebels' against the betrayers of the Church and the accomplices of her ruin will be not only

bishops and not archpriests, but the simplest mortals, just as at the Cross of Christ His last gasp of suffering was heard by a few simple souls who were close to Him."

Metropolitan Joseph continued this theme in a letter "to a soul languishing amidst the adversities and storms of the sea of the present world": "The word of the Lord did not lie when He promised that He would be with us to the end of the world and preserve His Church not overcome by the gates of hell, that is, on the edge of destruction. Yes, we are now on the edge of destruction, and many, perhaps, will perish; the Church of Christ will become smaller, perhaps reduced again to the twelve, as at the beginning of her foundation. After all, these words of the Lord also cannot fail to be fulfilled: 'The Son of God when He cometh shall He find faith on the earth?'

"Everything happens in accordance with the foreknowledge of the Lord. People cannot add or take away one iota from it. Those who do not wish to perish are more insured against destruction and one can say: hell will be only for those who themselves want it. May this truth remain first of all as a comfort and encouragement for those who are despondent from the events of this world. Being deprived of the churches of God and the former magnificent services with their abundance of worshippers and glittering hosts of clergy, the angelic chanting of the choirs, etc. – this is, of course, sad and regrettable. But we have not been deprived of the inner service of God in quietness and compunction and concentration of the spirit within itself. Just as the well-known explorers who, deprived of the ship on which they were travelling, nevertheless did not perish but were able to create a tolerable life for themselves even on chunks of deceptive ice until they were raised from the abyss that was threatening to engulf them on the wings of aeroplanes, so we, after the pitiful fall of our spiritual ships, must not give in to panic and lose our self-control and hope of salvation, but must calmly begin our prayerful labour of serving the Lord and taking our delight in him 'in psalms and hymns and spiritual songs', as the Apostles and all the believers prayed at the beginning.

"Did our majestic churches, bell-towers and magnificent services exist then? And did the absence of all this hinder them from being inflamed with such a love for the Lord as no succeeding age has attained?..."

In fact, fifteen out of the eighty-five churches of Petrograd declared in favour of Metropolitan Joseph. Of these only four later changed and joined Metropolitan Sergius under threat of liquidation, while eleven were closed by the authorities. Metropolitan Joseph ruled his flock through his vicar-bishops Demetrius of Gdov and Sergius of Narva; and his supporters could visit him in the Nikolo-Modensky monastery.

During his interrogation, Metropolitan Joseph said: "The matter in connection with which I have been charged is based on the opinion of me as the leader of a particular tendency in our Church, which arose four years ago in connection with the declaration of Metropolitan Sergius, who crudely violated, in the opinion of believers, the deepest foundations of the structure of Church life and administration,... and elicited, simultaneously and everywhere, independently of any personalities, a correspondingly strong reaction in Church circles without any participation or influence on my part..."

"This tendency has been quite unjustly named 'Josephism', an injustice which Metropolitan Sergius himself has pointed to in his correspondence. It could with much more justice be called 'antiseragianism'. Moreover, I myself was drawn into this tendency significantly later; it did not follow after me, but rather I was drawn in its wake, and I did not agree with many of its deviations to the right and to the left. And even if I and my participation in this movement were completely eliminated, it would go on without stopping and without the least possibility of its being completely eradicated...."

"This movement could not be stopped even by the name and authority of our chief leader, Metropolitan Peter. Every attempt of this kind would be interpreted as a departure from sound reasoning, from the truth, and would unfaillingly end only in the falling away of the believing masses from Metropolitan Peter himself."

Concerning the role of his deputy, Bishop Demetrius, Metropolitan Joseph said: "At first Bishop Demetrius was my deputy only in the Leningrad diocese, but later, when the antiseragianist movement had spread far beyond the bounds of the Leningrad diocese, I could not forbid him, and myself agreed with him, to counsel all those who came to him for direction. Bishop Demetrius himself kept me informed with regard to all questions; he asked for advice and directions from me, as his metropolitan."

On July 24 / August 6, 1928, Metropolitan Joseph wrote to Archbishop Demetrius of Gdov with regard to the "capitulation" of the Yaroslavl hierarchs to Metropolitan Sergius: "There were also those who fell away from the Lord, going away from Him and leaving Him in the amazing minority of twelve. Then these twelve (however, even in this small number there later turned out to be a 'devil' (John 6.66-71)) then grew into what we now so carefully wish to preserve and protect from new traitors and destroyers, which these destroyers have again managed to reduce to an 'insignificant minority'. But let that not disturb us! Let us firmly remember that the Truth Himself was crucified by a majority (an overwhelming majority) of votes, and let those who now refer in their own justification to the majority rather read in this a terrible reproach and rebuke for themselves, that in their 'majority' Christ the Truth is again crucified!"

On September 12 (9), 1930 Vladyka Joseph was arrested in the Modensky monastery as part of "The Case of the All-Union Centre of True Orthodoxy, 1931" and cast into the Domzak in Petrograd. In December he was transferred to the inner prison of the OGPU in Moscow. On September 3, 1931 he was convicted of being "the leader of the church-administrative centre of the All-Union counter-revolutionary monarchist organization, 'The True Orthodox Church'". The indictment declared that "the leadership of the anti-Soviet activity was carried out on the orders of the participant in the church-political centre, M.A. Novoselov. The anti-Soviet activity was directed by his deputy in leading the organization, Bishop Demetrius (Lyubimov). He received and instructed the leaders of the branches and cells of the organization that came to him, giving them instructions on the direction and methods of counter-revolutionary activity and recommending them to prepare to support intervention". In accordance with article 58-11 Metropolitan Joseph was sentenced to five years in the camps commuted to exile to the desert of Kazakhstan for five years. He lived first in Dzhabul (now Aulie-Ata), and then, from 1935, in the Mirzoyan area near Chimkent in Southern Kazakhstan.

Condemned at about this time with Metropolitan Joseph in the group case, "The Case of Metropolitan Joseph (Petrovykh), Leningrad, 1931", were:-

Hieromonk Habbakuk, in the world Nicholas Petrovich Sutiev (Sutiev). He was born in October, 1897 in St. Petersburg in the family of a bureaucrat. In 1914 he became a student, and in 1915 joined the tsarist army. In 1918 he joined the Red Army. From August, 1919 to January, 1923 he was a member of the communist party, but was excluded from the party because of his religious convictions. He became a monk in 1923 and was ordained to the priesthood. According to one source, he was a renovationist priest from 1923 to 1925, but in 1925 was received into the Orthodox Church by repentance and was sent to serve in the St. Michael cathedral in Oranienbaum. In 1928 he joined the Josephites. On September 26, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on April 12, 1930 was convicted by the OGPU of "participation in a counter-revolutionary monarchist church organization". In accordance with articles 58-10 and 58-11 he was sentenced to ten years in the camps. He was sent to Solovki. Nothing more is known about him.

Hieromonk Philip (Yemelyanovich Chichev). He was born on July 20, 1877 in the village of Bolshaya Gryaznukhina, Balashov uyezd, Saratov province. He went to a theological seminary. Later he served in Oranienbaum, and then in the Tikhvin church in the Alexander Nevsky Lavra in Petrograd. On December 29 (28), 1930 he was arrested for "belonging to a counter-revolutionary organization" in connection with the Petrograd branch of the True Orthodox Church. On April 13, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and in

accordance with articles 58-10 and 58-11 was sentenced to five years in the camps. He was sent to Solovki. Nothing more is known about him.

Together with Metropolitan Joseph from about 1935 was **Archimandrite Arsenius** (Kordi). Protopresbyter Michael Polsky quotes an eyewitness account of Metropolitan Joseph's life in exile:- "In August, 1936, there lived in Alma-Ata a comparatively young archimandrite, Arsenius. From him I first heard that there existed a secret, underground Church led by Metropolitan Joseph of Petrograd and organized by him with the blessing of Metropolitan Peter of Krutitsa with whom he, living in exile in Chimkent, about 100 versts from Alma-Ata, had secret communications all the time. Arsenius was ordained by the metropolitan and had the happiness of supporting him materially, earning his living by the sale of models of various figurines and knick-knack for museums. He had a church deep under the earth and Metropolitan Joseph served in it. The metropolitan also consecrated it secretly on one of his occasional visit from Alma-Ata. Father Archimandrite dug out this church with great and lengthy labour.

"We greatly respected Archimandrite Arsenius, the more so that he was loved by Metropolitan Joseph and through him we could have a link with him. At that time the metropolitan lived in Chimkent. Before then, from the very beginning of his exile, he lived in the small town of Auliet, where he was not allowed to live in a room, but they put him up in a shed with cattle, partitioning off a hammock with poles.

"The church dug in the earth was in the room of Archimandrite Arsenius. In the ante-room there was a hatch covered with a carpet. The cover was taken away and underneath a stairway led to the church. In the cellar in a corner there was an opening in the earth filled with stones. When the stones were taken away one had to crawl, bent down, for three paces and there was the entrance to the temple. There were many icons, and oil-lamps burned. Metropolitan Joseph was very tall, and when I was there he went there twice altogether and entered the church. A special atmosphere was created, but I shall not conceal the fact that fear manifested itself during the time of the Divine service, especially at night - it was difficult to overcome this feeling. When a big watchdog began to bark, albeit at a distance, outside, everything was audible under the earth, and everyone expected the shouting and stamping of the GPU. Throughout 1936 and until September, 1937, everything worked out well. My son chanted there with a nun. On August 26 Metropolitan Joseph arrived and granted us a visit on the day of my angel. What a wonderful, humble, unshakeable man of prayer! This was expressed in his appearance and in his eyes as in a mirror. He was very tall, with a great white beard and an unusually fine face. One could not help being attracted to him, and would wish never to be parted from him. His monastic clothing was covered, as was his hair, otherwise they would have arrested him while he was still in the street; for they shadowed him and he did not have the right to

leave... He said privately that Patriarch Tikhon had proposed, shortly after his election, to appoint him as his first deputy. For some reason this fact is nowhere mentioned in the history of the locum tenancy in the Church...

"He recognized Metropolitan Peter of Krutitsa as the lawful head of the Church, and right until his last arrest in September, 1937, he had secret relations with him at a time when rumours were spreading everywhere that Metropolitan Peter was dead. Concerning his 10-year exile, he said that up to that time it had been exceptionally hard. He lived on bread with pigs in a wattled shed, and slept on boards, separated from the pigs by a few poles. He bore cold and heat, every kind of bad weather and the oppressive atmosphere in these conditions. Once a snake, clinging onto a pole from the ceiling, fell on his head. These conditions were evidently the reason for his illness. At times he suffered very much from an ulcer in the bowels, or he had some kind of interior tumour, perhaps cancerous, and he was on a diet which Archimandrite Arsenius helped him to carry out. He bore everything as a righteous man and if he spoke about his difficult persecutions, it was only because we were all recalling the cruelties of the GPU.

"Father Archimandrite told us about one form of torment and humiliation. 'When they took us through Siberia, the frost was cruel. In the train there was a bath-compartment. They drove us completely naked through the compartments to the bath. Joyfully we poured the hot water over ourselves and warmed ourselves a little, since the compartments were almost unheated. Then they drove us back, not giving us anything to dry ourselves with, our heads wet. They deliberately kept us on the iron platform, and our wet feet, momentarily froze to the iron. At the command: "Forward!" we tore our frozen, bloody feet away'...

"The next day, having spent the night at the archimandrite's, the metropolitan departed to his own place. Now he lived in different conditions. After many years we had been allowed to find him a flat in Chimkent. Archimandrite Arsenius built him a room where he could live undisturbed and took care about his food, making sure not only that he got enough but also that he kept to the diet. First he got him a zither, then a harmonium, with which the metropolitan, a great musician, was very pleased. He set psalms to music and chanted.

"On September 23, 1937, in the neighbourhood of Alma-Ata and in Kazakhstan, all the clergy of the secret 'Josephite' churches were arrested. They left for voluntary exile for refusing to recognise the 'Soviet church'. All were sentenced to ten years without right of appeal, and, as I learned later, the metropolitan was also among them. He was arrested with Archimandrite Arsenius. After the arrest of my son, I ran distractedly to his house and, as I came up, saw a car and the GPU going in. Happily, they did not notice me. The catacomb church of Fr. Arsenius was opened. Once he had carelessly

revealed its secret to what seemed to be an honourable elderly man, but who turned out to be a chekist.

"Returning to Moscow after my three-year voluntary exile with my son, I soon found about the existence of secret 'Josephite' churches here - that is, not churches, but services in hidden rooms where sometimes 20-25 people gathered. The service went on in a whisper, with strict control of the worshippers, because of the possibility of betrayal. They usually came to the meeting according to an agreed sign, knocking carefully at a water-pipe by the window, where someone was standing listening.

"One old priest monk, **Fr. Alexander Gumanovsky**, selflessly travelled everywhere that he was called, and the Lord even managed that he should give communion to the sick in hospitals. Sitting by them like a visitor, he confessed them and then, as if giving them some medicine or food, gave them Holy Communion."

According to **Nina Alexeyevna Kitayeva**, Metropolitan Joseph lived on the outskirts of Chimkent, in Poltoratskaya street, near an irrigation canal beyond which stretched the untilled steppe. He had a room in a small Kazakh house with a light in the ceiling, a chair, a trestle bed on which he slept and a pair of chairs. He got up at six o'clock, served at his anoly behind which he placed a carved folding icon, went to the market to buy some things, had breakfast, rested a little and then sat down to read. The local exiles sent him books. Parcels and money came to him from Russia on occasion. Sometimes exiles would visit him, and he went out into the steppe to talk with them.

He was served by **Nun Maria** (Ivanovna Koronatova). She was born in 1877 in St. Petersburg province and had known Vladyka since childhood. She worked as a teacher in Ustyuzhna. In September, 1929 she accompanied Vladyka into exile. On January 7, 1931 she was arrested in Ustuyzhna and sent to prison. Three months later she was given "voluntary exile" to Western Siberia, first to Novosibirsk, and then to the transit camp in Tomsk. In 1933, probably through the intercession of E.P. Peshkova of the Political Red Cross, she was living in Kazakhstan, and was able to look after Vladyka. On November 20, 1937 she was arrested and on December 10 was sentenced to ten years in the camps. She served her term at colony no. 9, Chamolgan station, on the Turkestan-Siberian railway. She fell ill and died in 1942.

On April 9, 1935 Metropolitan Joseph was released from exile, but had to remain in Kazakhstan without the right to leave. From there, in January, 1937, he wrote to Metropolitan Cyril through Archimandrite Arsenius expressing his "deepest respect" and that he bowed "before his courageous stand in his struggle for the interests of the Church". Archimandrite Arsenius brought back Metropolitan Cyril's reply, which, in the words of Metropolitan Joseph, "completely satisfied me".

On June 24 (or September 23), 1937 Metropolitan Joseph was arrested on a charge of "counter-revolutionary activity". Metropolitan Cyril was arrested on the same day and on the same charge. The previous day the NKVD Administration for the Chimkent procurator had 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 (Kobranov)."

"During the search and arrest," writes A.V. Zhuravsky, "Metropolitans Cyril and Joseph behaved calmly and with dignity. Metropolitan Joseph even wrote in his own hand on the order presented to him: 'I have read the order and am perplexed why there are no sanctions from the procurator. I.S. Petrovykh.' The correspondence removed (121 pages from Metropolitan Joseph) was attached to the investigatory case initiated by the authorities."

On July 7 the three bishops were formally accused. Metropolitan Joseph refused to sign the accusation presented to him. Instead of his signature, the investigator wrote: "counter-revolutionary".

"The conditions of the prisoners' detention in Chimkent prison 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. The next was Metropolitan Joseph. "The interrogation, which took place on July 14, brought the investigation only one result - Vladyka Joseph admitted his guilt in the leadership of 'an illegal religious organization'. He did not admit the political accusations (anti-Soviet or counter-revolutionary activity). To the question in what did his leadership of the illegal organization consist, Metropolitan Joseph replied: 'in leading the local religious organizations and in helping them; in relations with the leaders of these local organizations; in an underground form of carrying out religious rites'. Nine days later (on July 23) there appears in the investigatory case a document with the title 'Testimony of the accused Joseph Petrovykh', where there are neither questions nor replies. The document is presented as, supposedly, 'the heartfelt confession' by Metropolitan Joseph 'of counter-revolutionary activity' and his leadership 'of a counter-revolutionary organization'.

“From the bureaucratic style of the letter and its form, which was standard for such ‘confessions’, this testimony must without doubt be assigned to the creativity of the investigators themselves. The document contains not one new witness by comparison with Metropolitan Joseph’s previous testimonies, and, consequently, anybody could have composed such a paper. The servile self-slander makes it in general impossible to recognize in it Metropolitan Joseph’s authorship. In other words, we boldly assign the given document to the compartment ‘spuria’ (fabricated). The only question is: whose signature is under this falsified document? Was it that of Metropolitan Joseph, forced out of him (by various methods of ‘investigatory inquiry’)? Or is this signature just as fabricated as the authorship of ‘the accused’s testimony’? A final resolution of this problem will require, of course, a corresponding expertise, but even without expertise the signature below this ‘testimony’ elicits doubts with regards to its belonging to Metropolitan Joseph. The doubts intensify if one were to remember that Metropolitan Joseph refused to put his signature under the accusation presented to him when he was brought in the capacity of accused.”

For, as M.S. Sakharov and L.E. Sikorskaya comment: “We shall never know the whole truth about the last days in the lives of many new martyrs from the documents of the punitive organs. For, by contrast with the documents of the persecutions of the first ages of Christianity (Roman judicial acts became the basis for the composition of the martyrologies of the Church), the documents of the persecutions of the last times were founded on lies from the beginning, as was the whole system of power that engendered them, and were thoroughly soaked in falsehood.”

There is some evidence that in his last years Metropolitan Peter had appointed Metropolitan Joseph as “Extraordinary Locum Tenens”, in accordance with a little-known decision of the Council of 1918 and with the approval and support of Metropolitan Cyril. If so, then Metropolitan Joseph became leader of the Russian Church for 42 days after the death of Metropolitan Peter and until his own death. For, as KGB archives confirm, Metropolitan Joseph was first sentenced on November 19, and then was shot at midnight on November 20-21, together with Metropolitan Cyril, Bishop Eugene (Kobranov) and about **150 other Christians**.

As Fr. Epiphanius Chernov writes: "In Chimkent, Metropolitan Joseph met Metropolitan Cyril, lived together with him under arrest and received with him a martyric death... This fact was known in the Catacomb Church in Moscow. This detail was told to the author of these lines in prison by a Moscow priest. Every day, when they let Metropolitan Cyril and Joseph out for a walk, they walked side by side, pressed against each other. Now Metropolitan Joseph was tall, and by comparison with him the stocky Metropolitan Cyril was short. As they walked in a circle, they were always

engaged in concentrated conversation. Evidently there, in the open air, no one could overhear them. And these two figures, as if fitting into each other, gave a touching demonstration of the 'two-in-one' nature of these hierarchs. And this walk of the metropolitans was watched by some catacomb nuns from a hill. This was not without danger. It was necessary to disguise it, so that the authorities should not notice this secret signalling. And it came to the point where the metropolitans gave them their blessing at the beginning and at the end of their walk. I heard this detail from inhabitants of Chimkent both in captivity and in freedom. So there can be no doubt about this sojourn of Metropolitan Cyril with Metropolitan Joseph in the autumn of 1937. Both 'Moscow' and 'Chimkent' witness to it. Now there are no traces left of the little house in which the hierarch-confessors were kept. They demolished it when they noticed that the place enjoyed special veneration from the believers..."

Among those shot with Metropolitan Joseph was **Hieromonk Gabriel**, in the world Gregory Petrovich Vladimirov. He was born in January, 1873 in the village of Kotlyarovka, OPOCHKINSKY UYEZD, Pskov province into a peasant family. He joined the monastery of St. Panteleimon on Mount Athos, where he was tonsured into the mantia with the name Gabriel and then ordained to the priesthood (according to one source, in the Mikhailovsky Skovorodsky monastery near Novgorod in 1917). From 1914 to 1918 he was serving at the front as a military priest of the Taman regiment. From 1918 he was working as an agitator of the department of popular education in Novgorod province. In 1923 he joined the Mikhailovsky Skovorodsky monastery near Novgorod. In 1927 (or 1928) he became a convinced Josephite, and often served molebens in cemeteries and secret services in the homes of believers in Petrograd and Novgorod provinces. Then he began to do the same in the Pskov district. He also collected signatures for the building of a prayer house. On December 8, 1929 he was arrested in Novgorod in connection with the Petrograd branch of the True Orthodox Church, and on August 3, 1930 was sentenced in accordance with articles 58-10 and 11 to ten years in the camps. In September he was sent to Solovki. Later he was sent to Kazakhstan. In 1937 he settled in Chimkent, and on September 9, 1937 he was arrested for being "a participant in the counter-revolutionary organization organized by its leader, Joseph Petrovykh". On November 19 (or 18) he was sentenced to death, and was shot on the same day.

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Abbess Eva, in the world Aquilina Vasilyevna Pavlova, was born on July 10, 1879 in the village of Issa, INZARSKY UYEZD, Moscow province into a peasant family. She was the abbess of a monastery in Penza. In 1929, while living in the village of Balki, Saratov province, she was exiled in accordance with article 58-10 to three (or eight) years' exile in Kazakhstan. On June 23, 1937 she was arrested in Chimkent, and in August was convicted of "counter-revolutionary activity", "counter-revolutionary agitation" and "leadership of

a secret monastery". On August 23, in the case against Metropolitan Cyril, Metropolitan Joseph and Archbishop Alexis (Orlov) and others, she was accused of being "the leader of a secret monastery in Chimkent under the leadership of [Metropolitan] Joseph (Petrovykh) and [Bishop Eugene] Kobranov. She directed women whom she had recruited to Petrovykh for tonsure. She systematically conducted counter-revolutionary agitation and expressed defeatist feelings in expectation of the restoration of a monarchico-bourgeois order". At her interrogation she declared: "I have not been occupied in counter-revolution and have not carried out such work". In accordance with articles 58-10 and 58-11 she was sentenced to death in "The Case of Archbishop Alexis (Orlov) and others, Chimkent, 1937". On August 27 she was shot at Lisya balka, Chimkent, where she was also buried.

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Theodore Dmitrievich Zakharov was born on April 13, 1874 in Uglitsky settlement, Chelyabinsk uyezd, Orenburg province. He was an Orenburg Cossack. In 1920 he moved from Vladivostok to Verkhneudinsk, Trans-Baikal province, and was arrested during the move as he passed through the zone of the Whites. However, with thirty-two days he was released. According to his case records, he "conducted a wandering manner of life, and was in various places in Kazakhstan, conducting anti-Soviet agitation of a slanderous nature among the people with regard to the leaders of the party and Soviet government. Besides, he was the direct executive of the counter-revolutionary activity of the Tashkent metropolitan and the local anti-Soviet hierarchs, that is, he carried out the role of a messenger between separate counter-revolutionary groupings of churchmen and their leaders." On August 23, 1937, in the case against Metropolitan Cyril, Metropolitan Joseph and Archbishop Alexis (Orlov) and others, he was accused of "counter-revolutionary activity" and of being "a messenger between counter-revolutionary cells" and conducting "counter-revolutionary agitation", including "teaching the Law of God". At his interrogation he declared: "I belonged to no counter-revolutionary organization and did no counter-revolutionary work". On August 27 he was shot at Lisya balka, Chimkent, where he was also buried.

Seven people were accused of sending money to Metropolitan Joseph in "The Case of the Priests V.N. Porojkov, A.S. Mansvetov and others, Rostov, Yaroslavl province, 1936", including:

Protopriest Basil Nikolayevich Poroikov. He was born in 1882 in Rostov, and was the son of a priest. He finished his studies at the Yaroslavl theological seminary, and was ordained to the diaconate in 1902 and to the priesthood in 1906, serving in the city of Romanov-Borisoglebsk, Yaroslavl province. In 1915 he was made protopriest and was appointed rector of the Lazarus church in Rostov. On September 11 (or 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 was imprisoned in Ivanovo. On January 3, 1930 he was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps and was sent to a camp. He was released in 1934, and in 1936 was serving in the church of Nikolo-Vorzhitsy in Rostov. He was arrested on April 25 (or 26), 1936 and cast first into Belogostitskaya prison in Yaroslavl province and then into prison in Rostov. On September 3 he was convicted by the OGPU of being “an active participant in the church-monarchist grouping, the True Orthodox Church”, of “anti-Soviet agitation” and “help to exiles”. “He had links with the exiled Metropolitan Joseph of Petrograd, and had received two akathists from him to read in church.” He was also accused of distributing the epistles of Metropolitan Joseph. In accordance with articles 58-10 and 58-11, Fr. Basil was sentenced to three years in Sibltag, Mariinsk, Tomsk province. On March 12, 1938 he was sentenced to death. On March 17 he was shot.

Priest Alexander Seraphimovich Mansvetov. He was born in 1881 in the village of Kondakovo, Borisoglebsk uyezd, Yaroslavl province into the family of a priest. He was educated in a theological seminary, and served as a priest in Rostov until 1931, when, in accordance with article 58-10, he was sentenced to three years in the camps. He had a wife and six children. After his release he went back to serving as a retired priest in Rostov until April 25, 1936, when he was arrested and cast into prison, first in Rostov, and then in Yaroslavl. On September 3, 1936 he was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. He was then sent to Chibyu settlement in Ucht-Pechlag, Komi ASSR. Nothing more is known about him.

Priest Paul Pavlovich Druzhinin. He was born in 1870 in Vilnius into the family of an official. He went to St. Petersburg Theological Academy, and was ordained in 1905. In 1925 he was imprisoned for one year in accordance with article 72. He was serving in the church in the village of Puzhbol, Rostov region until May 5, 1936, when he was arrested and cast into prison in Rostov (later Yaroslavl). On September 3 he was convicted of “links with the counter-revolutionary group, ‘The True Orthodox Church’”, of “anti-Soviet agitation” and “spreading counter-revolutionary literature”. In accordance with articles 58-10 and 58-11, he was sentenced to three years’ exile in Kazakhstan. He served his term in a camp in Alma-Ata. Nothing more is known about him.

Nun Maria, in the world Praskovya Grigoryevna Kochenova. She was born in 1893 in the village of Andreyevschino, Sonkinskaya volost, Yamburg uyezd, St. Petersburg province into a peasant family. From the age of eighteen she lived in a monastery in Estonia. In 1917 the nuns were moved from Estonia to the Petrovsky monastery in the city of Rostov, Yaroslavl province, where Praskovya became a novice in 1930 and a nun with the name of Maria in 1935. On April 25, 1936 she was arrested in Rostov, cast into the Belogostitskaya prison and then Rostov prison, and on September 3 was

convicted by the NKVD of “monarchist and anti-Soviet agitation, keeping counter-revolutionary literature, organizing house churches, helping exiles and participating in secret tonsures”. In accordance with articles 58-10 and 58-11, she was sentenced to three years in the camps. Nun Maria was sent to Sibltag in Mariinsk. She served her term. Nothing more is known about her.

Nun Mironia (Munilova or Munipova).

Matrona Petrovna Goreva. She was born in 1896 in the village of Kurbukovo, Ilyino-Khovansky region, Ivanovo province into a peasant family. On April 25, 1936 she was arrested in Rostov and cast into Belogostitskaya prison, and later into prison in Rostov. On September 3 she was convicted of being “an active participant in the counter-revolutionary group, ‘The True Orthodox Church’”, of “anti-Soviet agitation”, “participation in meetings at the flat of Archimandrite Symeon [Philippov] and “helping exiled clergy”. In accordance with articles 58-10 and 58-11 she was sentenced to three years in the camps. She was sent to Chibyu settlement, Ukhtpechlag. Nothing more is known about her.

Lyudmilla Vladimirovna Petrova. She was born on February 26, 1879 in the city of Rostov, Yaroslavl province into the family of a prison governor. She worked as a teacher of handiwork until her retirement on a pension in 1924. On November 15, 1930 she was arrested and cast into Yaroslavl Domzak. On April 30, 1931 she was condemned for being “a member of an anti-Soviet church-monarchist group, maintaining personal contacts with the ideologists of the counter-revolutionary organization, Metropolitan Joseph (Petrovykh) and Archbishop Eugene. She was in charge of the illegal collection of resources to pursue the aims of the group”. In accordance with articles 58-10 and 58-11, she was sentenced to three years’ exile in the north. Hers was part of the group case, “The Case of the Anti-Soviet Church-Monarchist Group in Rostov, 1930-31”. She was exiled to Kotlas in Vologda province, and then returned to Rostov. In 1936 she was arrested again and accused of corresponding with the exiled Metropolitan Joseph, and of giving him material aid. The money for this was given by Kochanova, Porojkov and Archimandrite Simeon (Filippov) of the Petrovsky monastery. She was cast into prison in Rostov. On September 3 she was convicted by the OGPU of being “an active participant in the counter-revolutionary church-monarchist group, ‘The True Orthodox Church’”, and in accordance with articles 58-10 and 58-11 was sentenced to three years’ exile in Kazakhstan. On July 10, 1937 she was arrested again in the city of Merkent, South Kazakhstan and accused of “belonging to a counter-revolutionary group of churchmen in South Kazakhstan province”. She was cast into prison in Chimkent. At her investigation she declared that “I am not occupied in anti-Soviet activity”. On August 23, 1937, she was accused, besides the usual accusation of counter-revolutionary activity, that she was “the organizer of a counter-revolutionary cell in the city of Merk, and was under the direction of Joseph (Petrovykh),

from whom she received counter-revolutionary documents, and sent them on to other cities of the USSR to members of the counter-revolutionary organization for reproduction". She was sentenced to death in accordance with articles 58-10 and 58-11. Hers was part of the group case, "The Case of Archbishop Alexis (Orlov) and others, Chimkent, 1937". She was shot on September 27 at Lisyá bálka, Chimkent, where she was also buried.

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 619, 865; I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman Monastery Press, 1982; Protopresbyter Michael Polsky, Polozhenie Tserkvi v Sovetskom Rossii, note 13, Novije Mucheniki Rossii, Jordanville: Holy Trinity Monastery, 1949-56, volume 2, page 7; Lev Regelson, The Tragedy of the Russian Church, 1917-45, Moscow: Krutitskoe patriarshee podvore, 1996, pp. 587-590; Schema-Monk Epiphanius (Chernov), Katakombnaia Tserkov' na Rossijskoj zemle (MS); Russkie Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986; "Vospominania katakombnago skhiepiskopa Petra (Ladygina)", Tserkovnaya Zhizn', NN 7-8, July-August, 1985; Pravoslavnaya Rus', № 21, 1976, p. 9; "Vladyka Lazar otvechaet na voprosy redaktsii", Pravoslavnaya Rus', no. 22, November 15/28, 1991, pp. 5-6; M.Yu. Khrusaleva, O.A. Guseva, "Mitropolit Petrogradskij Iosif (Petrovykh) v sonme Novomuchenikov i Ispovednikov Rossijskikh", Ustiuzhna, 2, 1993; Victor Antonov, "Svyashchenomuchenik Mitropolit Iosif v Petrograde", Vozvrashcheniye, N 4, 1993, pp. 46-52; V.I. Vakhrina, Spaso-Yakovlevskiy Dimitriev monastyr v Rostove Velikom, 1994; "Svedeniya o Novomuchenikakh v sovremennoj pechati", Pravoslavnaya Rus', N 23 (1572), December 1/14, 1996, pp. 4-5; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, pp. 3,5; Bishop Ambrose (von Sievers), "Katakombnaia Tserkov': Kochuiushchij Sobor 1928 g.", Russkoe Pravoslaviye, N 3 (7), 1997; Protopriest Nicholas Donenko, "Mitropolit Anatolij (Grisiuk)", Vestnik Russkogo Khristianskogo Dvizhenia, 175, I-1997, pp. 239-240; V.K. "Ekkleziologiya Novomuchenikov i Ispovednikov Rossijskikh i Razbor Vozrazhenij Protiv Nee" (MS), p. 4; Za Khrista Postradavshie, Moscow: St. Tikhon's Theological Institute, 1997, pp. 109, 519-523; Michael Shkarovsky, "Iosiflianskoye Dvizhenie i Oppozitsia v SSSR (1927-1943)", Minuvshee, 15, 1994, pp. 446-463; I.I. Osipova, Skvoz' Ogn' Muchenij i Vody Slioz', Moscow: Serebryannie Niti, 1998, pp. 271, 283; M. Khlebnikov, "Dopolnaya zhitie svyatitelia Iosifa Petrogradskago", Pravoslavnaia Zhizn', 49, N 2 (590), February, 1999, pp. 13-15; M.V. Shkvarovsky, Iosiflianstvo: techenie v Russkoj Pravoslavnoj Tserkvi, St. Petersburg, 1999, pp. 14-15, 287-288; Monk Benjamin (Gomareteli), Letopis' Tserkovnykh Sobytij Pravoslavnoj Tserkvi nachinaya s 1917 goda, <http://www.zlatoust.ws/letopis.htm>; M.S. Sakharov and L.E. Sikorskaya, Svyaschennomuchenik 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;

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20. HIEROMARTYR GREGORY, BISHOP OF SCHLISSELBURG

and those with him

Bishop Gregory, in the world Alexander Alexeyevich Lebedev, was born on November 12 (24), 1878 in Kolomna, Moscow province, into the family of a priest, Fr. Alexis Mikhailovich, who was a priest attached to the Kolomna Dormition Brusa monastery. He was the cousin of Archbishop Tobias. His mother, Maria Fyodorovna, the daughter of a priest, was a kind and very religious woman; she tried to instil her own love of the Church into her children. She died young, in 1885, leaving eight children aged from one-and-a-half to 16 years. Nevertheless, the first seeds of faith and prayer were laid in the young Alexander by his mother. The further education of the children was taken upon himself by their father, who strove to fill them with a fear of God and a desire to fulfil the commandments. Alexander's four brothers all became priests, and two of his three sisters were married to priests.

Occupied with services and other pastoral duties, Fr. Alexis sent Alexander and the other younger children to the monasteries, where the nuns kept an eye on them the whole day. The young Alexander stood out among the other children. Thus one nun who was looking after him said: "This one will be a hierarch." And truly, even before entering school, the boy demonstrated a love for prayer: he would joyfully attend the long monastery services, standing throughout.

Alexander received his first education in the Kolomna theological school, where he revealed brilliant abilities. Every year he was commended for outstanding successes and exemplary behaviour. He was not interested in games and amusements, but spent all his free time in reading books.

After finishing school the youth entered Moscow theological seminary, where he was distinguished again for his seriousness. The rector marked him as an expert in the typicon and the canons even before the end of his studies. Fulfilling these obligations enabled Alexander to come closer to the grace-filled power of the services, under whose influence his inclination towards the Church grew.

The seminarians treated Alexander with respect and love. He himself was sociable with all his classmates, but was particularly close to a group of students who wanted to go deeper into religious-philosophical problems. A certain seriousness and reserve were the distinguishing features of the future Vladyka.

At home during the summer holidays he loved to go to a solitary place to pray, and he asked his father for an uninhabited building for this purpose,

which he decorated himself. On Sundays he would unfailingly go to the services in the church of the women's monastery. He loved to go on long trips alone. Every year he would go from Moscow to the Trinity-St. Sergius monastery, and from Kolomna - to the Golutvin monastery, the Spassky men's monastery in Ryazan province, etc. All this gave him a definite inclination towards the solitary life.

In 1898 he finished his studies at the seminary and decided to prepare himself for exams to the Moscow Theological Academy. With this end, with the blessing of his father he joined the Bobrenev monastery, one kilometre from Kolomna, as a novice. In the summer all the younger monks did work in the fields, and only the elderly monks remained to carry out the services. The young novice was appointed to help them, and he carried out this obedience with joy. He was the first to enter the church, took part in the reading and chanting of all the services, and in his free time fervently prepared for his exams.

The exams began with written work. Although Alexander carried this out, he was in turmoil because he considered himself insufficiently prepared. So he interrupted his exams and returned to Kolomna, whence he left after a certain time to go to Kazan and become one of the novices of the Spassky monastery and, at the same time, an occasional student at the Kazan Theological Academy. After successfully passing the entrance exams, he became a student at the Academy in 1899 and in 1903 graduated from it with a first-class degree of candidate of theology.

Bishop Anthony (Khrapovitsky), the rector of the Academy, was very loving to the talented student, and directed him towards monasticism. But the time had not yet come... In 1903 t

he future bishop accepted an appointment from the Holy Synod as teacher of homiletics and liturgics at the Simbirsk theological seminary. The young teacher quickly drew the attention of those studying homiletics by his serious and absorbing lessons. He tirelessly directed seminars in which the students learned to make plans and conspectuses of sermons on the most varied themes. He taught the future pastors to make improvised sermons. Alexander Alexeyevich advised them to read Russian classical literature as well as the Holy Fathers.

After working for four years in Simbirsk, Alexander Alexeyevich felt the desire for deeper theological studies, for which better libraries were necessary. So he moved to Moscow, where he was again given pedagogical work in the Cadet corps and the third Moscow gymnasium. He was also a teacher of general and Russian history and inspector at the Nikolayevsky orphans' institute.

At this time he decided to marry one of his former pupils. Although she was sympathetic to his proposal, her parents, who were merchants, did not agree, wishing to marry their daughter to a man of their own class. Alexander Alexeyevich tried to persuade the parents of his chosen one, even asking his father to help him; but they were unbending. Shaken by this event, he went still deeper into himself, seeing what had happened as the Providence of God directing him on another path in life.

In 1918 the former Nikolayevsky orphans' institute was reformed as the 165th Moscow workers school, and in 1919 Alexander Alexeyevich left teaching to take up a post as head of the postal section of the Chief forestry committee. In December, 1921 he was tonsured into the mantia with the name Gregory in the Zossima desert, Vladimir province, by Bishop Bartholomew (Remov). Here he spent some months under the direction of Elder Metrophanes. Then in 1922 he moved to Danilov monastery, where he was ordained to the diaconate and priesthood by Bishop Theodore (Pozdveyevsky) of Volokolamsk, who became his spiritual father. By the autumn of 1922 he was in the rank of archimandrite.

On December 2, 1923 Archimandrite Gregory was consecrated Bishop of Schlisselburg and Lodeinopol, a vicariate of the Petrograd diocese, by Patriarch Tikhon in Moscow, and was at the same time appointed superior of the Alexander Nevsky Lavra. At his consecration the new bishop said: "The judgement of God is now taking place... If we now place our bets on man and humanity, we shall only be more unhappy. You saw how misplaced were the bets on experience, on learnedness, even on spirituality understood in a human way. The bet on man - forgive me for using sharp words - has been lost. And after that - what shall I say about myself? Am I ready? Am I worthy? I am not ready. I am not worthy. But the judgement of God is proceeding, the human is being swept away and the Divine is taking its place. That is my faith." The patriarch sent the newly consecrated bishop to his flock with the words: "I am sending you a pearl."

Bishop Gregory was wonderfully gentle and condescending to people. He could patiently listen to the most varied opinions on Church questions, however absurd they might be, and would lovingly point out any original thought. But he was firm and unyielding in the defence of the purity of Orthodoxy. He demanded a strict fulfilment of all the Church canons and rules from his flock.

He made a great impression on his parishioners by the manner of his serving and his unusually bold sermons. Here is an extract from his sermon on Forgiveness Sunday:

"People always strive for paradise, for union with God, for blessedness. This is a characteristic placed in them by the Creator - this is the Image and

Likeness of God. But it is difficult to attain the real paradise; for that unceasing work on oneself is necessary, we have to cleanse ourselves from sin, from defilements, we have to struggle with sinful thoughts and feelings. And this is Satan's bait: it turns out that we can attain this paradise easily and simply: we only have to distribute income in a different way and make people full - and the earthly paradise is with us. This is an attempt to substitute the easy for the difficult, the carnal for the spiritual, the sham for the genuine. But as with every house of cards, the sham paradise collapses at the slightest shove, and flies away at the slightest puff of wind. This puff of wind is human spite, passion and love of honour. At one puff of these everything disintegrates into dust, the paper walls fall down, and only darkness remains. But we shall seek the true, the genuine paradise, and for that we shall cleanse ourselves, our hearts and feelings now, in the fast that is beginning, so that we may behold Christ risen from the dead. Amen."

Vladyka Gregory fought well against the renovationists, and on December 6, 1924 he was arrested for "non-payment of taxes and the sale of the Lavra sacristy". Hieromartyr Michael Cheltsov records: "At the trial he behaved unexpectedly courageously, to the astonishment of all, replying politely but fearlessly." According to another witness, the authorities accused the bishop "of inspiring life into the Lavra. Many of the brothers who were living in the world returned to the Lavra... and the believing people began to flock to the churches which had previously been empty."

Fr. Michael Cheltsov writes that "under Gregory diocesan life passed quietly and calmly. They didn't enter into any kind of relations with the renovationists; they didn't undertake any great projects. But the authority and influence of Gregory somehow grew, and the clergy were attracted to him."

He was released on April 17, 1925. From December, 1925 to June, 1926 he temporarily administered the Leningrad diocese. On April 1 (or March 31), 1927 he was arrested again in Leningrad and cast into prison on Shpalernaya street. The accusation read: "Lebedev, being a bishop, conducted counter-revolutionary work among the believing masses through De-Kampo-Scipion, who is close to him. To this end he used the religious prejudices of the masses." "Lebedev and [Bishop Gabriel] Voyevodin, being bishops in Leningrad, through the council of a theological-pastoral school, De-Kampo-Scipion, the Yegorovs and others, who were students at the Pastoral school, which was composed of 70 people, mainly from the nobility, organized a circle, 'The Zealots of True Orthodoxy'. The obligation was laid upon them of speaking en masse when churches were closed at the demand of the workers, and at the transfer of churches from one tendency to another, etc. The students at the school were prepared for this by means of the reading of lectures, and were clearly incited to go against the orders and undertakings of Soviet power. As a result of this preparation, an organized mass of students went round the churches and by their agitation turned the masses against

Soviet power." This was the group case, "The Case of Bishops Gregory (Lebedev) and Gabriel (Voyevodin) and others, Lenngrad, 1927". On November 10 the case was cut short because of "insufficiency of compromising material", and Bishop Gregory was released on November 19, 1927.

In July, 1927, Metropolitan Sergius issued his notorious declaration, which placed the Russian Church in more or less complete submission to the militant atheists. The opposition to Metropolitan Sergius was led by Metropolitan Joseph of Petrograd. On October 31, Archimandrite Sergius (Zenkevich), a supporter of Metropolitan Sergius, was consecrated Bishop of Detskoye Selo, while Bishop Gregory, who was the bishop recognized by the believers of Detskoye Selo, was still in the OGPU prison. When Bishop Gregory came out of prison, he did not openly join the "Josephite" opposition to Metropolitan Sergius, but supported it secretly. Thus Protopriest Peter Belavsky confided that it was Bishop Gregory who persuaded him to join the Josephites. Bishop Gregory submitted himself to no one, and commemorated only the patriarchal locum tenens, Metropolitan Peter. He considered that a decentralized Church consisting of autocephalous dioceses could best resist the atheist authorities.

On February 12, 1928, Metropolitan Joseph issued an ukaz appointing Bishop Gregory superior of the Alexander Nevsky Lavra as his vicar. At about this time Metropolitan Sergius appointed Metropolitan Seraphim (Chichagov) to the see of Petrograd in place of Metropolitan Joseph. Bishop Gregory wrote to Metropolitan Seraphim that he "earnestly desired union with the Church, but was not orienting himself on definite personalities". In the Lavra, as before, Bishop Gregory did not commemorate Metropolitan Sergius, "using the ancient right of stavropegia, which the Lavra has".

According to Archimandrite Benjamin (Voznyuk), Metropolitan Seraphim took Vladyka Gregory, whom he knew well from the Danilov monastery, on a tour of the diocese. During the journey they had enough time to exchange views, and since they did not agree, on February 28, 1928 (old style), Vladyka Gregory wrote to Sergius that he could not work with him and was going into retirement. He left his post as superior of the Lavra and began to serve in secret.

While not commemorating Sergius, Bishop Gregory did not openly break with him, which elicited a large letter to him in the summer saying: "From every word of yours addressed to inquirers there breathes ambiguity. Many pastors who used to be close to you have bitterly complained at the change that has taken place in you. How many times have your unclear words elicited tears amongst the abbesses and nuns who are devoted to you!"

However, the sergianist Protopriest Nicholas Chukov believed that it was Bishop Gregory's lack of clarity on his relations with Sergius that actually strengthened the Josephite position. Moreover, Fr. Michael Cheltsov wrote: "In his quiet cell Gregory became the real uniter of all those who were dissatisfied with Bishop Nicholas (Yarushevich), Metropolitan Sergius and his Synod - all those who were supporting Metropolitan Joseph. Clever and tactful, he himself was somehow not prominent, he remained as it were in the shadows, but everything came to him and went out from him... Bishops Gabriel, Demetrius, Seraphim and Sergius more than once met at his place, as did several of the prominent protopriests. All their judgements came down to one thing: insist on the return of Metropolitan Joseph."

However, the break with Sergius was not long in coming. In May, 1928 the Synod appointed him bishop of Theodosiya, a vicariate of the Tauris diocese in the Crimea, which Bishop Gregory rightly understood as a form of exile. He turned down this appointment, and, in his own words, "asked to be retired, not because of weak health, but for differences in the understanding of Church life in the diocese and its needs".

On August 28 he himself went into retirement. After saying goodbye to his flock, during which he spoke of his departure as "involuntary and forced", and after sending a sharp protest to the Synod, he set off the next day for his native Kolomna, whence he wrote to his spiritual daughter the next month: "I seek only one thing, that the Lord help me to become stronger in the good. Various rumours reach me. I sorrow when they use my name for evil. I seek nothing."

According to one (dubious) source, Bishop Gregory signed the acts of the so-called "Nomadic Council" of the Catacomb Church, which took place between March and August, 1928.

According to one source, in 1929 Bishop Gregory left Leningrad with the help of Hieromonk Nicephorus (von Richter-Melling). However, according to other sources, he went to Kolomna, where he served in secret and worked hard collecting his sermons and writing theological works, including his commentary on the Gospel of Mark. In the spring of 1929, in a sketch on the mystical understanding of Christianity, he wrote: "I want to explain that the reason for the weakness of Christianity does not lie outside us and still less in Christianity, but in us ourselves, and first of all in our crude approach to Christianity and our lack of understanding of its essence..."

In 1931 he began to complain of illness and rheumatic pains, and in September he moved from Kolomna to relatives in Moscow. He continued to write and send his writings to his spiritual children.

In 1932 for reasons of security he moved to Zhavoronki on the Belorussian railway, Moscow province. But when the authorities learned that he was there, they threatened the landlady and she turned him out of the flat. In about March, 1933, or 1934, he moved to Kashin, where he lived with his brother Fr. Victor, who was serving in a church near Moscow. He worked as a watchman on a poultry farm and served in secret. For the first year he was looked after by the wife of his other brother, Fr. Constantine – Lyudmila Alexeyevna, who was sent from Moscow for the purpose, and later – by **N.A. Slepushkina**.

He lived almost a hermit's life, writing extensively – on St. Andrew of Crete and the prayer of St. Ephraim the Syrian. Many of his spiritual children visited him from Leningrad, as did the Kashin priests Protopriest Michael Sokolov and **Hieromonk Matthew** (Michael Nikolayevich Chelyustkin), whom he had tonsured in the Lavra and who had returned from exile in Kazakhstan. He probably served at home because a search revealed vestments and 1250 candles. He remained as before in silent opposition to Metropolitan Sergius (“I personally support the Tikhonite Church”).

Three weeks before his arrest in 1937 he wrote: “By the mercy of God, I live quietly. I’m comparatively healthy. Time is moving more quickly, and you don’t manage to do what you should.”

On April 16, 1937 he was arrested in Kashin in connection with the case of “the Danilov brotherhood”, and was confined in prison in Kalinin (Tver). On the same day 16 people were arrested in the city. With him was arrested his cell-attendant Slepushkina, who behaved very courageously at the trial, even refusing to sign the protocols.

There was a secret Danilovite community in Kashin at this time led by Archimandrite Polycarp. Bishop Gregory had been a member of the Danilov monastery in the 1920s, but claimed not to have been linked with any of the Danilovites in Kashin. Thus in relation to **Hieromonk Isaac** (Ivan Alexeyevich Babikov), who, according to his interrogation protocols, “spent the whole time reading spiritual books and praying”, Vladyka Gregory said that he had been with him two or three times: “he was interested in the question of mental prayer”. However, Isaac said at the investigation that Bishop Gregory was a member of his “counter-revolutionary group”, and at the same time admitted that he had conducted “illegal meetings”, that is, house services.

Although Bishop Gregory was interrogated three times in April-May, he each time refused to admit that he was a member of an underground group. His words were distinguished by their caution: “I gave no directions with regard to the question of relations with the renovationists”, “I conducted no conversations on political themes, nor, in particular, on the question of the relationship of Soviet power to the Church”, “there were no conversations on

political themes since I am not keen on such conversations". When the investigator shouted at Vladyka: "You are hiding from the investigation a whole row of people who think like you in Kashin!", he calmly replied: "I have given all my connections to the investigation and I have no others".

Seeing the firmness of the bishop, the investigators turned away from him, and after May 10 they did not summon him again, occupying themselves instead with the other arrestees, of whom the majority were laypeople.

On August 31 the investigation was brought to an end, and then, on September 13, 1937 Bishop Gregory with a group of about 50 clergy and laity was condemned to be shot by a troika of the UNKVD, which sentence was carried out on September 17.

Among those shot in "The Case of Bishop Gregory (Lebedev) and his fascist-monarchist organization" in the city of Kashin, Kalinin province 1937" were:

Archimandrite Stephen, in the world Sergius Alexandrovich Safonov. He was born in April, 1892 in Saratov, and graduated from Kazan Theological Academy in 1917. In June of that year he joined the Sviyazhsk Makaryevsaya desert. However, on October 28, with the blessing of Elder Gabriel of the Spaso-Eleazar desert, he moved to the Danilov monastery as canonarch and sacristan. In 1922 he was arrested in Moscow for "concealing the property of the monastery", and was sentenced to one year's imprisonment in accordance with articles 58-10 and 58-11. He was cast into Butyrki prison, but was released on amnesty. In 1927 Archbishop Theodore (Pozdveyevsky), superior of the Danilov monastery, who was at that time in prison, appointed Fr. Stephen his deputy. On October 28, 1929 he was arrested again for "resisting the closure of one of the churches of the Danilov monastery". On November 23 he was sentenced to three years' exile in Guriev in Kazakhstan in accordance with articles 58-10 and 58-11. This was part of the group case, "The Case of the Monastic Brotherhood of the Danilov Monastery". From 1929 to 1932 or 1933 he was in exile in Guryev, Kazakhstan, from 1933 - in Skopin in Ryazan province, and from 1934 to 1937 - in Kalyazin in Tver province. On March 23, 1937 he was arrested in Kalyazin and cast into prison in Tver (Kalinin). On September 12 he was condemned to death by the UNKVD as being "the leader of a group of a counter-revolutionary fascist-monarchist organization". He was shot on September 17.

Igumen Anthony, in the world Sergius Petrovich Savinov. On September 24, 1884 he was born in the village of Paveletsevo, Klin region, Moscow province into a peasant family. He went to a theological seminary, and in 1896 entered the Chudov monastery in Moscow as a novice. In 1902 he was appointed to the Russian mission in Peking, China. In 1912 he was transferred to the Hierarchical House in Sedanka station on Ussuruysk railway,

Vladivostok. He was tonsured and ordained as hierodeacon, hieromonk and igumen. On December 2, 1930 he was arrested in Vladivostok, and on February 15 was convicted of "counter-revolutionary activity" as being a member of "the Tikhonite clergy and monastics of the Far Eastern region". In accordance with articles 58-10 and 58-11 he was sentenced to three years in the camps. After serving his term he chose to live in Uglich, arriving there at the beginning of 1934. Not finding a place for a priest there, he moved to Kashin, where there was one, in February, 1936. On May 12, 1937 he was arrested in Kashin and cast into prison in Kalinin. On September 13 he was convicted of being "an active participant in a counter-revolutionary fascist-monarchist organization", and in accordance with articles 58-10 and 58-11 was sentenced to death. On September 17 he was shot.

Hieromonk Haggai, in the world Alexis Borisovich Glazunov. He was born in 1878 (or March 7, 1880) in the village of Krasnoye Ramenye, Bezhetsky uyezd, Tver province into a peasant family. He became a monk in 1903 on Valaam, and a hieromonk in 1915. Then he went to serve in the Trinity Krivoyezerskaya desert, Yuryevets-Podolsky, Kostroma province. In 1919 he was appointed to the Poshekhonsko-Adrianovsky monastery in Yaroslavl province. In 1923 he was transferred to the Kazan community in Tutayev, Ivanovo province. On September 7, 1929 he was arrested and cast into the Ardorm in Ivanovo. On January 3, 1930 he was convicted of "anti-Soviet agitation", and in accordance with articles 58-10 and 58-11 was sentenced to three years in the camps. He was condemned because, "together with other people, he used the religious prejudices of the masses of believers, conducted organized work and agitation directed towards the undermining and weakening of Soviet power". He refused to recognize that he was guilty. On returning from the camps, he settled in the village of Bogorodskoye, Myshkinsky region, Yaroslavl province. On May 12 (or 11), 1937 he was arrested in Bogorodskoye and cast into prison in Kashin. On September 13 he was convicted by the OGPU of being "an active participant in a fascist-monarchist organization", and sentenced to death in accordance with articles 58-10 and 58-11. He was shot on September 17.

Hieromonk Isaac, in the world Ivan Alexeyevich Babikov. He was born on January 5, 1879 in the village of Trukhino, Myshkin uyezd, Yaroslavl province into a peasant family, and went to a church-parish school. He became a monk in 1912, and served at the front from 1914 to 1917. In 1919 he entered the Poshekhonsko-Adrianovsky monastery in Yaroslavl province together with Hieromonk Haggai (Glazunov). In 1923 he was received into the Danilov monastery in the absence of Bishop Theodore. In February, 1931 he was ordained to the priesthood by Archbishop Arcadius of Bakhchisarai, and in the same year began serving in the church of the Resurrection of the Word in the Danilov monastery. On April 14, 1931 he was arrested and cast into Butyrki prison, and on June 5 was sentenced in accordance with articles 58-10 and 58-11 to three years' exile for being "a member of the counter-

revolutionary monarchist organization, 'The True Orthodox Church', anti-Soviet propaganda and helping exiled clergy". He went to Kashin, where he lived with Fr. Polycarp (Soloviev) and Archimandrite Stefan (Safonov). On September 13, 1937 he was arrested and cast into prison in Tver for "anti-Soviet activity and counter-revolutionary, fascist, monarchist activity". In accordance with articles 58-10 and 58-11, he was sentenced to death. He was shot on September 17.

Hierodeacon Macarius, in the world Michael Fyodorovich Andreyev. He was born on August 30, 1883 in the village of Sumino, Savtsinskaya volost, Kashin uyezd, Tver province into a peasant family. From 1914 to 1916 he worked as a smith. In 1916 he joined the army and served in the ranks. From 1917 to 1920 he again returned to his work as a smith. He was the brother of Archimandrite Polycarp (Demetrius Andreyevich Solovyev). In 1920 he became a monk in the Danilov monastery. In 1929 he was ordained to the diaconate. When the monastery was closed on September 25, 1931, he moved to the church of the Resurrection. On October 19, 1932 he was arrested by the OGPU and on October 21 was cast into Butyrki prison. On November 28 he was condemned for "conducting anti-Soviet agitation, and spreading provocative rumours", and in accordance with article 58-10 was sentenced to three years in Svirlag, Leningrad province. This was part of the group case, "The Case of Igumen Alexis (Selifonov) and Hierodeacon Macarius (Andreyev), Moscow, 1932". From the court records: "I consider that it is completely in vain that Soviet power organizes persecution against religion, closes churches and puts clergy in prison." On August 22, 1933 Fr. Macarius was released early from Svirlag because of illness. He went to Fr. Polycarp (Solovyev) in Zaraisk, where he stayed for two weeks. Then he worked as a smith in the Ryazan (Parfenovo village), Zaraisk and Kashin (Bezguzovo village) regions of Tver province. In 1936 he began to work in the village of Staroselye, Tver province. On March 23, 1937 he was arrested, and on September 13 was condemned to be shot in accordance with article 58-10. The sentence was carried out in Kalinin (Tver) prison on September 17.

Nun Taora, in the world Tamara Alexeyevna Lysikhina. She was born in 1900 in St. Petersburg. She was the cousin of Archimandrite Sergius Alexandrovich Safonov, who tonsured her in Moscow, where she was a parishioner of the Danilov monastery and a member of the Sergiev community. In 1930 she was arrested and sentenced to three years' exile in Guriev with Archimandrite Sergius. In 1933 she moved to Skopin, Ryazan province with him, and in 1934 - to Kalyazin. On April 12 (or March 23), 1937 she was arrested and cast into Kalinin prison. On September 13 she was sentenced to death in accordance with articles 58-10 and 58-11. On September 17 she was shot in Kalinin prison.

Peter Alexeyevich Protopopov. He was born in 1885 in Leningrad in the family of an official. He was married to Maria Petrovna, and had two

daughters and a son. He worked as head of a food warehouse. On January 8, 1937 he was arrested and cast into Kalinin prison on a charge of being "a participant in a fascist, counter-revolutionary organization". On September 13 he was sentenced to be shot in accordance with articles 58-10 and 58-11. He was shot in Kalinin prison on September 17.

His brother, **Boris Alexeyevich Protopopov**. He was born on October 15, 1892 in the city of Kashin, Tver province. He received an elementary education. From 1914 to 1917 he served as a corporal in the tsarist army. From 1919 to 1922 he was commander of a company, and then of a battalion. At the time of his arrest, on May 12, 1937, he was a senior nursery gardener. He was cast into Kashin prison on a charge of being "a participant in a fascist, counter-revolutionary organization". On September 13 he was sentenced to be shot in accordance with articles 58-10 and 58-11. He was shot in Kalinin prison on September 17.

Nicholas Mikhailovich Lebedev. He was born on May 9, 1890 in Sevsk, Orel province into the family of a state councillor and a teacher in the theological school in Sevsk. On May 12, 1937, when he was working in an intermediate school in Kashin, he was arrested and accused of being "a participant in a counter-revolutionary monarchist organization", and cast into Kalinin prison. On September 13 he was sentenced to be shot. The sentence was carried out on September 17.

Alexis Alexeyevich Govyadinov. He was born on May 10, 1880 in Kashin into a merchant's family. He went to a junkers' school, and served as a staff-captain in the tsarist army. From 1918 to 1922 he was a treasurer in the Red Army. He was married and had a son. At the moment of his arrest, on September 13, 1937 he was working as a marker gardener. He was convicted of being "a participant in a counter-revolutionary monarchist organization", and cast into Kalinin prison. On September 13 he was sentenced to be shot. The sentence was carried out on September 17.

Andrew Alexandrovich Bobrov was born on September 25, 1880 in the village of Ragulikha, Sonkovsky region, Tver province into a peasant family. He went to a school for medical orderlies, and was married to **Helen Gavrilovna** (born May 26, 1884 in the village of Vyazmitys, Kamensky region, Tver province), who was an operating theatre sister. In 1924 Andrew Alexandrovich was arrested and convicted by a military tribunal of "giving a false certificate to a sick person" and sentenced to four years imprisonment conditionally. At the moment of his second arrest, on May 13, 1937, he was working as a medical orderly in the Kashin polyclinic. Meanwhile, on April 16 his wife had been arrested. They were both accused of being "a participant in a counter-revolutionary monarchist organization", cast into Kashin prison shot on September 13 in Kalinin prison.

Eugene Mikhailovich Balabanov. He was born on December 25, 1893 in Belgorod, the son of a landowner. He had an intermediate education, was married to Maria Levitovna and had a son. On March 22, 1933, in Moscow province, he was sentenced to three years in the camps in accordance with article 58-10, and was sent to Bamlag. He was released on December 21, 1934. At the time of his arrest on April 22, 1937 he was working as a gardener in the village of Novoye Darino, Zvenigorod region, Moscow province. He was cast into Kashin prison. On September 13 he was sentenced to be shot in accordance with articles 58-10 and 58-11. The sentence was carried out on September 17.

Gregory Nikolayevich Sadikov. He was born on May 31, 1875 in the city of Kashin, Tver province. He was the son of an attorney, and used to own a cinema. In 1901 he finished two courses in the juridical faculty of Moscow university. He had a wife, Lydia Ivanovna, and two daughters. In 1931 he was arrested and sentenced to five years in exile. Three of those years he served in Akmolinsk. On May 31, 1937 he was arrested in Kashin and cast into prison in Kalinin. At that time he was working as a legal consultant for the local office of the Chief Administration of the tractor industry. On September 13 he was convicted by the UNKVD of being “a participant in a counter-revolutionary fascist organization”, and was sentenced to death in accordance with articles 58-10 and 58-11. On September 17 the sentence was carried out.

George Vladimirovich Tikhomirov. He was born in 1881 in the village of Golun, Tula province in the family of a bureaucrat. He went to the Demidov juridical lyceum in Yaroslavl, and then worked as a lawyer in the Kashin College of Defence Lawyers. He had a wife, Sophia Valentinovna. On August 1, 1937 he was arrested and cast into prison in Kalinin. On September 13 he was convicted by the UNKVD of being “a participant in a counter-revolutionary fascist organization”, and was sentenced to death in accordance with articles 58-10 and 58-11. On September 17 the sentence was carried out.

Paul Ivanovich Bagayev. He was born in 1862 in the village of Korino, Sankovskiy region, Tver province into a peasant family. He was married to Helena Sergeevna (born 1873), and had a son. He was a “former trader”, and at the time of his arrest, on August 1, 1937, had “no definite occupation”. He was cast into prison in Kalinin. On September 13 he was convicted by the UNKVD of being “a participant in a counter-revolutionary fascist organization”, and was sentenced to death in accordance with articles 58-10 and 58-11. On September 17 the sentence was carried out.

Mstislav Alexandrovich Moiseyev. He was born on June 26, 1890 in the Krucha settlement, Melitopol uyezd, Tauris province. He was the son of a general, and completed seven classes in a gymnasium. From January, 1913 to June, 1916 he was the commander of an infantry platoon, and then he was the commander of a machine-gun unit in the rank of staff-captain (in 1918). From

1921 to 1925 he served in the Red Army. From 1922 he was an instructor in military preparation. On April 17, 1937 he was arrested and cast into Kashin prison. On September 13 he was convicted by the OGPU of being “a participant in a counter-revolutionary monarchist organization”, and in accordance with articles 58-10 and 58-11 was sentenced to be shot. The sentence was carried out on September 17.

Sergius Minovich Khvoschinsky. He was born in October, 1872 in Kashin into a peasant family. He finished four classes at a gymnasium, and served for two years in the tsarist army. He was married to Nina Onisovna and had a son and three daughters. At the time of his arrest, on May 12, 1937, he was “without definite occupation”. He was cast into prison in Kashin. On September 13 he was convicted by the OGPU of being “a participant in a counter-revolutionary monarchist organization”, and in accordance with articles 58-10 and 58-11 was sentenced to be shot. The sentence was carried out on September 17.

Nicholas Nikolayevich Ushakov. He was born in 1889 in the city of Kashin, Tver province into the family of a trader. He was a corporal in the tsarist army, and then served as an officer in the White army of Denikin. He finished two courses at the Leningrad polytechnical institute, and then worked as an accountant in Kashin. He had a wife, Vera Ivanovna, and a son. On August 1, 1937 he was arrested and cast into prison in Kalinin. On September 13 he was accused of being “a participant in a counter-revolutionary fascist-monarchist organization”, and was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out on September 17.

Alexis Vasilyevich Bogoyavlensky was born on February 19, 1883 in the village of Arkhanskoye, Vyesyegonsky uyezd, Tver province into the family of a deacon. He went to university and was working as a teacher in Kashin intermediate school when he was arrested on May 13, 1937 and cast into Kashin prison. On September 13 he was accused of being “a participant in a counter-revolutionary fascist-monarchist organization”, and was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out on September 17.

Olga Vasilyevna Timofeyeva was born on June 25, 1896 in Moscow in a lower middle class family. She was married to the brother of Hieromonk Spyridon (Piunovsky) of the Danilov monastery. She went to the Second Moscow State University (Moscow State Pedagogical Institute), and at the time of her arrest was working at the Institute of New Languages. She was a parishioner of the Danilov monastery and a spiritual daughter of Archimandrite Polycarop (Soloviev). 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' exile in the village of Suzak, Oshskaya region, Kirgizia. This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". In 1933 or 1934 she was released, and in 1936 she went to see Vladyka Theodore (Pozdeyevsky) in Syktyvkar together with Fr. Polycarp. Then she went to live in Kashin with Fr. Polycarp. On March 23, 1937 she was arrested again and cast into prison in Kalinin. On September 13 she was sentenced to death in accordance with article 58-10. She was shot on September 17.

Claudia Vasilyevna Ryadkova-Voinova was born on February 26, 1889 in Kashin into the daughter of an official. She finished her studies at the Kashin pro-gymnasium and went on pedagogical courses. From 1905 to 1912 she was a teacher in Kashin. In 1912 she married a teacher, who was later ordained to the priesthood. In 1922, as a wife of a servant of the cult, she was forced to leave the Savelskaya elementary school where she was working. On May 13, 1937 she was arrested in the village of Savelyevo, Sankovsky region, Tver province and cast into prison in Kashin. On September 13 she was convicted of being "a participant in a counter-revolutionary organization", and sentenced to death in accordance with articles 58-10 and 58-11. On September 17 the sentence was carried out.

Nina Alexandrovna Lapchinskaya, who was born on October 24, 1880 in the city of Kashin, the daughter of a landowner. At the time of her arrest she was a teacher in a Kashin middle intermediate school. She was arrested on May 12, 1937, was accused of being "a participant in a counter-revolutionary monarchist organization", and cast into prison in Kashin. On September 13, in accordance with articles 58-10 and 58-11, she was sentenced to be shot. The sentence was carried out on September 17.

Maria Dmitrievna Protopopova was born in 1888 in the village of Ilyinskoye, Novotorzhsk uyezd, Tver province into the family of a priest. She finished two courses at the Higher Women's Courses in St. Petersburg. She was arrested on August 31, 1937 and cast into prison in Kalinin on a charge of being "a participant in a counter-revolutionary monarchist organization", and cast into Kashin prison. In accordance with articles 58-10 and 58-11 she was sentenced to be shot. The sentence was carried out on September 17.

Valentina Nikolayevna Vestenius. She was born on September 4, 1872 in Kashin, the daughter of a landowner, an honoured citizen of Kashin. On April 16, 1937 she was arrested in Kashin and cast into prison. On September 13 she was convicted of being "a participant in a counter-revolutionary fascist monarchist organization", and sentenced to death in accordance with articles 58-10 and 58-11. On September 17 she was shot.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994,

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21. HIEROMARTYR DEMETRIUS, ARCHBISHOP OF GDOV **and those with him**

Archbishop Demetrius (Lyubimov) was born on September 15, 1857 in Oranienbaum into the family of Protopriest Gabriel Markovich Lyubimov (1820-1899), a well-known benefactor and outstanding church-builder and friend of St. John of Kronstadt. The Lyubimovs were from Tambov province.

The future archbishop finished his studies at the St. Petersburg Theological seminary in 1878, and then graduated from the St. Petersburg Theological Academy in 1882 with the degree of candidate of theology. On graduating from the academy he was appointed reader at the Russian church of St. Nicholas in Stuttgart, where the priest was his elder brother Sergius, who later became the rector of the Russian church in Nice. After serving for two years in Stuttgart, Demetrius returned to Oranienbaum, and on September 11, 1884 was appointed teacher of Latin in the local St. Demetrius theological school.

Having married Agrippina Ivanovna Chistyakova, the young teacher was ordained to the priesthood on May 6, 1886 in St. Isaac's cathedral in St. Petersburg by Archbishop Palladius (Rayev) of Kazan and Sviyazhsk, and at the request of his father was appointed to the palace church of St. Panteleimon in Oranienbaum. From September 5, 1895 he took the place of his father as rector of the city church of St. Michael the Archangel.

By 1898 Fr. Demetrius had five children: Sergius, Demetrius, Anna, Gabriel and Nadezhda. A younger son Demetrius may have been born later.

On September 12, 1898 Fr. Demetrius was transferred to St. Petersburg to the big parish church of the Protection of the Mother of God in Bolshaya Kolomna (Sadovaya street), St. Petersburg, where he served until 1925. This church carried out a wide range of charitable works; it ran an orphanage, old age homes, schools, etc. It was located near Senny marketplace, made famous by Dostoyevsky's writings, where the poor and outcasts of society were to be found. Fr. Demetrius had a great love for the poor and his selfless labours for them well justified his surname Lyubimov, meaning "beloved".

On September 12, 1898 Fr. Demetrius was transferred to St. Petersburg to the big parish church of the Protection of the Mother of God in Bolshaya Kolomna (Sadovaya street), St. Petersburg, where he served until 1925. This church carried out a wide range of charitable works; it ran an orphanage, old age homes, schools, etc. It was located near Senny marketplace, made famous by Dostoyevsky's writings, where the poor and outcasts of society were to be found. Fr. Demetrius had a great love for the poor and his selfless labours for them well justified his surname Lyubimov, meaning "beloved".

On May 14, 1903 he was raised to the rank of protopriest.

After the revolution Fr. Demetrius' wife died. His surviving children were looked after by **Schema-Nun Anastasia** (in the world Alexandra Georgievna Kulikova). By 1935 only Vera remained alive.

On September 6 (5), 1922, Fr. Demetrius was arrested for resistance to renovationism and on September 14 was sentenced to three years' exile. On September 26 he was sent to Uralsk, and at the beginning of 1923 was transferred to Tedzhen in Turkestan. On March 1, 1925 he was released, and on March 31 returned to Petrograd. In July, 1925, Fr. Demetrius was tonsured into the mantia in the Danilov monastery in Moscow and raised to the rank of archimandrite.

On December 30 / January 12, 1925/26, he was consecrated Bishop of Gdov, a vicariate of the Petrograd diocese by Metropolitan Sergius (Stragorodsky) and other bishops, but continued to serve in the church of the Protection.

In July, 1927, Metropolitan Sergius issued his famous declaration submitting to Soviet power. In the middle of August Bishop Demetrius, Protopriest Alexander Sovetov and other clergy of the Leningrad diocese sent a letter to Metropolitan Joseph expressing their disagreement with the church position of Metropolitan Sergius. While continuing to serve in the Protection church, Bishop Demetrius now preferred to serve in the Alexander Nevsky Lavra, where they did not commemorate Metropolitan Sergius' supporter, Bishop Nicholas (Yarushevich) of Peterhof, commemorating instead Metropolitan Joseph. In December he wrote to the clergy of Siverskaya station: "We had to change our relationship to him [Metropolitan Sergius] only when it was discovered that the epistle [Declaration] was beginning to exert a powerful influence on purely church affairs and to distort the face of the Church not only canonically, but also dogmatically."

On December 12, 1927, Bishop Demetrius, Protopriest Basil Veryuzhsky, I.M. Andreyevsky and Professor Sergius Semyonovich Abramovich-Baranovsky were received in Moscow by Metropolitan Sergius. Bishop Demetrius handed him an appeal by six Petrograd bishops; Fr. Basil gave him one written in the name of the clergy, which had been written by Protopriest Theodore Andreyev; and Andreyevsky gave him one written in the name of the church intelligentsia and written by Professor Abramovich-Baranovsky. The letters called on Sergius to abandon his present church policy, stop transferring bishops arbitrarily and return to the position adopted by Patriarch Tikhon.

Sergius read everything slowly and attentively, but occasionally broke off to make a comment.

“Here you are protesting, while many other groups recognize me and express their approval,” he said. “I cannot take account of everyone and please everyone and each group. Each of you judges from your bell-tower, but I act for the good of the Russian Church.”

“We also, Vladyko,” we objected, “want to work for the good of the whole Church. And then: we are not just one of many small groups, but express the church-social opinion of the Leningrad diocese composed of eight bishops – the better part of the clergy. I express the opinion of hundreds of my friends and acquaintances and, I hope, thousands of likeminded scientific workers of the Leningrad diocese, while S.A. represents broad popular circles.

“You are hindered in accepting my appeal by a counter-revolutionary political ideology,” said Metropolitan Sergius, “which was condemned by his Holiness Patriarch Tikhon,” and he got out one of the papers signed by his Holiness Patriarch Tikhon.

“No, Vladyko, it is not our political convictions, but our religious conscience that does not allow us to accept that which your conscience allows you to accept. We are in complete agreement with his Holiness Patriarch Tikhon (in the indicated paper). We also condemn counter-revolutionary speeches. We stand on the point of view of the condemnation of your declaration made by Solovki. Do you know this epistle from Solovki?”

“This appeal was signed by one man (Bishop Basil Zelentsov), but others approve of me. Do you know that I was accepted and approved by Metropolitan Peter himself?”

“Forgive us, Vladyko, that is not quite right. It was not the metropolitan himself. But did you hear this through Bishop Basil?”

“Yes, but how do you know?”

“We know this from the words of Bishop Basil. Metropolitan Peter said that he ‘understands [ponimaiet]’, but does not ‘accept [prinimaiet] you. But has Metropolitan Peter not written anything to you?”

“You must know that I have no communications with him!” said Metropolitan Sergius.

“They why, Vladyko, do you say that Metropolitan Peter himself recognized you?”

“Well, what’s special in commemorating the authorities?” said Metropolitan Sergius. “Since we recognized them, we also pray for them. Did we not pray for the tsar, for Nero and the rest?”

“But is it possible to pray for the Antichrist?” we asked.

“No, that is impossible.”

“But can you vouch that this is not the power of the Antichrist?”

“I can vouch for it. The Antichrist must come for three and a half years, but in this case ten years have already passed.”

“But after all, is this not the spirit of the Antichrist, who does not confess that Christ has come in the flesh?”

“This spirit has always been with us from the time of Christ to our days. What antichrist is this, I do not recognize him!”

“Forgive us, Vladyko, you ‘do not recognize him’. Only an elder can say that. But since there is the possibility that this is the antichrist, we do not pray [for him]. Besides, from the religious point of view our rulers are not an authority.”

“How not an authority?”

“A hierarchy is called an authority when not only someone is subject to me, but I myself am subject to someone higher than myself, etc., and all this goes up to God as the source of every authority!”

“Well, that’s a subtle philosophy!”

“The pure in heart simply feel this. But if one reasons, then one must reason subtly, since the question is new, profound, complex and subject to conciliar discussion, and not such a simplified understanding as you give it.”

“But prayer for those in exile and prison is excluded because they have made a political demonstration out of this.”

“And when, Vladyko, will the tenth beatitude be repealed? After all, it, too, can be seen as a demonstration.”

“It will not be repealed, it is part of the liturgy!”

“Prayer for the exiles is also part of the liturgy!”

"My name must be raised in order to distinguish the Orthodox from 'Borisovschina', who commemorate Metropolitan Peter but do not recognize me."

"But do you know, Vladyko, that your name is now pronounced in the renovationist churches?"

"That's only a trick!"

"Then 'Borisovschina' is also a trick!"

"Well, what about the Synod, what don't you like about it?"

"We do not recognize it, we don't trust it, but we trust you for the time being. You are the deputy of the Patriarchal locum tenens, but the Synod is some kind of personal secretariat attached to you, is it?"

"No, it is a co-ruling organ."

"So without the Synod you yourself can do nothing?"

"[after a long period not wanting to reply] Well, yes, without conferring with it."

"We ask you to report nothing about our matter to the Synod. We do not trust it and do not recognize it. We have come personally to you."

"Why don't you like Metropolitan Seraphim?"

"Can it be that you don't know, Vladyko?"

"That's all slander and gossip."

"We haven't come to quarrel with you, but to declare to you from the many who have sent us that we cannot, our religious conscience does not allow us to recognize, the course that you have embarked on. Stop, for the sake of Christ, stop!"

"This position of yours is called confessing. You have a halo..."

"But what must a Christian be?"

"There are confessors and martyrs. But there are also diplomats and guides. But every sacrifice is accepted! Remember Cyprian of Carthage."

"Are you saving the Church?"

"Yes, I am saving the Church."

"The Church does not need salvation, but you yourself are being saved through her.

"Well, of course, from the religious point of view it is senseless to say: 'I am saving the Church'. But I'm talking about the external position of the Church."

"And Metropolitan Joseph?"

"You know him only from one side. No, he categorically cannot be returned."

According to another account, Bishop Demetrius - who was then 70 years old - fell to his knees before Sergius and exclaimed:

"Vladyka! Listen to us, in the name of Christ!"

Metropolitan Sergius immediately raised him up from his knees, seated him in an armchair, and said in a firm and somewhat irritated voice:

"What is there to listen to? Everything you have written has been written by others earlier, and to all this I have already replied many times clearly and definitely. What remains unclear to you?"

"Vladyka!" began Bishop Demetrius in a trembling voice with copious tears. "At the time of my consecration you told me that I should be faithful to the Orthodox Church and, in case of necessity, should also be prepared to lay down my own life for Christ. And now such a time of confession has come and I wish to suffer for Christ. But you, by your Declaration, instead of a path to Golgotha propose that we stand on the path of collaboration with a God-fighting regime that persecutes and blasphemes Christ. You propose that we rejoice with its joys and sorrow with its sorrows... Our rulers strive to annihilate religion and the Church and rejoice at the successes of their anti-religious propaganda. This joy of theirs is the source of our sorrow. You propose that we thank the Soviet government for its attention to the needs of the Orthodox population. But how is this attention expressed? In the murder of hundreds of bishops, thousands of priests, and millions of faithful. In the defilement of holy things, the mockery of relics, in the destruction of an immense number of churches and the annihilation of all monasteries. Surely it would be better if they did not give us such 'attention'!"

"Our government," Metropolitan Sergius suddenly interrupted the bishop, "has persecuted the clergy only for political crimes."

"That is a slander!" Bishop Demetrius cried out heatedly.

"We wish to obtain a reconciliation of the Orthodox Church with the governing regime," Metropolitan Sergius continued with irritation, "while you are striving to underline the counter-revolutionary character of the Church. Consequently, you are counter-revolutionaries, whereas we are entirely loyal to the Soviet regime!"

"That is not true!" exclaimed Bishop Demetrius heatedly. "That is another slander against the confessors and martyrs, those who have been shot and those who are languishing in concentration camps and in banishment... What counter-revolutionary act did the executed Metropolitan Benjamin perform? What is 'counter-revolutionary' in the position of Metropolitan Peter of Krutitsa?"

"And Karlovtsy Council [of the Russian Church in exile], in your opinion, also did not have a political character?" Metropolitan Sergius interrupted him again.

"There was no Karlovtsy Council in Russia," Bishop Demetrius replied quietly, "and many martyrs in the concentration camps knew nothing of this Council."

"I personally," continued the bishop, "am a completely apolitical man, and if I myself had to accuse myself to the GPU, I couldn't imagine anything of which I am guilty before the Soviet regime. I only sorrow and grieve, seeing the persecution against religion and the Church. We pastors are forbidden to speak of this, and we are silent. But to the question whether there is any persecution against religion and the Church in the USSR, I could not reply otherwise than affirmatively. When they proposed to you, Vladyka, that you write your Declaration, why did you not reply like Metropolitan Peter, that you can keep silence, but cannot say what is untrue?"

"And where is the untruth?" exclaimed Metropolitan Sergius.

"In the fact," replied Bishop Demetrius, "that persecution against religion, the 'opium of the people' according to Marxist dogma, not only exists among us, but in its cruelty, cynicism and blasphemy has passed all limits!"

The two-hour interview failed to convince Metropolitan Sergius. And so, on December 26, in his flat at Kanonerskaya street 29, Bishop Demetrius together with Bishop Sergius of Narva signed an act breaking communion in prayer with Metropolitan Sergius until such time, as he wrote to the priests of the diocese on January 4/17, "as a complete Local Council of the Russian Church, at which will be represented the entire active episcopate - i.e. the

present exile-confessors - shall justify by its conciliar authority our way of acting, or until such time as Metropolitan Sergius will come to himself and repent of his sins not only against the canonical order of the Church, but also dogmatically against her person (blaspheming against the sanctity of the exploit of the confessors by casting doubt on the purity of their Christian convictions, as if they were mixed up in politics), against her conciliarity (by his and his Synod's acts of coercion), against her apostolicity (by subjecting the Church to worldly rules and by his inner break - while preserving a false unity - with Metropolitan Peter, who did not give Metropolitan Sergius authorization for his latest acts, beginning with the epistle (Declaration) of July 16/29, 1927). 'Therefore, brethren, stand fast, and hold the traditions' (II Thessalonians 2.15)."

On December 30, Sergius banned Bishop Demetrius from serving. Bishop Demetrius expressed his attitude to this ban in a letter to **Fr. Alexander Sidorov**, rector of the church of the Elevation of the Cross on Vozdvizhenka, Moscow, as follows: "Do not be disturbed by any restrictions that the apostates from the Christian Faith are preparing for you. No interdicts or ejections of you from your rank by Metropolitan Sergius, his Synod or his bishops are valid for you. As long as there remains just one firmly Orthodox bishop, have communion with him. If the Lord permits it, and you remain without a bishop, then may the Spirit of truth, the Holy Spirit, be with you all, inspiring you to solve all the questions which you may encounter on your path in the spirit of True Orthodoxy."

At this time Bishop Demetrius was supported by **Bishop Sergius** (Druzhinin) of Kopor, **Bishop Basil** (Dokhturov) of Kargopol and **Bishop Barsanuphius** (Vikhvelin) of Nikolsk. To these should be added the former Petrograd vicar, **Archbishop Gabriel** (Voyevodin) of Yamburg, who was living in retirement in Vitebsk. In exile at that time were other bishops who thought like him: **Bishop Victor** (Ostrovidov) of Glazov and **Bishop Maximus** (Zhizhilenko) of Serpukhov, and in freedom still - **Bishop Ioasaph** (Popov) of Dmitriev, who was living in Yekaterinoslav (then Dnepropetrovsk). He was also in contact with the canonical head of the Russian Church, **Metropolitan Peter** (Polyansky) of Krutitsa, who was in exile in Siberia at the time and who wrote to Metropolitan Joseph: "We bishops must ourselves reject Metropolitan Sergius".

Vladyka Demetrius was also supported by forty-two churches in the Petrograd diocese (including monasteries and monastic podvoryes), and in the Novgorod diocese - by the parish of the Spassky church in Novgorod, the churches in the villages of Velebitsy and Makovishchi, and the men's Theophany Perekom monastery on Ilmen lake.

On January 4/17, 1928 Bishop Demetrius wrote "to Father Superiors": "Metropolitan Sergius... has sinned not only against the canonical order of

the Church, but also dogmatically against her person, blaspheming the holiness of the exploit of her confessors by suspecting that their Christian convictions were impure and supposedly mixed with politics, against her Catholicity – by their and the synod’s violent actions, against her Apostolicity – by subjecting the Church to secular orders and by the inner break with Metropolitan Peter (while preserving a false unity), who did not give Metropolitan Sergius the right to carry out his recent actions...”

On January 25, Metropolitan Sergius retired Vladyka while keeping him under ban, mercilessly declaring that for insubordination "our Church threatens direct excommunication and anathema, depriving those guilty of even the right to a conciliar judgement (!)". On February 8, Metropolitan Joseph appointed him temporary administrator of the Petrograd diocese. With the agreement of Metropolitan Joseph, whose advice he always sought, he also accepted many other parishes under his omophorion from as far afield as the Urals, Krasnoyarsk and Archangelsk. Indeed, until his arrest Archbishop Demetrius was the most active and authoritative of all the bishops of the Catacomb Church who were still in freedom.

On March 27, Vladyka Demetrius was again retired and placed under ban by Metropolitan Sergius. In this decree Vladyka was accused of “deviating from Orthodoxy”, of calling on the people “to break canonical communion in prayer with Metropolitan Sergius... and the bishops who think like him”, and of calling all the sergianist churches “neo-renovationist churches”.

According to one (doubtful) source, Vladyka Demetrius signed the decisions of the so-called “Nomadic Council” of the Catacomb Church, which took place between March and August, 1928, through **Protopriest Victorin Dobronravov**.

On Christmas Day, December 25, 1928 Bishop Demetrius was raised to the rank of archbishop by Metropolitan Joseph.

At the beginning of 1929, the Bolsheviki had laid a tax on the sale of candles in churches. The churches which had separated from Metropolitan Sergius then refused to sell candles. This served as an excuse for the arrest of Archbishop Demetrius on the night of November 28-29, 1929. At that time he was living in a two-storeyed house on Segalevskaya (then – Yunij Proletarij) street in the village of Taitsy, not far from Gatchina. This belonged to the young priest Fr. Peter Belavsky, the rector of the local church of St. Alexis of Moscow. Together with them the chekists also took Protopriest Peter Ivanovich Belavsky, Vladyka’s cell-attendant **Deacon Paul Morozov** and his faithful housekeeper, **Nun Anastasia** (Kulikova).

At dawn, as they were being taken to the railway station, parishioners who met them silently bowed to them. Suddenly Vladyka Demetrius said:

“Forgive me, Father Peter, that you also have come into suffering because of me!”

The chekists had “mercifully” allowed Fr. Peter’s wife, Xenia, to accompany her husband. At the crossroads she parted from them and received Vladyka’s last blessing. On returning to her emptied house and her two daughters, matushka sat by their beds and explained to the elder daughter, Xenia, what had happened...

That evening and the following day all the clergy of the Petrograd cathedral of the Resurrection of Christ (“The Saviour on the Blood”) were arrested: **Protopriests** Basil Veryuzhsky, **John Nikitin, Alexander and Sergius Tikhomirov, Priests Nicephorus Strelnikov and Nicholas Prozorov** from the St. Panteleimon church on Piskarevka, **Hieromonk Gabriel (Vladimirov), Fr. Nicholas Zagovorsky, Fr. Sergius Alexeyev, Fr. Basil Vertosky,** and also many monastics, including **Nun Cyra,** and about **15 laypeople.** The arrests continued until March, 1930 and included among others **11 monks** of the Theophany Perekom monastery near Novgorod, and also **clergy and laity** of the Pskov diocese. In all forty-six people were indicted under article 58-10-11 of the criminal code, as belonging to the fictitious “All-Union counter-revolutionary church-monarchist organization ‘The True Orthodox Church’”. Vladyka himself was accused of being “the leader of the church group, ‘Defence of True Orthodoxy’”. The operation began throughout the whole country in the spring of 1929 and ended in 1932.

Vladyka was put in solitary confinement in the prison on Voinova (the former Shpalernaya) street. He was charged with counter-revolutionary activity as the head “of the centre of a counter-revolutionary monarchist organization of churchmen calling themselves ‘Josephites’”. From April he was placed in solitary confinement in Butyrki prison, Moscow in connection with the affair of the “All-Union Centre of the True Orthodox Church”.

On August 4/17, 1930, he was sentenced to ten years in a political isolator in Yaroslavl. In the autumn of 1930 Archbishop Demetrius was investigated in connection with the affair of “the All-Union Centre of the True Orthodox Church”. On September 3, 1931 he was sentenced to be shot. However, “in view of his advanced age”, the sentence was commuted to ten years in prison. According to the witness of one Catacomb Christian, he was savagely tortured in prison. According to a sergianist source, Vladyka “behaved calmly and firmly during interrogations”. From 1931 to 1935 he was in Yaroslavl isolation prison, and in December, 1935 the Political Red Cross told his daughter, Vera Dmitrievna, that he had died on May 17, 1935 – according to one source, in the arms of Bishop Sergius (Druzhinin). His body was buried in a cemetery next to the prison.

Vladyka Demetrius considered that "only royal power can be a lawful power". And at his interrogation he said of Soviet power: "We consider that Soviet power, according to our religious reasoning, is not for us a State power that we can submit to. For us an authority is a hierarchy, when not only is someone subject to me, but I myself am subject to someone higher than myself, that is, everything goes up to God, as the source of every authority. In other words, such an authority is the anointed of God, the monarch... We have not hunted after quantity of believers. For us it was important that the members of our organization and our supporters should remain firm, fearing nothing. Our directive, that is, the necessity, if need be, of 'suffering until blood', must be understood in the sense of martyrdom."

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44 Catacomb Christians were charged with Archbishop Demetrius. Of these only one, the 67-year-old **Alexandra Vasilyevna Deyeva** was released under guard, but with deprivation of the right to live in Moscow and Leningrad provinces.

The following were sentenced to ten years in the camps:-

Protopriest Sergius Andreyevich Tikhomirov. He was born on May 30, 1872 in the village of Globitsy, Peterhof uyezd, in a priestly family. He went to the St. Petersburg theological seminary (1893) and from 1895 to 1897 worked as overseer in the Alexander Nevsky theological school. He was ordained to the priesthood at the beginning of 1896 and was sent to the distant Nikolsky church in the village of Kozlov Bereg (according to another source, Klopiny), Gdov uyezd, but a year later was transferred to the Trinity church in the village of Kropitsy, Peterhof uyezd, where he worked until 1905, when he was again transferred to Petersburg, being appointed to the orphans church of St. Tikhon of Zadonsk on Krestovsky island (according to another source, the church of the Alexandrovsky orphanage). In this church there prayed not only the orphans and the servants of the orphanage, but also local inhabitants, because there was no other church on the island. Here the young priest served for almost three years, until 25 (or 24) September, 1908, when the diocesan administration appointed him superior of another orphanage church - that of St. Alexander Nevsky of the Petrovsky society for aid to the poor. The society's church was the church of the Entrance of the Mother of God into the Temple in Vvedenskaya street, Petrograd side. Fr. Sergius not only served here, but also taught the Law of God in the neighbouring schools. In 1915 he was raised to the rank of protopriest.

In September, 1916 the refuge with its church was temporarily closed, but batyushka continued to serve in other churches, also conducting talks in hospitals. During this period he began to acquire a reputation as a spiritual father. Among his spiritual children was the noted Russian philosopher and

religious thinker, the professor of Petrograd University and polytechnic institute, S.A. Askoldov. Fr. Sergius was an ascetic, a remarkable preacher, and a great venerator of Metropolitan Anthony (Khrapovitsky). He often visited Optina desert and was in spiritual communion with the Optina elders Joseph, Anatolius, Nectarius and Dositheus (Elder Nectarius' spiritual father). One of those who knew him said that he was "strict to his spiritual children when he noticed in them even faint signs of self-justification. He was exceptionally tender, sensitive, attentive and loving if he noticed even a hint of despondency or despair." He was called an "ascetic" and "elder", like Fr. Michael Prudnikov, with whom he was friendly. He was of medium height, very thin, with an iconographer's "Byzantine" face, with eyes that were at the same time strict and kind.

On July 19, 1919 Fr. Sergius began serving again in the church of the Entrance to the Mother of God on Vvedenskaya. From September, 1922 to January, 1924 Fr. Sergius lived on money given him by parishioners. Life was difficult - his wife, Matushka Eudocia Pavlovna did not work, while his son Ivan (born 1898), who had fought as a corporal in the White armies, went into hiding under a false name, working in a sugar factory. Only his daughter Julia (born 1897) earned money, working as a typist in a Soviet institution. In 1923 the Bolsheviks gave him a conditional year's sentence "for distributing appeals" in defence of the Church and the Faith. At the end of the year he was made dean and confessor for repentant renovationists. In 1926 he became superior of the church of St. John the Almsgiver attached to a refuge for the blind on the corner of Bolshaya Zelenina street and Geslerovsky prospect, on the Petrograd side. After the seizure of this church by the renovationist Krasnitsky, he became second priest in the church of St. Alexis the Man of God on Geslerovsky prospect. The first priest of that church was Fr. Paul Vinogradov.

Fr. Sergius did not fear to participate in the illegal brotherhood of St. Seraphim of Sarov, which was led by his spiritual son, I.M. Andreyevsky, and which united the church-oriented intelligentsia and youth of Petrograd. On January 15, 1927 he served a moleben at the founding of the brotherhood, and attended its meetings; his daughter Julia delivered reports at them and paid for this with exile.

After Metropolitan Sergius' declaration in 1927, Fr. Sergius immediately united himself to the group of protestors who rebuked the treachery of Metropolitan Sergius and those with him. "Having received this declaration as a dean from Bishop Yarushevich," he wrote, "I read it through at home and found that through this declaration Metropolitan Sergius was merging in soul with the antichristian authorities. I, as a True Orthodox, cannot accept the joys of Soviet power as my joys and the successes of Soviet power as my successes... for the salvation of True Orthodoxy it is necessary to choose a

path that counters the intentions of Metropolitan Sergius to submit the Church to the antichristian atheist authorities.”

Right up to his arrest, Fr. Sergius served in the cathedral church of the "Josephites", the church of the Saviour on the blood. Here, said Hieromonk Gabriel, “were concentrated all the best forces of the clergy, who were ready to give all their strength and their life for the purity of Orthodoxy, which was being trampled upon... They were tried people, always able to take up the reins of administration and lead the oppressed Russian people to a peaceful life and prosperity...”

In the words of Protopriest B.M. Veryuzhsky, the superior of the cathedral, “Sergius played a prominent and central role..., using the great trust displayed in him by Archbishop Demetrius... He received for confession clergy coming from various places in the USSR,... so as to be assured of the genuineness of their desire to be in communion with us.” Fr. Sergius took part in all the most important decisions and unwaveringly supported the actions of Metropolitan Joseph and Archbishop Demetrius. His spiritual father was Bishop Sergius (Druzhinin), who led the Petrograd Josephites after the arrest of Vladyka Demetrius. The latter said that Fr. Sergius and Fr. Nicholas Prozorov were among his “closest assistants”.

Fr. Sergius was arrested for the first time in 1928, then after some months released for some reason, and then arrested again in November 23 (or 28), 1929 in connection with the Leningrad branch of the True Orthodox Church. In prison (which was located in the Petrograd House of Preliminary Imprisonment in Shpalernaya street), Fr. Sergius behaved with exemplary courage. He fearlessly denounced atheism in spite of threats and beatings.

In the course of a search of the flat of the cathedral warden, Fr. Sergius was found with the "Acts of the Council in Sremsky Karlovtsy", with which he fiercely confessed his full agreement in front of the chekists. “To every true believer,” he said to the investigator, “I told my ideas and called on them to follow my example..., so that they might by all means multiply, copy and reprint the appeals that were appearing against the declaration and the orders of Metropolitan Sergius.” Not only were these leaflets multiplied, but also materials of the Russian Church Abroad, to demonstrate that “the Josephites are not alone, that behind them stand such authoritative church figures as [Archbishop] Theophan [of Poltava], [Metropolitan] Anthony Khrapovitsky [of Kiev] and others.”

On August 3, 1930 Fr. Sergius was convicted in accordance with articles 58-10 and 58-11 and sentenced to be shot. Not long before his execution he asked his wife to bring him fresh underwear and a new ryasa, and at his last meeting with his wife he was so full of light and joy that he infected her, too, with his spiritual exaltation, calm and joy. For nine months he was in solitary

confinement. He was shot together with Fr. Nicholas Prozorov on the night before the feast of the Transfiguration, August 6/19 – according to another source, on August 20, and according to yet a third, on August 8/21, 1930, at eleven o'clock in the evening – in the basement of the prison on Shpalernaya.

Protopriest Nicholas Fyodorovich Prozorov. He was born on May 6/19, 1897 in the village of Pokrovskoye-Borisenkovskoye, Nizhnelomsky uyezd, Penza province. He came from a clerical family and entered the Penza seminary, but left it in 1914 after four classes to become a cadet in the Alexandrovsky military school (according to another source, the Mikhailovsky artillery school) in Moscow and defend the fatherland. After passing a shortened course, within a year the seminarist was already at the front in the rank of second lieutenant, and was wounded four times.

The revolution found Prozorov as commander of a battalion in the rank of staff-captain. When the army collapsed, the young officer returned to his native Penza and married a local girl, Nadezhda Vladimirovna, thinking to lead a quiet family life. He was completely loyal to Soviet power, and was even appointed head of a unit of the city police and military instructor.

But then, in 1918, came the “Red Terror”. In Prozorov’s own words, “I was arrested as a former officer and imprisoned. There were 450 officers in the prison, of whom 150 were shot during the escape of the criminals. They were led out 10 at a time and were shot there in the courtyard of the prison... I vowed that if I escaped shooting I would devote my life to God.”

The vow of the future priest produced a miracle. Once he suggested to the prisoners that they read aloud the akathist to St. Nicholas the Wonderworker. Those officers who read it were delivered from execution the next morning, while all those who refused were shot. Prozorov remained another six weeks in the Penza cheka, and was then released.

In 1919 Fr. Nicholas was ordained to the priesthood by the future hieromartyr, Archbishop John (Pommer) of Latvia, who was at that time Bishop of Penza, and served in the villages near Penza.

In 1924 he was again arrested and was in prison for three weeks.

In 1927 he went to Petrograd to complete his theological studies. Settling with his wife and three children on the edge of the city, on the right bank of the Neva, in the village of Klochki, he entered a school for pastors, and then undertook higher theological studies. He was appointed to serve in the church of the coenobium of the Alexander Nevsky Lavra, which was not far from his place of residence. His spiritual father was Fr. Theodore Andreyev from the St. Sergius cathedral, a man of great mind and firmly Orthodox

convictions. Very probably it was under the influence of Fr. Theodore that the young priest entered into opposition to Metropolitan Sergius.

Since the coenobium church remained in the possession of the Josephites, Vladyka Demetrius transferred Fr. Nicholas to the St. Panteleimon church of the Alexander Oshevsky monastery podvorye near the 'Piskarevka' platform of the Irinovskaya railway.

At this time, as Fr. Michael Polsky relates, "something remarkable happened to him. One of the most powerful communists in Leningrad came to him.

"Listen, pope, I've fallen in love with this beauty!"

"He pointed to the girl who had come with him and who did indeed deserve that title.

"She doesn't want to go with me unless a pope ties the knot. Your church is in the woods, no one will find out.' (Communists were excluded from the party if they had a church marriage.)

"Fr. Nicholas agreed and suggested that they first go to confession with him, if only on the day before the wedding.

"You must be joking, pope,' said the all-powerful communist, disturbed. 'I'll indulge the whim of the girl I love, but I don't recognize any confession. Marry us immediately. I'll pay you as much as you want, more than you get in a whole year. After all, I've got my own wife and children (he had three children). As long as I live, no one will arrest you. If by chance they arrest you, let your wife run to my wife, and they'll release you in a moment. You know, I'm a member of the Central Committee of the Communist Party.'

"But Fr. Nicholas refused to marry them without confession, in spite of the pleas and threats of his terrible guest and the tears of his beautiful companion. And he and his family remained in poverty, deprived of the possibility of gaining an all-powerful intercessor with weight in the Kremlin. He did not reveal his name to me, but said that it was known throughout Russia."

Protopriest Basil Veryuzhsky praised Fr. Nicholas, calling him "a prominent activist in the organization..., a close advisor of Archbishop Demetrius..., an energetic worker." In the words of Hieromonk Gabriel (Vladimirov): "The right hand of our leader, Bishop Demetrius, was Nicholas Prozorov. He was not only his secretary..., but also his advisor. Without Prozorov and the nun Anastasia Kulikova nothing was undertaken." They ran Archbishop Demetrius' affairs and enjoyed his confidence. In the words

of Fr. Nicholas himself, "on the instructions of Bishop Demetrius I wrote resolutions on uniting clergy of the USSR to our group, carrying out all kinds of commissions."

On November 28, 1929 Fr. Nicholas was arrested in connection with "the case of the Leningrad branch of the True Orthodox Church". During interrogations by the investigator A. Makarov, the chekists' "specialist on religious affairs", Fr. Nicholas behaved with dignity and honour, declaring that he did not commemorate the authorities because "the laws of the Church forbid this,... and this is not necessary to Soviet power - on the contrary, it discredits it in the eyes of the people". However, he would agree to commemorate it "if Vladyka really wishes this and gives a declaration to this effect by a special order." But he expressed the hope that nothing of the sort would happen.

The 33-year-old Fr. Nicholas Prozorov was of medium height, dark skinned, with rather crude features, dark eyes and hair, and a small beard. He was a simple man, not a learned intellectual, but with a deep faith and firm in his confession; and thus he believed that in joyfully accepting martyrdom he opened for himself entry into the Kingdom of heaven.

Professor S. Nesterov, who was arrested at the same time as Archbishop Demetrius and Fr. Sergius Tikhomirov, writes: "In February, 1930, in cell number 9 of the House of Preliminary Imprisonment on Voinova (formerly Shpalernaya) street No. 25, I met a ship-building engineer from the Baltic factory. Depressed because of my arrest, I received from him both spiritual support and prayer together during the first days of my imprisonment.

"At the end of February they brought a wanderer into our cell. This uneducated invalid, who had suffered wounds 25 years before as a private during the siege of Port Arthur, displayed a rare firmness and fiercely condemned Metropolitan Sergius' actions. Then they brought Fr. Peter B. to us from solitary confinement. Uniting myself with both of these with all my soul, I broke forever with the hierarchy of Metropolitan Sergius and joined the small church whose pastor was Fr. Peter.

"On April 10, 1930, our cell was handed over to the 'workers' (arrested men who worked on sawing wood in the prison courtyard), and all four of us were transferred into cell no. 21, where 80-100 people were lying on 20 cots (in the last cell there had been 35 people for 14 cots). There I met Fathers John and Nicholas, one other aged, 75-year-old protopriest, Fr. Nicholas Zagorovsky, who had been brought from Kharkov in connection with the affair of Metropolitan Sergius, and the former Synodal functionary Shenets. With them I attended Paschal Mattins on April 4/17 and spent the summer.

"With us was Fr. Alexander Tikhomirov, the brother of Fr. Sergius, who was in cell no. 22 and was suffering terribly from heart attacks, and two commanders from the regular armed forces, who joined the same group.

"At that time Vicar-Bishop Demetrius of Gdov, who headed the faithful flock in Petrograd was suffering in solitary isolation. I met him once when I, together with other prisoners and accompanied by a guard, was carrying out a heavy bin with rubbish. Vladyka was returning from a 10-minute walk. Protopriests Beryuzhsky and Sergius Tikhomirov were in solitary confinement...

"The Fathers who grew old during their time in this cell occupied a little corner where they slept together and in the morning served obyednitsa, in the evening - Vespers, and on the eve of a feast - the all-night Vigil. They sat in a row on stools and were joined by two or three laymen. We listened to the whole service which was pronounced softly from memory. The other prisoners pretended not to notice this...

"Here I spent my first Pascha in prison. Although I was warned by a good friend of mine not to go to the 'holy corner', for which I could easily get some years added to my sentence, I still could not resist, and I went there when Fr. Nicholas began to sing the opening Paschal hymn: *Thy Resurrection, O Christ Saviour, angels hymn in heaven; vouchsafe to us on earth with pure heart to glorify Thee*. Other priests seconded him, and thus we had the whole joyous service. As I returned to my mattress I saw how many of the prisoners were still crossing themselves, tears streaming down their unshaven cheeks. Everyone in the cell had carefully followed our service in silence.

"In the morning of August 4/17 we were all, as always, summoned into the corridor, ... where we were told to sign that we had read our sentences: Fr. John Nikitin, the engineer K. and the wanderer of God - ten years in the camps; Fr. Peter B. - 5 years; Fr. Nicholas Zagorovsky - 3 years; the official Shenets - 3 years' exile in Kazakhstan.

"The next morning during our walk we learned by a complicated system of signalling that Bishop Demetrius at the age of 75 had received 10 years in isolation.; Fr. Basil Veryuzhsky and Mother Kira - 10 years in the camps; Fr. Alexander Tikhomirov - 5 years; the others I do not remember.

"I will note that an uneducated, 70-year-old metal worker... who had declared himself to be a monarchist received 10 years.

"Only Fr. Sergius Tikhomirov, who was in solitary isolation, and our fellow-prisoner Fr. Nicholas Prozorov, were not called out for the announcement of the sentence on the morning of August 4/17 [They had

been condemned to be shot on August 3, but had to wait until August 21 for the carrying out of their sentences.]

"On the next day all those who had been sentenced were led out in convoy and said goodbye to us. Fr. Nicholas did not know whether to rejoice or be sad. If they had declared him innocent, then they would probably have released him. But everything became clearer - there was another reason why they had as it were forgotten about him before the departure of his comrades.

"The whole of August 5/18, the eve of the Transfiguration, I tried not to depart from Fr. Nicholas, who immediately felt lonely after the departure of all his comrades.

"Of the hundreds of prisoners, the majority did not understand what it was all about, while others thought that it was a sign of his release. Alone, he read the all-vigil service for the Transfiguration from memory, while I listened. The other laymen who usually listened had already been scattered to other camps (the composition of the cell was constantly changing). He took out of the pocket of his cassock a photo of his three daughters and, tenderly looking at them, said to me:

"I believe that the Lord will not abandon these orphans in the terrible world of the Bolsheviks.'

"At nine o'clock the usual preparations for the night began. Those who had been in the cell longest lay down on the cots, the others on the tables and benches formed from stools, while the newcomers lay under the tables and cots. My cot was by the window, Fr. Nicholas' - by the grating which separated us from the corridor. When everyone had lain down, the officer on duty appeared and stood in the corridor by the door of the grating:

"Is there a Prozorov here?'

"There is - I am he,' said Fr. Nicholas, bounding from his cot.

"Name and patronymic?' asked the officer, checking with his list.

"Nicholas Kiriakovich,' replied batyushka, dressing.

"Get ready with your things.'

"Fr. Nicholas understood everything. We had often observed that the duty officer called people out for execution in this way.

"Fr. Nicholas quickly dressed and packed a straw box with his prison 'property'. I lay at the other end of the cell and could not get to him across the

cell, which was blocked with tables, benches, cots and bodies lying everywhere. But from the lighted corner where he was packing I could clearly see his courageous face surrounded by a black beard and lit up by some unearthly joy (he was 33 years old, like the Saviour when He ascended Golgotha). The whole cell became quiet and watched Fr. Nicholas. With a happy smile Fr. Nicholas looked at all of us and quickly went to the grating, which the officer opened for him. On the threshold he turned to us and said loudly:

"The Lord is calling me to Him, and now I will be with Him."

"In silence, shaken by the greatness of soul of this modest pastor, we all saw how the grating closed after him and with a quick pace he went in front of the officer. In a whisper we all began to speak about Fr. Nicholas with deep feeling. Not only the believers, but also the atheists: the Trotskyites and Mensheviks and bandits and just plain Soviet rogues were inspired with reverence and deep feeling by his firm faith.

"On the next visiting day, the prisoners who returned from meeting their relatives told us that the priests' wives had been informed of the sentences against their husbands."

Fr. Nicholas was shot on August 21, 1930. Two letters from Metropolitan Joseph to Fr. Nicholas have been preserved.

Protopriest John Grigoryevich Nikitin. He was born in March, 1880 in the village of Luzhno, Demyansky uyezd, Novgorod province. In 1907 he graduated from the St. Petersburg Theological Academy with the degree of candidate of theology, and on October 1, 1907 was ordained to the priesthood and served at the Resurrection church at the Warsaw station. On August 11, 1908 he was appointed rector of the SS. Constantine and Helen house church of the gymnasium of the Imperial Philanthropic society until its closure in August, 1918. In 1917 he was a member of the diocesan administration and diocesan missionary council. In October, 1918 he was transferred to the Ascension church in Petrograd, and in 1926 - to the Trinity Izmailovsky cathedral, which he left in the second half of 1927 because of his disagreement with Metropolitan Sergius. Before 1928 he was twice arrested for anti-soviet agitation. He described the 1927 declaration as "of doubtful morality" and as having "a Jesuitical character". From January, 1928 he served in the cathedral of the Saviour on the Blood, at the invitation of the rector, Fr. Basil Verizhsky, and was a close assistant of Archbishop Demetrius. Fr. Basil said: "Nikitin was our tribune. He brought the people with him. His sermons often acquired an agitational character. He loved to speak about Metropolitan Joseph, crowning him and the whole of our organization with the aura of confession." He used to take the confessions of those who came from the Ukraine and other provinces before they were joined to the True Orthodox Church. Thanks

to him, the small Kikerinsky skete joined the True Orthodox Church, and he probably influenced **Hieromonk Paphnutius** (Akinshin) and the **nuns** of the Dormition monastery in Vyritsa to break with Metropolitan Sergius, for which they were all arrested and sent to the camps at the beginning of the 1930s. On November 28, 1929 he was arrested in his flat in connection with the affair of the Petrograd branch of the True Orthodox Church. During his interrogation he said that Metropolitan Sergius' declaration was "completely incompatible", in its falseness and flattery, "with the truth and holiness of the Holy Orthodox Church, as the Pillar and Ground of the Truth". He was sentenced in accordance with articles 58-10 and 11 to ten years in the labour camps. In his last letters he gave his family to know that he was preparing for death. He was sent to Solovki, arriving on September 24, and then to the White Sea - Baltic Canal camp (Kem), where he died (shot?) on November 4, 1938. He was buried in a fraternal grave at Kuzemsa station in Karelia.

Protopriest Alexander Andreyevich Tikhomirov was born in 1870 in St. Petersburg into a clerical family. He was the brother of Protopriest Sergius Andreyevich Tikhomirov. In 1890 he finished his studies at the St. Petersburg theological seminary, and in 1892 was ordained to the priesthood. From 1892 to 1902 he served in the church in the village of Novopyatnitsa, Luga uyezd, and from February 13, 1902 was rector of the church of the Mother of God "The Joy of all who Sorrow" attached to the children's home on Lakhinskaya street in Petrograd. At the same time he taught the Law of God in the sixteenth gymnasium. In 1917 he was raised to the rank of protopriest. On August 2, 1922 he was arrested "for stirring up the masses", that is, for his struggle with the renovationists, and on December 27 was sentenced to three years' exile in Orenburg province (or the north). On September 25, 1924 he was released early and returned to Petrograd, serving in the church of St. Alexis the Man of God. From 1928 to 1929 he served in the cathedral of the Saviour on the blood and was a close assistant of Archbishop Demetrius. On November 28, 1929 he was arrested in connection with the Petrograd branch of the True Orthodox Church and was sentenced in accordance with articles 58-10 and 11 to ten years in the camps. In September he was sent to Solovki. After release from the camps, at the beginning of the 1940s, he was exiled to Krasnoyarsk. In the 1940s he lived in the Dormition church in Krasnoyarsk. Nothing more is known about him.

Monk Maximus (Ivanovich Genba). He was born in 1875 in the village of Lipoviye, Sorochintsy, Priluksky uyezd, Poltava province. In 1883 he became a novice in the Kiev Caves Lavra, and was tonsured into the mantia with the name Maximus. After the closure of the Lavra he became a wandering monk. In 1929 he arrived in Petrograd, and lived by begging at the church of the Resurrection of Christ. Together with **Monk Gabriel** (Kozhukharov) he spread Josephite literature through the cities and villages. On February 25, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, imprisoned in the Petrograd house of preliminary

imprisonment and accused of "being a member of the counter-revolutionary organization of the 'Josephites'", of "spreading all kinds of rumours" and of "copying counter-revolutionary literature". At his interrogation he firmly declared: "We must be martyrs for Christ, we must die for True Orthodoxy". On August 3, 1930 he was sentenced to ten years in the camps. In September he was sent to Solovki. Nothing more is known about him.

Nun Anna (Vasilievna Perfilyeva). She was born in 1889 in St. Petersburg in the family of a gendarme, and finished four classes at school. She worked as a typist in a secret section of the administrative department of the Leningrad province executive committee. She also copied and distributed anti-sergianist documents, and "informed the organization about all the undertakings of Soviet power", which she knew about, "using her service position". In 1929 she was secretly tonsured into monasticism. On November 19, 1929 she was arrested in connection with the case of the Josephites, and on August 3, 1930 she was sentenced to ten years in the camps in accordance with articles 58-10 and 58-11. On September 19 she was sent to Kem (Solovki). Nothing more is known about her.

Nun Cyra. She was arrested in November, 1929. On August 17, 1930 she was sentenced to ten years in the camps. Nothing more is known about her.

Michael Andreyevich Koptev. He was born in 1882 in St. Petersburg and before the revolution was the secretary of a provincial governor. During the 1920s he was a technician in a ship-building factory in Petrograd. In 1923 he graduated from the theological institute in Petrograd, and joined the Brotherhood of St. Alexander Nevsky. In 1928 (or 1929) he became Archbishop Demetrius' secretary. On November 28, 1929 he was arrested and accused that, being Archbishop Demetrius' secretary, he took an active part in the counter-revolutionary activity of the central organization of the Josephites and was a link between the centre and the counter-revolutionary monarchist organization in the Northern Caucasus. On August 3, 1930 he was sentenced to ten years in the camps, and arrived in Kem on September 19. He was released early in 1933 without the right to live in twelve places in the country. Nothing more is known about him.

The following were sentenced to five years in the camps:-

Schema-Nun Anastasia (Alexandra Georgievna Kulikova). She was born in 1889 in Kronstadt (according to another source, St. Petersburg) and worked as a dress-maker until 1922. In her youth she joined Fr. Demetrius' household as a servant, and when he was widowed continued to look after him, accompanying him into exile in Kazakhstan and Turkestan in 1922, where she was secretly tonsured. On their return from exile in 1925 she became a nun in the Kikerinsky monastery. In 1927 she became Bishop Demetrius' secretary in Petrograd. Together with the widow of **Hieromartyr Theodore Andreyev**,

Natalya Nikolayevna, she acted as a messenger between Vladyka Demetrius and Metropolitan Joseph. She was arrested with Vladyka in Taitsy on November 29, 1929, and on August 3, 1930 was sentenced to five years on Solovki. On December 8, 1932 she was released early but forbidden to live in twelve places for the rest of her sentence. After camp and exile she lived at Okulovka station and then in Novgorod (or Parakhino, Novgorod province). She had a reputation for clairvoyance. She died on April 12, 1974 and was buried in one plot with Nun Ia in Novgorod cemetery.

Monk Gabriel (Antonovich Kozhukharev (or Kozhukharov or Kozhukhov)). He was born in 1869 (April, 1868) in Zakharevka, Odessa district, and went to a village school. In 1913 he joined in the Drevle-Zverinskaya cave in the name of the Nativity of the Mother of God in Kiev, and was tonsured into the mantia with the name Gabriel (according to one source, in the Kiev Caves Lavra). In 1917 he became a wandering monk. In 1928 he arrived in Petrograd and visited the church of the Resurrection of Christ. On February 25, 1930 he was arrested as a "wandering monk" in connection with the Petrograd branch of the True Orthodox Church. He was accused of "being a member of the counter-espionage monarchist organization, 'The Josephites'". On August 3, he was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. On December 9, 1932 he was released from camp, but deprived of the right to live in twelve places in the country. Nothing more is known about him.

Nun Eudocia (Ivanovna Fyodorova). She was born in 1877 into a peasant family in St. Petersburg province. She lived in Petrograd and was without work. "Being a parishioner at the cathedral of the Resurrection on the Blood, she accompanied wandering monks and together with them went to flat to distribute counter-revolutionary documents". At her interrogation she fearlessly expressed herself in a monarchist and anti-soviet spirit: "I hate Soviet power, since it is the power of the Antichrist, which strives to destroy the Orthodox Church... In my lists for commemoration of the dead I commemorate the Emperor Alexander II, as well as all the former princes and princesses, since I find that these dead people were protectors of the Church, for which everyone should pray." On November 23, 1929 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five (three) years in the camps and was sent to a camp. Nothing more is known about her.

Constantine Petrovich Koversky. He was born in 1877 in Vyborg, and studied in the cadet corps and military school. By 1917 he was a lieutenant-colonel in the tsarist army. In the 1920s he worked as assistant director of the laboratory in the Military-Technical Academy of the RKKA. There he printed out 10 or 11 Josephite appeals of various kinds in quantities of 50-100 copies each. He was the first Josephite to be arrested, on November 19, 1929, in connection with the Petrograd branch of the True Orthodox Church. He was

sentenced to five years in the camps. In September, 1930 he was sent to Solovki. Nothing more is known about him.

Vladimir Alexandrovich Yegunov. He was born in 1873 in Kishinev and graduated from St. Petersburg University. By 1917 he was serving in the rank of real state councillor. In the 1920s he was a member of the "Resurrection" circle lead by A.A. Meyer, and was teaching mathematics in the military-naval school. He was a spiritual son of the well-known Protopriest Michael Pospelov. But while Fr. Michael accepted Metropolitan Sergius' declaration, Vladimir Alexandrovich, because of his friendship with Fr. Sergius Tikhomirov, rejected it, insofar as he considered that Metropolitan Sergius "had interfered in a sphere that was not his". For this opinion, and for the help he gave Archbishop Demetrius, he was arrested on January 8, 1930 and charged in connection with the Petrograd branch of the True Orthodox Church. On August 3 he was sentenced to five years in the camps. In September he was sent to Solovki. Nothing more is known about him.

The following were sentenced to three years in the camps:-

Priest Basil Vertosky (or Vertosky). He served in a church in Petrograd, and joined the Josephites in 1928. He was a link between the Petrograd Josephites and the Moscow Dmitrovites. On November 28, 1929 he was arrested for being "a participant in the Leningrad branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On August 3, 1930 he was sentenced in accordance with articles 58-10 and 11 to three years in the camps and sent to a camp. Nothing more is known about him.

Nun Ia, in the world Olga Ivanovna Repina. She was born in June, 1889 in in the village of Starkovo, Vysokovskaya volost, Yaroslavl province. She finished her studies at the Konstantinovskaya gymnasium, became a typist, and before the revolution served in Neftepromyshlenny share society, then in the Russian Groznensky standard, from 1918 in the regional department of Social Security. In the same year she visited Optina Desert and fell in love with monasticism. From 1919 she was working in the Vyborg children's hospital, and from 1921 in the "Tremoss" trust. In February, 1922 she was retired because of invalidity. In 1923 she was arrested for "anti-Soviet agitation" and "the spreading of counter-revolutionary appeals" - that is, distributing the appeals of Patriarch Tikhon. In 1925 she was secretly tonsured into the mantia with the name Ia by Bishop Sergius (Druzhinin). She was a member of the parish council of the church of the Resurrection. On January 7, 1930 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and was cast into Petrograd Domzak. During her interrogation she said: "I belong to the group of the Josephites, since the Josephites stand on the correct and Orthodox path... I cannot rejoice at the destruction of churches and the persecution, and also at the harassment

of the faith of Christ, as does Metropolitan Sergius, I cannot accept the closing of houses of prayer... Soviet power serves as, or is a weapon for, persecution against the Christian faith." On August 3 she was sentenced in accordance with articles 58-10 and 58-11 to five (according to another source, three) years in the camps. In September she was sent to Solovki. In 1935 she was released from camp and exiled for three years to the north. At the end of the 1930s she was released with restrictions on her domicile, and settled in Novgorod, where she joined Schema-Nun Anastasia. The two nuns lived a strict ascetic life, and were served by **Hieromonk Tikhon** (Zorin) and **Fr. Michael Rozhdestvensky**, who buried Mother Ia. She died at the end of the 1970s and was buried in one plot with Schema-Nun Anastasia in Novgorod cemetery.

Lydia Nikolayevna German. She was born in 1872 in St. Petersburg and went to a gymnasium. She married a colonel in the tsarist army. She was converted to the faith after the Bolsheviks took her husband, a colonel in the tsarist army, as a hostage in 1918. Until 1923 was a member of the Brotherhood attached to the church of the podvorye of the monastery of St. Alexander of Svir in Petrograd. In 1928 she became a parishioner of the church of the Resurrection (the Saviour-on-the-Blood). She handed the appeals printed by Constantine Petrovich Koversky over to Fr. Sergius Tikhomirov, her spiritual father, who distributed them among the believers, calling on them to multiply, rewrite and recopy them. A letter from Metropolitan Joseph to her is still in existence. She was arrested on November 22, 1929 (Fr. Sergius was arrested the next day) in connection with the Petrograd branch of the True Orthodox Church and accused of "conducting anti-Soviet agitation with the aiming of overthrowing and undermining Soviet power, to this end preparing and distributing literature with this content". On August 3, 1930 was sentenced to three years in the camps. In September she was sent to Solovki. Nothing more is known about her.

Nicholas Stepanovich Utilov. He was born in 1876 in Lenkorali, Baku province, and went to the Mikhailovskoye artillery school. Before the revolution he was a lieutenant-colonel in the tsarist army. In the 1920s he worked as a constructor of the "Bolshevik" factory. He was a member of the council of the Josephite churches and of the Brotherhood of the St. Alexander of Svir podvorye in Petrograd, and together with Lydia German distributed anti-sergianist literature. On January 7, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on August 3, was sentenced to three years in the camps. He was sent to Solovki. Nothing more is known about him.

Ivan Osipovich Strakhovich. He was born in 1872 on the Znamenka estate, Ropshinskaya volost, St. Petersburg province, and was a graduate of the juridical faculty of the St. Petersburg Imperial University. He became head of the Accounts department in the almsgiving committee of honoured civil officials, and by 1917 held the rank of state councillor. After the revolution he

worked as a consultant of a shares society, and by the middle of the 1920s was a pensioner. He was a member of the parish council of the cathedral of the Saviour on the Blood. On November 28, 1929 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on August 3, 1930 was sentenced to three years in the camps, which he served on Solovki. Nothing more is known about him.

Basil Mikhailovich Martyshev (or Martynov). He was born in 1891 in Lodeinoye Polye, Olonets province, and sent to a city school. He served as volost clerk, and from 1914 – as an official. In the 1920s he lived in Petrograd worked as an accountant. He was a member of the parish council of the cathedral of the Saviour on the Blood. On November 28, 1929 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on August 3, 1930 was sentenced to three years in the camps. He was sent to Solovki. Nothing more is known about him.

Ivan Dmitrievich Rugin. He was born in 1886 in St. Petersburg and went to an engineering school. By 1917 he was serving in the rank of councillor. By the middle of the 1920s he was a pensioner. He was a member of the parish council of the cathedral of the Saviour on the Blood. On February 4, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on August 3 was sentenced to three years in the camps. In September he was sent to Solovki. Nothing more is known about him.

Maria Timofeyevna Tumanova-Timofeyeva. She was born in 1887 in the village of Borovichi, Porkhov uyezd, Pskov province and from 1900 served for thirty years as a housemaid in St. Petersburg. She was a member of the parish council of the cathedral of the Saviour on the Blood. On February 25, 1930 she was arrested in connection with the Petrograd branch of the True Orthodox church, and on August 3 was sentenced to three years in the camps. In September she was sent to Solovki. Nothing more is known about her.

The following were sentenced to three years' exile in the north:-

Subdeacon Michael Ivanovich Sazonov. He was born in 1879 in St. Petersburg, and went to a real school. He lived in Uritsk, working in a publishing house. From 1921 he was living in Petrograd working as a typesetter in Pravda. From 1928 he was a member and then president of the church council of the cathedral of the Resurrection "on the Blood". He had a big family. By the end of the 1920s he was serving as a reader for Archbishop Demetrius. On February 10, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church and was cast into prison in Vologda. On August 3 he was sentenced in accordance with article 58-10 to three years' exile in the north (he received only three years because of his proletarian origins), which he served in Vologda. On returning, he lived in the suburbs, and built a secret church in the basement of his house. There

Hieromonk Metrophanes served until the war, when the Germans expelled him to Germany. He returned to Russia and constantly went to secret services. He died in December, 1960.

Deacon (or Subdeacon) Peter Mikhailovich Sazonov. He was born in 1903 in St. Petersburg, and until 1921 was working as an apprentice in a printer's in Uritsk. After moving to Petrograd he study at a typographical school, and then worked as an apprentice, and from 1923 as a type-setter, in a printer's. From 1925 he was studying at theological courses, and was ordained to the diaconate. From 1928 he was serving as a subdeacon under Archbishop Demetrius. In February, 1929 he was arrested for fraud, but was later released. He continued to serve as a subdeacon under Archbishop Demetrius. On April 21, 1930 he was investigated in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced to five (?) years in the camps and sent to a camp. Nothing more is known about him.

Nicephorus Fyodorovich Shenets. He was born in 1861 in the village of Brozha, Bobruisk uyezd, Minsk province, and graduated from the St. Petersburg Theological Academy. He was a state councillor, and a synodal official at the All-Russian Local Council in 1917-18. He later worked as an accountant in a sausage factory. In the middle of the 1920s he was on a pension. He was a member of the parish council of the cathedral of the Saviour on the Blood. On February 4, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on August 3 was sentenced to three years' exile in Vologda province. On December 22, 1932 he was released early but forbidden to live in twelve places for the rest of his sentence. Nothing more is known about him.

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Helena Efremovna Baldakova (Boldakova). She was born in 1897 in St. Petersburg, the daughter of a contractor. She had an intermediate education. In the 1920s she was living in Petrograd. She was a parishioner at the church of the Resurrection of Christ (the Saviour-on-the-blood), and a spiritual daughter of Archbishop Demetrius. On December 27, 1930 she was arrested and cast into Petrograd Domzak for "being directly linked with the head of the organization, Demetrius Lyubimov, carrying out his commands, and after his arrest kept counter-revolutionary documents of the organization". (According to one source, she was arrested in Petrograd on March 21, 1931, and exiled.) On October 8, 1931 she was convicted of "participation in a counter-revolutionary monarchist church organization", and sentenced to three years in the camps in accordance with articles 58-10 and 58-11. Hers was part of the group case, "The Case of the 'True Orthodox', Leningrad, 1931". On February 16, 1933 she was released early, but prevented from living in twelve places. Later she petitioned to be freed from all restrictions. Nothing more is known about her.

(Sources: L.E. Sikorskaya, Svyashchennomuchenik Dmitrij Arkhiepiskop Gdovskij, Moscow, 2008; Svyashchennomucheniki Sergij, Episkop Narvskij, Vasilij, Episkop Kargopolskij, Ilarion, Episkop Porechskij. Tajnoe Sluzhenie Iosifyan, Moscow, 2009; M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 620, 858; I.M. Andreyev, Russia's Catacomb Saints, chapter 6, p. 99; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 592; Schemamonk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj, 1980 (typescript); 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; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 4; Protopriest Michael Polsky, Noviye Mucheniki Rossijskiye, Holy Trinity Monastery, Jordanville, 1949-57, part 1, pp. 180, 215, part 2, chapter 19; Fr. Basil Redechkin; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, pp. 375-376; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 267, 283-284, 300, 317, 329, 330, 331, 340, 378; V.V. Antonov, "Svyashchennomuchenik Episkop Sergij (Druzhinin)", Pravoslavnaya Zhizn', 48, N 2 (554), February, 1996; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 5; Pravoslavnaya Zhizn', N 2, 1995, pp. 5-8; "Petrogradskiye Svyashchennomucheniki Protoierej Sergij Tikhomirov i Otets Nikolaj Prozorov", Vozvrashcheniye, N 1/9, pp. 14-20; "Svyashchennomuchenik Arkhiepiskop Dimitrij i yego Spodvizhniki", Vozvrashcheniye, NN 12-13, 1999, pp. 43-51; M.V. Shkvarovsky, Iosifyanstvo, St. Petersburg: Memorial, 1999, pp. 143, 160, 299, 300, 307, 315-316, 320, 321, 322, 363; V.V. Antonov, Vertograd-Inform, N 2 (47), February, 1999, p. 4; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 12-13; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1185; 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; <http://www.omolenko.com/texts/katakomb.htm>; <http://www.histor-ipt-kt.org/KNIGA/len.html>)

22. HIEROMARTYR GABRIEL, ARCHBISHOP OF VITEBSK

Archbishop Gabriel (in the world: Gabriel Dmitrievich Voyevodin) was born in 1869 in the city of Luga, St. Petersburg province. In 1890 he finished his studies at the St. Petersburg gymnasium, and in 1893 he was tonsured with the name Gabriel and ordained to the diaconate. In 1894 he graduated from the St. Petersburg Theological Academy with the degree of candidate of theology, was ordained to the priesthood and appointed teacher at the Vladikavkaz theological school. In 1895 he became a teacher at the Alexandrovsky missionary seminary in the city of Ardonskoye in Osetia. In 1896 he became a teacher at the Mogilev theological seminary. In 1898 he became an inspector at the Poltava theological seminary. In 1901 he became superior of the Dormition monastery in Ufa diocese in the rank of archimandrite and was a member of the Ufa theological consistory. In 1908 he was appointed superior of the Zhitomir Theophany monastery. From 1908 to 1917 he was head of the Zhitomir school of pastorship in Volhynia province. In July he became superior of the Trigorsky Transfiguration monastery in Zhitomir uyezd.

On July 25 (according to another source, 15), 1910 he was consecrated Bishop of Ostrog, a vicariate of the Volhynia diocese by Archbishop Anthony (Khrapovitsky) of Volhynia, Bishop Eulogius (Georgievsky) and others. From June 9, 1915 he was appointed Bishop of Chelyabinsk, the first vicariate of the Orenburg diocese. From January 26 / February 8, 1916 until 1917 he was Bishop of Barnaul and in 1917 - temporary administrator of the sees of Krasnoyarsk and Yeniseisk. He was a member of the Local Council of the Russian Church in 1917-18, being the deputy of Bishop Anatolius (Kamensky) of Tomsk. From 1919 to 1922 he was bishop of Akmolinsk and temporary administrator of Petropavlovsk, a vicariate of the Omsk diocese, being the deputy of the Archbishop of Siberia in Kolchak's army. From 1920 to 1921 he was temporary administrator of the Zhitomir diocese. In the spring of 1921 he was appointed Bishop of Petropavlovsk, but did not arrive at his see. On September 14, 1921, he retired.

In September, 1922 he joined the renovationists and was appointed "bishop" of Tomsk and then of the Altai; and in 1923 he signed the decree depriving Patriarch Tikhon of his rank and monasticism. However, in the same year he repented and was received in his existing rank. In August, 1923 he was raised to the rank of archbishop. In 1924 he was appointed archbishop of Yamburg - according to another source, Kingisepp, - a vicariate of the Petrograd diocese. In 1925 he was exiled to Moscow without the right of leaving the city.

In August, 1926 Archbishop Joseph (Petrovykh) was appointed Metropolitan of Petrograd. However, the Soviets refused him leave to stay in

the city (he served there only once, on September 12), so he appointed Bishop Gabriel as his deputy. Bishop Gabriel lived as private person with relatives in the city, and until Pascha, 1927 he administered the Petrograd diocese temporarily, without the right of leaving the city.

On April 19, 1927 he was arrested and cast into prison. He rejected the declaration of Metropolitan Sergius and stopped commemorating his name. On November 19, 1927 he was released from prison.

He immediately expressed support for Metropolitan Joseph, but did not formally join the Josephites. From December, 1927 to 1928 he was archbishop of Polotsk and Vitebsk. In 1928 he was retired at his own request. On February 17, 1932 (or 1930 he was arrested, and on March 22 he was sentenced to five years in the camps. From 1932 to 1937 he was in the Mari camps. In February, 1937 he was released and exiled to Borovichi, Novgorod province. On September 9, 1937 he was arrested and accused that, "being an enemy of Soviet power and the VKP (Bolsheviks), on arrival in Borovichi, he headed a counter-revolutionary organization of churchmen, conducted the fresh enrolment of members into this organization and organized illegal assemblies where he instructed members of the counter-revolutionary organization on how to struggle against Soviet power". On December 10, 1937 he was sentenced to death, and was shot.

Also indicted in "The Case of Bishops Gregory (Lebedev) and Gabriel (Voyevodin) and others, Leningrad, 1927" were:

Boris Pavlovich Ivanov. He was born in 1903 in St. Petersburg in a noble family. In 1923 he was sentenced to one month's forced labour. He studied in a theological-pastoral school in Petrograd, and was at the same time a member of the philosophico-religious circle of Fr. Michael Pospelov. On July 7, 1927 he was arrested in Novgorod and cast into prison in Novgorod. He was accused that, "being a listener at the theological-pastoral courses, he conducted anti-Soviet agitation on religious grounds and, on the instructions of the leaders of the said courses, went to Novgorod province and Novgorod with the aim of counter-revolutionary work, where he was detained". He was convicted in accordance with article 58-10 in "The Case of Bishops Gregory (Lebedev) and Gabriel (Voyevodin) and others, Leningrad, 1927", but was released after promising not to leave until the end of the investigation. On January 20, 1928 he was arrested again on the same charge, was cast into Petrograd House of Preliminary Detention, and was sentenced to five years in the camps. He was sent to Solovki, where he died in 1929.

Lyudmila Mikhailovna De-Kampo-Scipion. She was born in August, 1887 in Cheboksary, Kazan province, the daughter of a trial official. She received an intermediate education, and from the age of seventeen began to work in an office. During the First World War she was a nurse in a Red Cross hospital.

From 1923 she was secretary, accountant and typist for the Theological-Pastoral school in Petrograd, and at the same time worked as an accountant in the Academy of Sciences. On March 21, 1927 she was arrested for "having close links with the monarchistically inclined clergy" and for "keeping on her correspondence of a counter-revolutionary character" - this was all the correspondence of the Theological-Pastoral school. She was cast into Petrograd Domzak. She was released on November 19 after promising not to leave the city. On November 10, 1928 the case was shelved because of insufficiency of compromising material. Nothing more is known about her.

*

Alexis Ivanovich Pravdin was born in 1913 in Morshansk, Voronezh province. He lived in Petrograd and was the cell-attendant of the rector of the Fyodorovsky cathedral. He lived in the village of Svetoki, Borovichi region, and worked as an accountant at a milk factory. On September 13, 1937 he was arrested because, "being hostile to Soviet power and the Communist Party, he was recruited into a counter-revolutionary organization of churchmen, and was an active participant. He was a messenger between [Bishop Gabriell] Voyevodin and members of the counter-revolutionary organization, and kept in his flat appeals to the Russian people of a counter-revolutionary character that had been specially brought from Leningrad. He occupied himself in anti-Soviet agitation among collective farmers." He pleaded partially guilty. On December 10, 1937 he was sentenced to death. Nothing more is known about him.

(Sources: Pravoslavnaya Zhizn', N 1 (565), January, 1997, p. 12; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 25; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 968; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 64; ; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 6; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997 gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 4, 6; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, pp. 294-295; Michael Shkarovsky, "Iosiflyanskoye Dvizheniye i Oppozitsiya v SSSR (1927-1943)", Minuvsheye, 15, 1994, pp. 446-463; I.I. Osipova, "Skvoz' Ogn' Muchenij i vody Slyoz'", Moscow: Serebryanniye Niti, 1998, p. 256; Lydia Sikorskaya, Svyaschennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij, Ilarion, episkop Porechskij. Tainoye sluzhenie Iosiflyan, Moscow: Bratonezh, 2009, pp. 82, 88; <http://www.histor-ipt-kt.org/KNIGA/yaroslav1.html#n.008>)

23. HIEROMARTYR JOHN, BISHOP OF PECHERSK

Bishop John, in the world Nicholas Alexandrovich Bulin, was born on March 16, 1893 in Veps, Vervsky (Vyrussky) uyezd, Estonia into the family of a pious Estonian stonemason. His father's sister, Nun Juvenalia, struggled in the monastery of St. John the Forerunner in Pskov. At the age of six Nicholas began to serve in church, and at the age of eight was reading the six psalms by heart. At the age of fourteen he entered a theological school, after which he decided to become a priest. With the blessing of his parents, he entered the Riga theological seminary. On completing his studies there, he entered the Petrograd Theological Academy in 1914. In 1916 became an officer in the Russian army who was wounded on the front in the First World War. In 1917 he was released from the army with the right to teach in any higher or intermediate school. He decided to return to the Academy for the last time, and there he was tonsured into monasticism. In 1918 he was briefly arrested and released. In 1919 he was ordained to the priesthood by Archbishop Eusebius (Groz dov). He was appointed to an insignificant country parish in Zacherye, Estonia. His time there was difficult at first, but he was helped by the personal protection of Archbishop Eusebius, and within a few months had acquired a definite authority among the local church-going population. On February 20, 1920 Metropolitan Alexander (Paulus), head of the Estonian Church, appointed him prior of the Holy Dormition Pskov Caves monastery, which appointment he received with great joy. On January 13, 1921 he was raised to the rank of archimandrite in the Alexander Nevsky cathedral in Tallin.

On April 25, 1926, at the request of the Russian parishioners, the monastic brotherhood and the inhabitants of the Pechorsk region, he was consecrated Bishop of Pechersk by Metropolitan Alexander, Archbishop Eusebius and Bishop Sergius. He was a defender of the Russian Orthodox Church in Estonia from Estonization, opposed the removal of Church Slavonic from the services, and did much repair work in the monastery.

In 1930 Metropolitan Alexander and the Synod of the Estonian Church left the Moscow Patriarchate and joined the Ecumenical Patriarchate. Bishop John refused to follow them, and so was forced to leave his Pskov see. On June 16, 1932 he was released from the post of superior of the Pskov Caves monastery and moved to the see of Narva, but declined to accept this move.

Certain suspicious people who were secret agents of the GPU illegally crossed the border from Russia into Estonia and, at the request of the bishop's sister (who had fled with the Bolsheviks in 1918 and who had been converted to Bolshevism through her acquaintance with a certain well-known commissar), tried to persuade him to join the Soviets. They assured him that he would suffer nothing, and only asked that he act as an informer. These

approaches became known to the Estonian police, and the bishop was arrested. While he was in prison he made a declaration through his lawyer that he not only had had nothing to do with Bolshevism, but that he was actively hostile to it. After a long investigation the bishop was cleared and released from prison.

However, on November 4, 1932 the Estonians expelled him from the Pskov Caves monastery and on December 30 the Estonian Synod declared that he was banned from serving and called a "private person" and was offered a pension. The Estonian authorities eventually exiled him from the country on the charge of russifying his diocese. But they had to do this secretly because some Russian peasants, having heard that their bishop was to be deported, gathered 200-300 carts around the monastery, declaring that they would not voluntarily give up their archpastor. Vladyka spent some time in Belgrade and Bulgaria, and served with hierarchs of the Russian Church Abroad in Jerusalem. However, in 1940 he returned to Estonia.

When, in 1940, the Bolsheviks again occupied Estonia, Bishop John was one of the first to be arrested, on October 18. At first they were polite to him during the interrogations. The investigator assured him that, thanks to his sister, there was nothing for him to be afraid of, and that only one thing was required of him - that he cooperate with the GPU in unmasking "enemies of the people". Although the 70-year-old man did not assent to this proposal, they continued to be polite to him, even letting him know that he would soon be released. During one night interrogation, after the same proposal had been made to the bishop and he again kept silent, the interrogator jumped up, seized a folder of papers from his desk, struck the bishop on the face and bawled:

"Well, look, you accursed dog. Do you recognise these papers? They fell into our hands even before your arrest..."

And he hurled the folder on the floor. Then he pulled some yellowing pages out of the folder and threw them onto the table. It was a declaration signed by the bishop in 1918, on the basis of which the Estonians had released him.

There were several more lengthy night interrogations, in which he was cruelly beaten. A fellow-prisoner wrote: "The next night two warders came for the old man and ordered him to get ready with his things. The old man was not frightened. He got up calmly, without hurrying, to get ready. Having packed his things, he went round the bunks and only when he had shaken the hands of all the prisoners who were lying there did he take his small bundle and head for the door, where he stopped and cast a last glance full of pity over those lying on the bunks. He left with his head high, as if the hatred of

men could not touch him. The iron door slammed after him. I noticed that many of the prisoners stealthily brushed away their tears."

On April 8, 1941 Bishop John was sentenced to death in accordance with article 58-4. According to one source, two weeks before the beginning of the war with Germany in June, 1941, he was taken with many other old émigrés to Siberia and perished without a trace. According to another source, he was shot in July, 1941 near Gatchina.

(Sources: Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, pp. 286-287; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 974, 983; Oleg Vladimirov, "Svidetel'stvo o Episkope Pecherskom", Pravoslavnaya Rus', N 1 (1574), January 1/14, 1997, pp. 4-6; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

24. HIEROCONFESSOR SCHEMA-BISHOP PETER
(FEDOSIKHIN)
and those with him

Schema-Bishop Peter, in the world Demetrius Andreyevich Fedosikhin, was born in 1867 in the village of Tubas, Vyshnevolotsky uyezd, Tver province.

He wrote: "In 1905 I was working as a mechanic, an assistant engine-driver on a railway. I had a wife, a son Demetrius [later a confessor-priest] and a daughter. My wife greatly venerated Fr. John of Kronstadt and constantly called on me to go with her to Kronstadt. I kept putting it off, I was embarrassed – how would I get there? what would I talk about? Moreover, even without me there were many people besieging him. But once, at the unswerving insistence of my wife, I went.

"I had always been a believer, but at this point a sceptical feeling took hold of me. It didn't leave even during the whole service in the St. Andrew cathedral. When I went up to the Cross, Fr. John suddenly addressed me, answering my secret thoughts. From that time I often went to Fr. John and more than once experience the power of his prayers on myself.

"Once I was driving a train in which were many highly-placed people. A bomb was thrown. The steam-engine turned over at top speed and I was dragged out from under the wreckage with a broken spine, a fractured skull and broken hands and legs. I was taken to the hospital unconscious, in a desperate condition. My wife was given an allowance of 2000 roubles on the basis that I had been mortally wounded at work.

"It happened that as I was lying in complete paralysis and awaiting death, Fr. John of Kronstadt visited the hospital. He went round all the patients blessing them, and he blessed me, too. He was already at the door and getting ready to leave when the patient in the bed next to me said:

""Haven't you asked Batyushka to heal you?"

""What can I ask for! Look – I'm dying!"

"" Nevertheless, do it."

"Fr. John was as if waiting for something.

""What's wrong with you?" he asked, quickly turning to me.

"Pray for me, Batyushka!"

“Fr. John with quick strides came up to me and strongly hit me on the shoulder – it even hurt.

“‘It’s nothing! The Lord will heal you!’ he said, and left.

“After this I fell asleep. I don’t know how long I slept. But when I woke up it was as if I had never been paralysed, and my wounds began to heal. The doctors could only spread their hands. I began to recover quickly.

“When I checked out, my first visit was to Fr. John.

“‘Now there is another path for you,’ he told me. ‘If you decide to give your whole life to serve the Lord in the priestly rank, He will heal you completely.’

“On Fr. John’s advice, I used the allowance we had received to do a home course of intermediate education and at the Theological Academy, paying the teachers and instructors who came to my house. I took the exams as an external student, and through the prayers of Fr. John, did very well.”

Fr. Demetrius was ordained to the priesthood and was set up by Fr. John in his homeland, as the spiritual father of the Sura’s women’s monastery that he had founded. After a time he was transferred to the post of rector of the cathedral in his native city of Arkhangelsk. According to another account, he was the last spiritual father of the podvorye of the Sura monastery in Arkhangelsk, which had been built on the money of St. John of Kronstadt in 1907, before its destruction in the 1920s. Under the direction of Fr. John he began to live a life modelled on his instructor, and had the gift of clairvoyance.

After several years, Fr. Demetrius began to lose his sight. All the efforts of doctors were in vain. Then Fr. Demetrius gave a vow to God to accept monastic tonsure, and his prayer was heard. His wife also received the tonsure, and all his children were dedicated to the service of God, some in the priestly rank and some as monastics. Fr. Demetrius was greatly venerated, and had many spiritual children because he had been the disciple of St. John of Kronstadt. Even before the revolution of 1917 he became well-known well beyond the bounds of his place of service.

In 1920 he was arrested as “the organizer of resistance to the representatives of the authorities”, and the podvorye was closed. Several thousand people demonstrated against the closure. Military units were employed to disperse the assembled Orthodox. 140 people were arrested, including Fr. Demetrius. The majority were sentenced to the camps for between two and six months. He himself was sentenced to five years in the

Vishera camps in accordance with articles 58-10 and 58-11. His was part of the group case, "The Case of the Sura Monastery, Arkhangelsk, 1920".

On returning to Arkhangelsk in the spring of 1925, Fr. Demetrius began to campaign for the opening of the church, which had been closed after his departure. His petition was neither accepted nor rejected; they said they were waiting for an answer from Moscow. At Pascha Fr. Demetrius opened the church on his own initiative and began to serve. At night the militia came with soldiers, surrounded the church, and arrested many. He was taken to the GPU, while his matushka with their daughter were exiled to Kzyl-Orda, and his remaining relatives – to Tashauz. For a long time Fr. Demetrius was not sent anywhere because the people filled all the surrounding area, even the roofs of the houses, angrily demanding his release. Finally he was sentenced to three years in the camps in accordance with article 58-10, and was sent by night to Novosibirsk on his way to exile in Kustanai

While imprisoned with many bishops, Fr. Demetrius was secretly consecrated to the episcopate. At the end of his term he was released with a "wolf's ticket" – that is, only so that the authorities should find some excuse to renew their persecution of him. He lived alone for a time. Then, in 1936, he went to his family in Kzyl-Orda and lived there for two or three months. He went to the local church, but did not serve. Then he left. He was in Frunze in 1938 or 1939. He soon left, but was taken from the train and sent to Turgaj. A nun who knew him, F. Zelyanina, came to him there. Then they were both put in prison. She was soon released, but in 1939 Bishop Peter was sentenced by the NKVD to five years' exile in Kustanai, Kazakhstan. It was here, according to one account, that he took the schema with the name Peter.

During these years Bishop Peter led the life of a wanderer, in constant fear of arrest, and never stayed in one place more than two or three days. Even in these conditions he tried to celebrate the Divine Liturgy every day, if possible. He was often imprisoned, but the Providence of God always freed him from bonds. He had spiritual children in many remote places, even among the military and the police. They often helped him in difficulties.

He ate very little, nothing before midday, and never ate fish. He spent the whole day in travels and conversations until the evening. The nights he spent in reading and prayer, and did not sleep more than two or three hours. He had a kidney illness, and pains in his legs from constant standing.

Once Natalya Kiter spent the night with a family close to Bishop Peter in Petrograd. At dawn he was going to celebrate the Divine Liturgy. Natalya and Tanya L. lay down on some coats spread out on the floor. They chatted, dozed and again woke up. The whole night they heard Vladyka making full prostrations behind a locked door... The chanters would arrive by dawn, warned beforehand. They would chant the service by heart, without notes,

and in a whisper or very softly. He would pray for all those suffering for the faith, for the Tsar-Martyr and the warriors who died for the faith on the field of battle. All those present would go to confession and receive communion. Before confession Vladyka would give a sermon, full of grace and truth that strengthened and regenerated the listeners.

Once, after the Liturgy when all but two of the worshippers had left, there was a ring at the door. Two men in leather jackets entered and examined the flat with suspicious eyes. But they passed by the bathroom in which Vladyka was hiding. He did not come back to the flat until the summer...

Vladyka used to tell stories about Fr. John of Kronstadt, and about his experiences in the camps and exile.

Once, he recounted, "when they were taking me to my first exile by boat, there was the following incident.

"We politicals had, as usual, been put with the criminals, with the rabble... We were all sitting on the deck. I was talking to a student who had been arrested, and I soon became friendly with him. Knowing that one must not leave one's thing unsupervised for one moment, I asked him to keep guard over my bag while I was away. He sat on it. What could be safer, it seemed! But he did not notice how the adroit thieves cut out the back wall and took everything away. When I returned the bag was empty. The student was in despair.

"Don't worry about it, dear one,' I said, trying to calm him.

"Evidently the exiles were watching and waiting: now he's going to complain! I, of course, did not do it. Their impatience mounted. Finally they couldn't stand it any longer and began to ask me:

"Well, old man, aren't you going to complain? After all, you've been robbed.'

"But I'm not going to complain.'

"They were amazed, and began trying to persuade him.

"After all, perhaps you'll get something back.'

"But I stood my ground. Finally, rumours about what had happened reached the bosses. I was summoned.

"Have you been robbed?'

“No.’

“What do you mean – no? We know exactly what happened.’

“No.’

“Aha! So you’re like that, you’re sucking up to the thieves! We’ll get you, you...!’

“But I stood my ground. I didn’t want them to suffer because of me. They tried and tried. Finally they waved their hands at the eccentric.

“I returned to my place. Soon the whole boat knew about what had happened.

“What an old man! He wasn’t frightened of slander, he didn’t give away those who offended him.’

“And what then? Stealthily the things began to be put back, and by the evening everything to the last detail had been returned. Finally one of them, stamping in front of me and trying to avoid my look, said with embarrassment:

“You forgive us... we didn’t know that you’re that kind of person... The bread... we’ve already eaten.’

“You see how easy it is to subdue even what would appear to be the most hardened heart. One mustn’t nourish just spite towards them. Perhaps you’re thinking: ‘he’s just putting himself forward as a good man, he’s talking about his love for evil-doers,’” continued Vladyka Peter jokingly. “It just turned out like that. Perhaps the people were not so bad. But how is it possible to love a real evil-doer? You can’t get through to him in any way.’ No, dear ones! Think a little more deeply, you yourselves will understand that it is wrong not to love. More than that: you must especially love the evil-doer. Love him and feel sorry for him. Remember, the image of God is in him! After all, he’s our brother. Understand this! And he has been redeemed by the Blood of Christ, he’s just lost his way. Every soul is by nature beautiful, but in the evil-doer it has been darkened, broken, it is in captivity to the enemy. It’s covered with a thick layer of sin – it is this sin we must hate! And when you go deeper, you will see that this soul is still beautiful. One must only find the path to it, so as to free it from its captivity. And this path is love. How do you acquire love? This is how: you understand with your heart that he is your brother, he’s just unfortunate. How can you not pity him, not love him?... Pray that you understand this. May the Lord grant it!’

“And there was another incident. There was a time – I was in exile – when my strength began to fail. Finally I was completely exhausted. It seemed as if I couldn’t get up at all in the morning. But when the ‘wakers’ begin to work with clubs, then you get up in spite of your ‘I can’t’ and trudge along. But here they came also to make me carry some heavy things out of the house. I couldn’t stand it. I hid in the shed and began to pray. I wept. That relieved me a bit. I felt a little calmer.

“Then I saw the door quietly opening a little. Someone looked in. He came up to me hesitantly.

“‘It’s hard for you, granddad... You tell us. Perhaps it will help you a little... After all, we love you so much. Perhaps we can help you in some way... We’ll do the work for you... You know, we immediately noticed that you had hidden yourself here, but we didn’t want to interfere... You’ve prayed, come along...’”

There were many young people among Vladyka’s spiritual children. He loved young souls, and they repaid him in kind. He had the wonderful ability to approach them and understand them. He sorrowed in soul over the fate of Russian youth, crippled by atheist education, harassed, bound, driven into a blind alley. “Religious propaganda” was considered the most terrible crime in the Soviet Union, it was mercilessly punished by shooting. But it was difficult to frighten Vladyka Peter. Once with a burning look he told the story:

“I was once travelling by tram. It was full of people. Not far from me was a band of young people. It was obvious that they were members of the komsomol, students in higher educational institutions – girls and boys. They behaved as usual provocatively, noisily. They shouted and hooted through the whole car. Then I noticed one of them looking at me all the time. Well, I thought, be strong! Something’s going to happen now.

“I had hardly had this thought when he came up to me. The others looked on from a distance.

“‘Aren’t you Fr. Demetrius?’

“‘Yes,’ I replied.

“‘You know I was at your place when I was young, when I was at school.’

“We began to talk. The youth began to ask me earnestly to visit him. I agreed, and appointed a time of 10 in the morning in a few days.

“I went home and told the story. They hurled themselves at me.

“Batyushka! How could you make such a promise! It’s obviously a trap. We won’t allow it for anything!”

“Still I decided to go. On the appointed day I had unexpected business: the whole day I was rushing around, and not only did not arrive for 10 o’clock in the morning, as I had promised, but when I finally came to the agreed street with one acquaintance, it was about ten in the evening.

“This acquaintance wanted to accompany me, come what may. She went ahead so as to see whether there was an ambush. She didn’t notice anything suspicious. Then she left, since I did not allow her to accompany me to the house. I went up the staircase and rang the bell.

“The youth I knew opened to me. He was terribly happy. He led me into a light, clean room. In the corner was an icon with a lampada burning in front of it. And there was a little table covered with a white cloth, and candles lying on it. Everything was as it should be. In the middle of the room was another table, a little larger, covered with a clean cloth. There was some food on it. Between 10 and 12 youths, all well dressed, greeted me reverently.

“Pray with us, Batyushka!”

“I served a moleben. Then I turned round to face them. I went up to the table. I must confess, I was hungry, I had eaten nothing the whole day. Only I saw that they were all looking at me somehow expectantly, and were not sitting down to the table. What was this? The master of the house said in an embarrassed tone:

“Batyushka! You know, we’ve been waiting for you the whole day.”

“I didn’t understand immediately. And then it became clear. They had assembled at 10 in the morning in order to receive confession and communion, and had waited for me until 10 in the evening without eating anything in the hope that I would still come.

“They received confession and all communed with great reverence. I always had the Holy Gifts with me just in case. Yes! That is youth!

“We sat down at the table. The master of the house explained:

“We are all members of the Komsomol. We can’t go to church. So we gather here to pray, read and chant. We tell each other what we know from the sphere of the spiritual life. Of course, in a strictly confidential manner. We have heard,” he continued, “that according to ancient custom somebody reads out loud something spiritually useful during meals. That is what we do. Do you bless it?”

“And he began to read a wonderful story from the ancient Patericon...”

Vladyka had a close disciple and beloved cell-attendant called **Hieromonk Michael**. Once the two men were serving the liturgy together. Fr. Michael was in a great hurry since he had to go to the railway station to return to the village where he lived. But Vladyka Peter, as if on purpose, was slow. Fr. Michael kept looking at his watch, but Vladyka Peter was giving a sermon and would not let him go. Finally, Fr. Michael knew that he would be late for his train. Vladyka Peter then turned to Fr. Michael and said:

“Well, Fr. Michael, now you can go.”

He had to take the next train. On arriving home, the landlady, an old peasant said to him:

“Batyushka! Run quickly! They came to arrest you! They waited and waited and then went away. They took me and dragged me along, but then let me go, telling me to wait for me and not let you go anywhere. They promised to come again.”

Fr. Michael sat down at the table and wrote the following letter:

“The priest Michael was here, now Priest Michael is not here.”

He threw into a drawer and set off. He went through the woods, and a car of the NKVD was coming in his direction. He hurled himself into the bushes. They didn't see him. They went by.

If Fr. Michael had arrived an hour earlier, as he intended, he would undoubtedly have fallen into the ambush.

From that time Fr. Michael had no place to lay his head. All his property was included in a small old suitcase.

After the arrest of Vladyka Peter, Fr. Michael went from one end of the country to the other, visiting his spiritual children with the Holy Gifts. His appearance changed: he became more energetic, and a happy childlike smile was always on his face.

Many of Vladyka's spiritual children went to him. Once F.A. L-n found a tumour on his body. The doctor decreed immediate surgery. On the day before the operation Fr. Michael came and gave him Holy Unction. The next day F.A. went to the hospital, undressed – and found that the tumour had disappeared. The doctors were amazed. They asked him to come again, and again he was found to be completely healed...

One summer morning Vladyka Peter celebrated the Divine Liturgy in the attic of a wooden house belonging to George Nikolayevich Krause, the son of a general who had been shot. As usual, Vladyka gave a sermon before confession, in which he said: "Truly Russia is the most fortunate of countries. Holy Rus', in spite of everything, is called to enlighten the whole world. Think of it: every day over the vast expanses of our land new choirs of holy Passion-Bearers are ascending to the Throne of Glory! Our close ones and relatives with whom we were talking so recently, are now in the ranks of the ancient blessed Martyrs before the Face of the Lord... Only pray without ceasing that the Lord strengthen you! Do not fear temporary torments! The most terrible torments for the Lord are lightened by Him and bring endless blessedness!" His parishioners listened to him, with tears streaming down their faces...

On December 2, 1940 (or 1939) he was arrested again in Moscow, taken from a train heading for Arkhangelsk and cast into the inner prison of the NKVD in Moscow (according to another account, in Arkhangelsk). He was accused of "creating a counter-revolutionary monarchist church organization in Arkhangelsk" in the period 1935 to 1938. "Its activity was directed along the line of: (a) the organization of secret catacomb churches, (b) the illegal tonsure of believers into secret monasticism and their use for anti-Soviet ends, (c) the maintaining until 1938, for counter-revolutionary purposes, of links with foreign institutions which were subsidized for the unleashing of anti-Soviet activity, (d) the creation by the participants in the organization, on his instructions, of illegal channels for the special purpose of unleashing anti-Soviet activity and giving material help to political prisoners". On April 12, 1941 he was convicted and sentenced, in accordance with articles 58-10 part 2 and 58-11, to eight years in the camps. This was the group case, "The Case of Schema-bishop Peter (Fedosikhin), Arkhangelsk, 1940-41". Nothing more is known about him.

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Also convicted in the same case with Schema-Bishop Peter were:

Monk Stepan Nikolayevich Gerasimov). He was born in 1880 in Kargopol region, Arkhangelsk province into a peasant family. He became a monk in the Iveron Valdai monastery in Novgorod province. In 1929 he was sentenced to three years' exile in accordance with articles 58-10 part 1 and 58-11. On September 5, 1940 he was arrested in Arkhangelsk and cast into prison. On April 12, 1941 he was accused of "being in close contact with participants in an anti-Soviet church organization in Arkhangelsk" and of "spreading slanderous rumours". In accordance with article 58-10 part 2 and 58-11, he was sentenced to five years' exile in Komi. Nothing more is known about him.

Nun (?) Barbara (Ivanovna Morozova). She was born in 1879 in Fedoritsky, Molochinsky region, Ivanovo industrial district into a peasant family. From 1922 she worked as a dressmaker in the house of a mother and child in Arkhangelsk. She was accused of being a secret nun. At the interrogation she witnessed that after 1935 Hieromonk Elisha Dzyubik had created "a secret church in which he carried out secret services", "I fulfilled the role of reader in his secret church". On April 12, 1941 she was arrested and accused of "being the participant in a counter-revolutionary church organization", and was condemned in accordance with article 58, part 2 and 11 to five years' exile in Komi.

Nun Natalya (Lavrentyevna Ivanova). She was born in 1882 in the village of Zaytsevskaya, Novgorod province, the daughter of a tailor. She received an elementary education. She struggled in the monastery of St. John the Theologian in Sura, and then served as a reader in the church on the Byk in Arkhangelsk. On October 23, 1940 she was arrested and cast into prison in Arkhangelsk. On April 12, 1941 she was convicted of "being a participant in a counter-revolutionary church organization" and "taking part in anti-Soviet meetings". In accordance with articles 58-10 part 2 and 58-11, she was sentenced to five years' exile in Komi. Nothing more is known about her.

Nun Maria (Andreyevna Sergeyeva). She was born in 1893 in the village of N-Konets, Yelets region, Arkhangelsk province into a peasant family. In 1940 she was tonsured into monasticism by Hieromonk Elisha (Jubik). On October 8, 1940 she was arrested and cast into the inner prison of the NKVD in Arkhangelsk. On April 12 she was convicted of "being a participant in a counter-revolutionary church organization". She was also accused of serving Hieromonk Elisha in her flat, which was "a secret catacomb church". In accordance with articles 58-10 part 2 and 58-11, she was sentenced to five years in the camps in Komi. Nothing more is known about her.

Nun Zosima, in the world Zinaida Alexeyevna Shilova. She was born in 1889 in Tereberka stanovitsa, St. Petersburg province, the daughter of a priest. In 1920 she took part in the protests of believers against the closure of the podvorye of the Sura monastery, and was arrested in church for being "a participant in a counter-revolutionary demonstration". In accordance with articles 58-10 and 58-11 she was sent to a camp for eight months in "The Case of the Sura monastery, Arkhangelsk, 1920". In 1936 or 1937 she was tonsured in her own house by the exiled Bishop Ignatius. For some time she lived in Arkhangelsk, but then moved to the village of Kegosotrov, where, on September 25, 1940 she was arrested and cast into prison in Arkhangelsk. On April 12, 1941 she was convicted of "being a participant in a counter-revolutionary church organization" and "visiting an illegal catacomb church". In accordance with articles 58-10 part 2 and 58-11, she was sentenced to five years in the camps. She was sent to Karlag. Nothing more is known about her.

Nun Helena, in the world Catherine Zakharovna Zemlynitsina. She was born on November 5, 1889 in the village of Muola (Muollo-Kyurele), Eurapygsky uyezd, Vyborg province (now Finland). She was the daughter of a protopriest. In 1903 she went to a diocesan school. From 1910 to 1914 she worked as a teacher of drawing in the diocesan school. In 1918 she moved from Petrograd to Suzdal, becoming a novice in the Pokrov monastery. In 1923, after the monastery's closure, she joined the Iveron monastery in Tuapse, and then, after its closure, went to the Kirillovsk monastery in Novgorod, where she got to know Priest Nikolayev, and through him joined the True Orthodox Church. On April 20, 1933 she was arrested and was cast into Novgorod Domzak. On May 19 she was convicted of "sharing the views of Bishop Macarius (Olotsky)", of "participating in prayers" and "conducting anti-Soviet agitation". In interrogation she testified that "she belonged to the Tikhonite orientation, and was dissatisfied with Soviet power, which closed churches and monasteries and broke icons. She refused to admit her guilt." In accordance with articles 58-10 and 58-11, she was sentenced to three years' exile to the north. She was in exile in Arkhangelsk until April 22, 1936. On September 2, 1940 she was arrested and cast into prison in Arkhangelsk. On April 12, 1941 she was convicted of "being an active participant in a counter-revolutionary church organization". "On the orders of the leader of the secret catacomb Church Zhubik, she worked on believers in an anti-Soviet spirit". "She prepared believers for tonsure into secret monasticism". "She was a secret co-worker of the NKVD, but out of counter-revolutionary motives and aims hid from the NKVD both her participation in a counter-revolutionary organization and the other participants in it with whom she was linked in illegal activity." In accordance with articles 58-10 part 2 and 58-11, she was sentenced to eight years in the camps. She was sent to Karlag. Nothing more is known about her.

Nun Sarah (Anastasia Afanasyevna Kuzmina). She was born in 1868 in the village of Klyuch, Gorodets uyezd, Vitebsk province into a peasant family. She became a nun in the monastery of St. John the Theologian, Sura, Pinega uyezd, Arkhangelsk province, and then became prosphora-baker and caretaker at the cemetery church at Byk, Arkhangelsk. On September 4, 1940 she was arrested and cast into the inner prison of the NKVD in Arkhangelsk. On April 12, 1940 she was convicted of "being a participant in a counter-revolutionary church organization" and "heading an anti-Soviet group of nuns attached to the cemetery church". In accordance with articles 58-10 part 2 and 58-11, she was sentenced to five years in the camps in Komi.

Nun Nadezhda, in the world Natalya Evtikhiyevna Bolshakova. She was born in 1888 in the village of Emuratka (Amuraika?), Chistopol uyezd, Kazan province into a peasant family. In 1930, when she was living in Koshkinsky region, Kuibyshev province, she was arrested and sentenced to three years in the camps in accordance with articles 58-10 and 58-11. At the end of her sentence she was sentenced again to three years' exile in the north, in

Arkhangelsk province. On August 11, 1936 she was released. On October 2, 1940 she was arrested in Arkhangelsk and accused of "being the participant in a counter-revolutionary church organization" and "taking part in illegal gatherings", and was condemned in accordance with article 58, part 2 and 11 to five years' exile in Komi.

Mark Ivanovich Strelkov. He was born in 1899 in the village of Kozly, Primorsky region, Arkhangelsk province into a peasant family. From 1919 to 1920 he served in the White Army. He was a member of a parish council. At the moment of his arrest, on October 27, 1940, he was working as a fisherman in the White Sea fish collective farm. He was cast into the inner prison of the NKVD in Arkhangelsk. During the trial it was said that he had been drawn into the organization by Hieromonk Jubik, and systematically conducted anti-Soviet agitation among the local population against the undertakings of Soviet power in the countryside. He had spoken out against the closure of the church in Kozly. On April 12, 1941 he was condemned for "being a member of a counter-revolutionary church organization", and was sentenced to five years in the camps in accordance with articles 58-10 part 2 and 58-11. He was sent to Sevpechlag in Komi. On October 28, 1945 he was sent to the Volga camps in Yaroslavl province. On May 14, 1950 he was arrested in Arkhangelsk province and cast into prison number 1 of the UMVD. He was sentenced to exile to Novosibirsk province in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about him.

Basil Ivanovich Alexeyev. He was born in 1898 in the village of Verkhneye Zapolye, Yeletsk region, Arkhangelsk province into a peasant family. He went to a village school. From 1916 to 1917 he served as a private in the tsarist army, and in 1919 he served in a workers' company of the White Army. On October 23, 1940 he was arrested in his native village and cast into the inner prison of the NKVD in Arkhangelsk. On April 12, 1941 he was condemned for "being a member of a counter-revolutionary church organization", and was sentenced in accordance with articles 58-10 part 2 and 58-11. He was sent to Sevpechlag in Komi. Nothing more is known about him.

Vera Ivanovna Yazykova. She was born in 1885 in Arkhangelsk and went to a gymnasium in the city. Before the revolution her husband was a merchant. In 1920 she was arrested for protesting against the liquidation of the podvorye of the Sursky monastery. On March 28, 1933 she was arrested again and convicted in accordance with article 59-12. On September 4, 1940 she was arrested again and cast into the inner prison of the NKVD in Arkhangelsk. On April 12, 1941 she was condemned for "being a member of a counter-revolutionary church organization", and was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years in the camps. She was sent to an NKVD camp in Novosibirsk. Nothing more is known about her.

Catherine Fyodorovna Sheveleva. She was born in 1880 in the village of Safronovo, Poshekhonye uyezd, Yaroslavl province into a peasant family. On September 4, 1940 she was arrested and cast into prison in Arkhangelsk. On April 12, 1941 she was convicted of "being a participant in a counter-revolutionary church organization". She was also accused of "being linked with the Norwegian consulate in Arkhangelsk" and "using these links for counter-revolutionary ends". In accordance with articles 58-10 part 2 and 58-11 she was sentenced to five years in the camps. Nothing more is known about her.

Martha Grigoryevna Zhuravleva. She was born in 1895 in Cherevkovsky region, Arkhangelsk province into a peasant family. On February 14, 1941 she was arrested in Arkhangelsk and cast into the inner prison of the NKVD. On April 12 she was convicted of "being a participant in a counter-revolutionary church organization" and of being "a fanatically believing churchwoman". In accordance with articles 58-10 part 2 and 58-11, she was sentenced to five years in the camps. She was sent to Sevpechlag in Komi. On August 29, 1949 she was arrested again, and on November 2 was sentenced to exile in Kustanaj province in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about her.

Justina Alexandrovna Polyakova. She was born in 1901 in Arkhangelsk into a workers' family. She was illiterate. In 1920 she was sentenced to two years' forced placement under guard. In 1926 she was sentenced to fourteen months' imprisonment in accordance with article 74. And in 1927 she was sentenced to six months' imprisonment in accordance with article 74 part 2. In 1937 she was arrested again and put in prison in Arkhangelsk for one month and eight days. In September, 1940, when she was working as a hospital orderly, she was arrested again, and on April 12, 1941 was convicted of "being a participant in a counter-revolutionary church organization". "In 1939 she was secretly tonsured into monasticism by B. Dzyubik, took an active part in illegal meetings and spread slander about Soviet power and its undertakings." However, at her interrogation she said that she had not been tonsured, this was an invention of her interrogator. She was sentenced to five years in the camps in accordance with articles 58-10 part 2 and 58-11. She was sent to Sevpechlag in Komi ASSR. Nothing more is known about her.

Maria Akindinovna Tsvetkova. She was born in 1888 in Arkhangelsk into a peasant family. In 1920 she took part in the protests of believers against the closure of the podvorye of the Sura monastery in Arkhangelsk, and was convicted in accordance with articles 58-10 and 58-11 of being "a participant in a counter-revolutionary demonstration". On September 24, 1940 she was accused that her flat "was a place of illegal anti-Soviet meetings", and she was cast into prison in Arkhangelsk. On April 12, 1941 she was convicted of being "a participant in a counter-revolutionary church organization", and in

accordance with articles 58-10 part 2 and 58-11 was exiled for five years to Komi. Nothing more is known about her.

Zoya Alexandrovna Pospelova. She was born in 1894 in Arkhangelsk into a family of state functionaries. She had an intermediate education. Until 1917 she worked as an accountant-cashier with the merchant Chinakov, and then as a librarian in a mechanical technicum. On August 16, 1940 she was arrested, and many church vessels and books were found in her flat and confiscate. She herself was cast into the NKVD's inner prison in Arkhangelsk. On April 13, 1941 she was convicted of being "a participant in a counter-revolutionary church organization" and sentenced to five years in the camps in accordance with articles 58-10 part 2 and 58-11. She was sent to Sevepchlag in Komi ASSR. Nothing more is known about her.

Galina Alexandrovna Perevoznikova. She was born in 1914 in Lyakhovsky, Cherevkovsky region, Arkhangelsk province into a peasant family. Until 1917 she worked as an accountant-cashier with the merchant Chinakov, then as a librarian in a mechanical technical institued. On September 24, 1940 she was arrested in Arkhangelsk and characterized as "a fanatically believing churchwoman". She was cast into the inner prison of the NKVD in Arkhangelsk. On April 12, 1941 she was convicted by the NKVD of "being a participant in a counter-revolutionary church organization", and was sentenced in accordance with articles 58-10 part 2 and 58-11 to three years in the camps. She was sent to Sevepchlag in Komi ASSR. On being released she lived and worked in Pechory until 1952.

Natalya Matveyevna Butusova. She was born in 1881 in the village of Dobrovo, Velsky uyezd, Vologda province into a peasant family. She became a nun in the Sura monastery of St. John the Theologian in Pinega, and then watchman at the cemetery church at Byk, Arkhangelsk. In 1928 she was arrested together with G.F. Lazareva, but was released after two weeks. On October 2, 1940 she was arrested in Arkhangelsk, and on April 12 was convicted of "being a participant in a counter-revolutionary church organization" and "systematically visiting a catacomb church". She was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' exile to Komi. Nothing more is known about her.

Anna Alexandrovna Chernyaeva. She was born in 1887 in the village of Ustmosh, Vinogradovsky region, Arkhangelsk province into a poor peasant family. On October 24, 1940 she was arrested, and on February 14, 1941 was cast into the inner prison of the UGB-NKVD in Arkhangelsk. On April 12 she was convicted of "being a participant in a counter-revolutionary church organization" and "systematically visiting a catacomb church". She was sentenced in accordance with articles 58-10 part 2 and 58-11 to five years' exile to Komi. Nothing more is known about her.

Sophia Alexeyevna Samarokova. She was born in 1878 in Samara. Her father was a tradesman. On February 14, 1941 she was arrested in Arkhangelsk and cast into the inner prison of the NKVD. On April 12 she was condemned for "being a participant in a counter-revolutionary church organization", and sentenced to five years' exile in Komi in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about her.

Praskovya Dmitrievna Tretyakova. She was born in 1872 in the village of Kozhgora, Yelets region, Arkhangelsk province into a peasant family. She was arrested in her native village on October 9, 1940 and cast into the inner prison of the UGB NKVD in Arkhangelsk. On April 12, 1941 she was convicted of "being a participant in a counter-revolutionary church organization", and was sentenced to five years' exile in Komi in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about her.

Alexandra Kuzminichna Kostina was born in 1881 in the village of Ostrov, Leningrad region, Moscow province into a peasant family. She worked as a cleaner in the Procurator's office in Arkhangelsk. On October 3, 1940 she was arrested and cast into the inner prison of the UGB NKVD in Arkhangelsk. On April 12, 1941 she was convicted "being a participant in a counter-revolutionary church organization", and was sentenced to five years' exile in Komi in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about her.

(Sources: Natalya Georgievna Kiter, "Skhi-Episkop Petr", Russkij Palomnik, N 19, 1999, pp. 29-43; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

25. HIEROCONFESSOR MACARIUS, SCHEMA-BISHOP OF MALOVISHERY

Bishop Macarius, in the world Cosmas Vasilyevich Vasiliev, was born on September 5 (or September 1 or October 26), 1871 in Guba village, Tikhvin uyezd, Novgorod province, the oldest son of many children in a peasant family. From childhood he was drawn to church services and their otherworldly chanting. As a teenager he went to Petersburg, where he often visited the Alexander Nevsky Lavra and listened attentively to the inspiring sermons of Hieromonk Arsenius, who was a professional missionary primarily against sectarians and schismatics.

At the age of 23, Cosmas went to the St. Macarius the Roman - Resurrection monastery at Lyuban station, Novgorod region. By the turn of the century, this monastery was already well established with 200 monks; it had a stone church and four major stone buildings, a metochion in a nearby town and a guest house. When the young Cosmas first arrived at the monastery, he found himself in the midst of a group of other young aspirants for monastic and missionary life. As a novice he chopped firewood and did other manual labour as his obedience, as remembered by one of his friends, Fr. Conon, who came there together with him. In 1900 he was tonsured by Abbot Arsenius and given the name of Cyril. On March 11, 1901 he was ordained to the priesthood, and appointed head of the monastery metochion in Lyuban, where he stayed for the next five years. In 1906 Fr. Arsenius went to Mount Athos as a missionary to combat the new heresy of the "name-worshippers", and Fr. Cyril was made his successor as the abbot. However, Fr. Arsenius succumbed to the heresy he went off to fight, so Fr. Cyril was made his successor (on August 19, 1906). The monastery continued to flourish, and even after the revolution the Bolsheviks did not touch it because of its remoteness.

In 1923 he was consecrated bishop of Lyuban by the hierarchs Seraphim of Kolpinsk and Micah (Alexeyev) of Archangelsk, according to a decree of Patriarch Tikhon. According to another source, however, he was secretly consecrated bishop of Malovishery by Archbishop Andrew of Ufa, Bishop Michah (Alexeyev) and Bishop Stefan (Bekh) on April 4, 1923, which consecration was later recognized by Patriarch Tikhon. According to a third version, he was consecrated in 1921 in the St. Macarius monastery by Bishop Trophimus (Yakobchuk) and Seraphim (Chichagov).

After the closure of the St. Macarius monastery in 1923, Fr. Cyril moved to Petrograd, where he lived for a while illegally with his numerous admirers. On July 15, 1924 he was arrested for the supposed concealment of church valuables in his monastery and condemned to five years' imprisonment (three-and-a-half years in the camps, according to another source). He was

sent to "the Crosses", an infamous prison in Leningrad, then to Solovki, and finally to a camp in Vologda province, where he remained until his release in 1927.

According to one (somewhat dubious) source, in 1928 Vladyka Macarius signed the decisions of the so-called "Nomadic Council" of the Catacomb Church. In the same year, in July, he was tonsured into the schema by Bishop Stefan (Bekh) with the name Macarius in the Alexander Nevsky Lavra in Petrograd. Then he retired from being superior of his monastery.

At the end of the 1920s or beginning of the 30s he was continuing to live in the Resurrection monastery, and belonged to the Catacomb Church. He served many catacomb communities in the Novgorod and Petrograd dioceses, and in the course of ten years, as he himself said, he did not sleep for more than two nights at a time in one flat. Jokingly he said that he had organized a secret theological academy and seminary, where he prepared men to receive the priestly rank. He secretly ordained priests and tonsured monks.

He lived upstairs in a cell; his cell-attendant was Hierodeacon Bucolus (in the world Basil Fomich Nikolayev, born 1899), a former peasant boy from a neighbouring village. Daily he celebrated early Liturgy in the side altar, not pontifically, but as a simple priest, only with the small omophorion over his phelon. He attended all other services standing on the kliros, always wearing the embroidered schema cape. He was always deeply engrossed in prayer and seemed to live in the world of the saints. But, as was to be expected, he did not manage for long to avoid contact with the God-hating authority of the communists.

In 1931 he said to the Nun Veronica, sobbing uncontrollably:

"If you only knew what heavy trials lie ahead for us, how much suffering and torment! Our monastery will be devastated, our sacred things defiled!"

Within a year the prophecy was fulfilled. On February 17-18, 1932, when thousands of the clergy and faithful of Petrograd were arrested in one night, Bishop Macarius and the whole of his brotherhood were also arrested. Within a short time most of the monks perished. Vladyka was sent again to "the Crosses", where he spent a preliminary confinement before being given a relatively short sentence, on March 22, of three years' "voluntary" exile to Alma-Ata in Central Asia, which he spent in the prison of that city. Then he was sent to the village of George near the town of Frunze. Because of his ill health he was relieved from work, but during the nights he was compelled to guard hay. One night he went to church to receive confession, returning safely. For that he was again arrested and locked up in prison where he spent eight months in very wretched conditions.

In 1935, having completed his sentence, Bishop Macarius returned home, to the site of his monastery which now lay in ruins. What could he do? His cell-attendant, having had a similar prison experience, was still around. Together they settled in Chudovo, a town not too far from Lyuban. But now the question arose of how they were to live. Where could they obtain a livelihood? In the Soviet Union those who had completed their time of sentence were allowed, according to Article 58, to receive their residence permit only if they could also show their work card. The bishop, however, had no such card, and so for several years he had to exist without a residence permit. But God helped him and he lived illegally with a believing family.

In 1937 the mass arrests of the clergy began again, and to avoid arrest he went to Central Asia, where he spent a year. Then he returned to Chudovo, where he finally managed to obtain a residence permit. There he stayed until the war and the coming of the Germans.

Fr. Bucolus was with him all this time. The war was raging. With the increase of Soviet guerilla troops it was highly dangerous. They managed to escape to a neighbouring village and sought shelter in a small cabin at the mercy of some people. Their stay was prolonged; the famine was fierce. The area even during peaceful times did not abound in food, for the soil of the Novgorod region is poor. One night the old lady of the house where they were staying saw a strange dream: a golden carriage drove up to her poor dwelling and in it was a majestic Queen who said: "I have an elder here; he is very tired. He must be given rest." Thus did the Queen of Heaven herself intercede for the suffering schema-elder. The next day a Catholic priest came to the old lady and said, "I have heard that an Orthodox bishop and his cell-attendant live here." Hearing this, the bishop came out, and the priest told him how they could escape west to the Pskov Caves monastery. They immediately put their knapsacks on their backs, took walking staves and left for the monastery.

According to another source, at the beginning of 1942 Vladyka and Hierodeacon Bucolus were transferred by the Germans to Pskov, and on April 14 they settled in the Pskov-Pechersky monastery, with the hierodeacon being appointed as canonarch by Abbot Paul. Although Vladyka Macarius remained in the monastery in a special position, he sometimes served in parish churches, and on July 7, 1942 he headed a cross procession around the walls of the monastery. However, the relations between Vladyka and the Pskov Mission and the Moscow Patriarchate's exarch in the region, Metropolitan Sergius (Voskresensky), were strained because of their jurisdictional differences. Vladyka did not take part in the exarchate's conference in August, 1943. According to some information, in 1942 together with the Catacomb **Bishop John (Lozhkov)** (who died on December 3, 1945) he tried to get in touch with Metropolitan Seraphim (Lyade) of Berlin, of the Russian Church Abroad. However, their messenger, Hieromonk Nicephorus

(Richter-Mellin), was caught in Königsberg and sent back. Vladyka prophesied an unsuccessful end to the war for the Germans, and said that he would not return from Pskov.

Since the revolution, the Pskov-Pechersky monastery had found itself on the territory of free Estonia and thus escaped the common fate of the thousands of other monasteries of the suffering Russian land. It was in a thriving state, peaceful and with a sufficiency of everything. The bishop again began to liturgize daily at dawn as he was accustomed to do, and even began to dream of returning home to his beloved St. Macarius to re-establish his monastery for the third time. But the Lord saw that this true confessor of His was ready for his eternal home. In the terrible years of life in Soviet Russia, he was revered by thousands of Orthodox people for his holy prayers, help and kindness in serving his fellow men. Many people risked their lives and freedom in order to lighten the sufferings of this bishop during his numerous exiles and persecution. To these he was a zealot of Orthodoxy, who guarded the testaments of the Holy Church at the cost of his personal suffering. The Bolsheviks could not break this righteous one. His sufferings earned him his crown. It was time now for him to go to his heavenly home.

In the night before April 1/14, 1944, which was the radiant feast of Pascha, the town of Pechory was severely bombed by the Soviets. They bombed the town for the whole night, in four strikes separated by intervals of forty to fifty minutes. Fortunately for the monastery, the huge two-ton bombs fell outside the monastery. Within the monastery there fell some ten bombs of smaller calibre. One of these fell across the refectory and tore out an old oak tree by the roots. A piece of the bomb penetrated the window frame into the cell of Schema-Bishop Macarius and killed him instantly. On the analogion in front of him there was an opened Gospel and a prayer book; they were covered with the bishop's blood. The clock had stopped at 9.47 p.m. All the monks were hiding in the bomb shelters, but Bishop Macarius had refused to go to the cellar and had remained in his cell praying. According to one source, he was in fact killed by Soviet agents dressed as monks.

The body of Bishop Macarius was buried in the caves from which the Pskov Caves Monastery takes its name.

Fr. Bucolus remained in the Pskov Caves Monastery until his death on April 18, 1969.

(Sources: I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman of Alaska Press, 1982, chapter 24; 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; "Episkopat Istinno-

Pravoslavnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4 (8), 1997, pp. 12-13; I.I. Osipova, "Svoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, p. 255; M.V. Shkarovsky, "Iosifyane na Severo-Zapade Rossii v period nemetskoj okkupatsii 1941-1944gg.", Pravoslavnaya Rus', № 16 1757), August 15/28, 2004, pp. 13, 14; Iosifyanstvo, St. Petersburg, 1999, pp. 289-290, 305; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/newmr/?HYZ9EJxGHo)

26. HIEROCONFESSOR TIKHON, BISHOP OF KIRILLOV

and those with him

Bishop Tikhon, in the world Alexander Lvovich Tikhomirov, was born in Geneva on August 26, 1882, the son of the famous monarchist writer and penitent former revolutionary, Lev Alexandrovich Tikhomirov. His family came from the Tula region and was of the clerical estate.

“On his birthday on the 26th of August, 1888,” writes Lev Alexandrovich, “Sasha and I attended church for the first time. Thank God, the Russian service apparently made an enormous impression on Sasha. He prayed with special feeling, he admired everything, all things elated him. Upon leaving church, not waiting for my question, he immediately began to comment on how everything was exceptional in church.”

In 1889 Lev Alexandrovich obtained permission to return to Russia and moved first to Novorossiysk before finally settling in Moscow. He had already become the editor of the famous newspaper, Moskovskiye Vedomosti, in which he brilliantly demonstrated the genuineness of his conversion to Orthodoxy. On June 25, 1889, in Novorossiysk, Sasha was baptized by Bishop Misail (Krylov), whom he himself buried several years later, in the 1920s. His father wrote that his son behaved so well during the service and took such a serious attitude to the sacrament "that my heart rejoiced".

At one time Sasha fell ill with meningitis or pneumonia, and a well-known doctor said:

"People do not recover from such illnesses".

However, he did recover in church, and his father wrote: "Sasha's recovery filled me with a kind of gratitude to I knew not whom. Sasha lived precisely 'under God'. I felt a mystical force. Religious feeling clearly took hold of and drew the child, who was ill and sickly, but at the same time noble in soul, with a certain special subtlety of spiritual perception. I learned to believe in the spiritual principle from observing this dear child, and I myself learned more from him, it seems, than I gave to him."

In 1902 Alexander Tikhomirov entered the Moscow Theological Academy, where he led an ascetic life, praying for nights at a time and scarcely giving himself any rest. On August 13, 1907 (or 1905) he was tonsured into monasticism with the name Tikhon in the Academy church by Bishop Eudocimus (Meschersky), rector of the Academy. His parents blessed him for this path with an icon of the Iveron Mother of God.

In 1906, Fr. Tikhon graduated from the Academy with the degree of candidate of theology, and was appointed a teacher of homiletics in the Novgorod seminary. In 1907 he became an assistant in the Synodal vestry in Moscow. In 1908 he became a teacher in the Bethany theological seminary in Sergiev Posad, and on August 10, 1912 - inspector of the seminary. From July 28, 1911 he was supervisor of the Petrovsky theological school in Petrovsk, Saratov province.

During his years in Sergiev Posad, Fr. Tikhon got to know the future confessor-bishops Arsenius (Zhadanovsky) and Seraphim (Zvezdinsky) and worked with them on the journal Golos Tserkvi (The Voice of the Church). In 1915 his article "Asceticism as the foundation of Russian culture" appeared in this journal. He also wrote an akathist on the "Feast of the Ten Virgins" of St. Methodius of Patara, and translated the kontakia of St. Roman the Melodist from Greek into Slavonic. According to those who knew him well, he was a very prayerful, quiet monk, intent on acquiring the unceasing prayer of Jesus. He slept little and only in a sitting position. Once a student who was passing by his cell noticed a smell of burning. Opening the door of his cell, he saw that Fr. Tikhon was lying on the floor leaning against the anagly with his candle fallen out of his hand. They immediately wakened him, and from that time Fr. Tikhon learned to arouse himself from sleep lest a similar accident take place again.

On June 22, 1913 he was appointed rector of the Novgorod seminary with the rank of archimandrite. He was the last rector of the seminary - in the spring of 1918 it was closed. On March 22, 1920, he was consecrated bishop of Cherepovetsk (Kirillovsk), a vicariate of the Novgorod diocese. He was also appointed superior of the Kirillo-Belozersk monastery, but the authorities did not allow him to stay there in peace, and he was forced to wander. Thus he spent the winter of 1921/22 in the Leushinsky monastery of St. John the Forerunner.

These were terrible years for the Church. In 1918 **Bishop Barsanuphius of Kirillovsk** had been shot by the Bolsheviks together with **Abbess Seraphima** of the Ferapontov monastery. Almost all the churches were occupied by the renovationists. In 1922 Vladyka Tikhon was arrested and imprisoned in Cherepovetsk prison. He left it a sick man. Then he was subjected to great pressure by the Bolsheviks to join the renovationists. But by the mercy of God the Kirillovsk diocese did not become renovationist.

After the closure of the Kirillo-Belozersk monastery in 1924, Vladyka moved to the Desert of St. Nilus of Sora, which became a stronghold of opposition to renovationism. The Desert's superior was **Igumen Innocent** (Kalinin), a faithful helper of Vladyka Tikhon. After the closure of the Desert in 1924, Fr. Innocent served as a parish priest in the Ascension church in Sorovo, seven versts from the Desert. Several nuns from the Therapontov and

Goritsky monastery settled on a peninsula near this church. Bishop Tikhon often served here, as well as in the parish church of the Unmercenaries Cosmas and Damian and in churches and monasteries around Kirillovsk. Fr. Innocent died in prison in Belozersk in 1938.

Bishop Tikhon settled in Sorovo, serving in Sorovo. He served with great ardour, and demanded a strict observance of the Typicon. For example, the prayer of St. Ephraim the Syrian was read without fail during the Christmas fast.

In 1927, because of his opposition to the declaration of Metropolitan Sergius, Vladyka went into retirement. In the same year he was arrested and sentenced to three years in the camps. He was put to work in a camp felling logs, and sometimes had to work up to his waist in water. He came out of the camp an invalid.

For a time he went into hiding with **Nun Hermogena (Telytsyn)**, a nun of the White Lake Goritsky monastery, then in the home of his mother and sisters in Sergiev Posad, and then with some spiritual children of his in Yaroslavl.

In Yaroslavl Vladyka lived literally underground, in a camouflaged room. Mother Hermogena secretly collected alms so that Vladyka should not die of hunger. In spite of the very difficult conditions of life, Vladyka wrote much in this period, including eleven akathists on the major feasts, and was constantly joyful. But he spoke very little and would answer questions unwillingly. In effect, he lived the life of a recluse, praying on his knees for long hours.

According to one account, not long before his death, the Soviet Patriarch Alexis (Simansky), hearing that there was a holy hermit in Yaroslavl, wanted to meet him. They sent a car for the hermit, but since he had no shoes he went to meet the patriarch in slippers. After this meeting (no details are known of what happened during it), Vladyka Tikhon was given a pension of thirty roubles.

Vladyka Tikhon died in Yaroslavl on March 26, 1955. Mother Hermogena died a year later. They are buried on the Tugova hill, near the altar apse of the ruined cemetery church. His spiritual children composed the following verses in his honour:

*Gentle in heart and humble you were,
as the Lord willed for us all.
Amidst the world your sojourn did endure,
Wisely with life you united this all.
... Under humility's wondrous sign,
the beautiful oft you worked.
... A pastor exemplary,*

to your last days did you remain.

*You loved Christ God from your very youth
With all your heart and your pure soul,
Him you blessedly and humbly did serve
and by word, and faith did abide.*

*As you, a person I had not yet known,
You wholeheartedly hearkened to spiritual needs,
Heedful to sorrows, stranger to evil and gain,
Chaste was your life, and resplendent.*

(Sources: M.E. Gubonin, Akty Svyateishhego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 994; Metropolitan Manuel, Die Russischen Orthodoxen Bischofe von 1893-1965, Erlangen, 1989, vol. 6, pp. 309-310; "Preosvyashchennij Tikhon, Episkop Kirillovskij", Russkij Palomnik, 1994, no. 9, pp. 44-48; Nun Ioanna, "Zhizneopisaniye Tikhona, Episkopa Kirillovskago", Pravoslavnyaya Zhizn', 48, N 9, September, 1996, pp. 1-8; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 545; "The Life of the Confessor Tikhon, Bishop of Kyrillov", Orthodox Life, vol. 47, no. 4, July-August, 1997, pp. 2-10; N.N. Pokrovsky, S.G. Petrov, Politburo i Tserkov', 1922-1925, Moscow: Rosspen, 1998, volume 2, p. 571; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

27. HIEROMARTYRS AND MARTYRS OF PETROGRAD REGION

During the February revolution in 1917, when the Tsar was in Pskov, two of the stations nearest to Petrograd, Luga and Gatchina, were seized by revolutionaries, as a result of which the royal train was blocked from proceeding to Petrograd. On March 2, in Luga, a crowd of soldiers led by revolutionaries wanted to force the commander of the Cavalry Guards regiment stationed in Luga, **Count George Georgievich Mengden**, to renounce the Tsar. In spite of all their threats, his reply was the same:

“I have sworn allegiance to his Majesty, and I will not betray him.”

Then Count George Georgievich was killed.

*

Protopriest John Alexandrovich Kochurov, an Academy graduate, was, from 1901, a co-worker of the future Patriarch Tikhon in America. He carried out missionary work and built the cathedral in Chicago. In 1917 he was protopriest of the Catherine cathedral in Tsarskoye Selo near Petrograd. Being a strong, direct and courageous man, he once fearlessly rebuked some revolutionary sailors for their iniquities.

On October 28 / November 10, 1917 (according to another source, December 8/21), all the priests of Tsarskoye Selo - Fr. John and the priests Smirnov, Fokko and the priest of the Kazan cemetery - led a cross procession and prayer of petition for reconciliation in the Homeland. The procession took place under artillery fire: the Bolsheviks were attacking the supporters of Kerensky. The latter retreated in the direction of Gatchina, and on the evening of the 28th the town was occupied by the Bolsheviks. At this point someone accused the priests of giving provocative sermons. This slander fell on fertile soil, for there were many who, under the influence of Bolshevik propaganda, already hated the clergy. These people needed an excuse to destroy them. The priests were captured and taken to the place where the Council of workers' and soldiers' deputies was located. Fr. John tried to resist the lawlessness, explain what had really happened and calm the enraged barbarians. However, his words only further infuriated those who had captured them. First Fr. John was beaten on the face. Then he was taken to the Tsarkoye Selo aerodrome, where he was shot. However, he did not die immediately, and the tormentors, enjoying the sufferings of the hieromartyr, dragged him along by the hair. After protracted physical sufferings, Fr. John reposed in the Lord. (According to another source, he was beaten and dragged, barely alive, along the railroad tracks until he died.) The next day his body was taken to the

former court hospital of Tsarskoye Selo. It was noticed that his silver cross had been ripped off his breast...

The next day, Patriarch Tikhon and the Russian Church Council meeting in Moscow sent a letter of condolences to his widow, thereby recording the first hieromartyr of the Russian revolution. The Council decreed that the people should be informed about the martyric exploit of Fr. John and others, "who during days of civil disturbance suffered a martyric death".

*

A. Shingarev and **F. Kokoshkin** were delegates to the Local Council of the Russian Orthodox Church. They were arrested and taken to Peter and Paul fortress, and from there to the Mariinsky hospital. On the night of January 6, 1918 a group of Red Army soldiers and sailors went to the hospital and shot them.

*

Archpriest Peter Skipetrov was the rector of the church of Saints Boris and Gleb, which was next to the famous chapel of the Theotokos, "Joy of All Who Sorrow", in the Kalashnikov district of Petrograd. Hundreds of thousands of pilgrims flocked to the miracle-working icon of the Mother of God. Father Peter enjoyed great influence among the people and was a strong enemy of the communists, whose regime he boldly denounced in his sermons.

Early in 1918, the aged Father Peter had just returned from a diocesan council meeting. As he bade them farewell, Metropolitan Benjamin of Petrograd had advised the clergy not to go home alone, but in groups. Fr. Peter and his brother-in-law, the future hieromartyr Fr. Philosoph, went off together in one of these groups. Outside the cathedral of the Alexander Nevsky Lavra they were met by a large detachment of Red soldiers and sailors. The agents of the secret police, the Cheka, wanted to inspect the silver coffin in which lay the relics of St. Alexander Nevsky. One of the soldiers crudely addressed Fr. Peter with insulting language. According to one account, Fr. Peter was standing on the porch of the church wearing vestments and carrying a hand cross. His eyes flashed with anger, his long white hair, like an ancient prophet's, waved in the breeze. In vain did he try to stop the armed men, exhorting them not to do violence to the believers. A command sounded out, and Fr. Peter was shot in the mouth. He fell to the ground, covered in blood. The agents coolly stepped over the body and entered the church. Fr. Peter was taken to a small military infirmary on the Nevsky Prospect, but when the doctors came, they could do nothing more than a tracheotomy. The following morning he reposed.

The funeral was solemnly triumphant, for it occurred during the Paschal period and "Christ is risen!" was chanted. The burial service was led by Metropolitan Benjamin, accompanied by a large number of clergy. The sermon was delivered by Fr. Philosoph.

*

Priest Vyacheslav Petrovich Silin was born on September 2, 1877 in the town of Pavlovsk, St. Petersburg province. He was the son of the spiritual father of the St. Petersburg seminary, Protopriest Peter Silin, who was a well-known Church writer and author of many catechetical aids. He was also the brother of Protopriest Peter Petrovich Silin. In 1900 he finished his studies at the St. Petersburg theological seminary, and on September 17 was ordained to the priesthood in the Alexander Nevsky Lavra, serving in the church attached to the house of preliminary detention. Although this was a difficult post requiring experience that he did not have, Fr. Vyacheslav succeeded well in his task under the guidance of his father. "While having an irreproachable manner of life, he approaches his duties in spiritual-moral exhortation the arrestees and in teaching them literacy with earnestness and is trusted and liked by the prisoners".

On April 25, 1907 he was transferred to the church of St. Peter of Moscow in Ulyanka settlement, St. Petersburg province. Being the second priest in this parish, he was elected as president of the Ulyanka Temperance and Charitable Society, and was also teacher of the Law of God in three church-parish schools. The main part of the parishioners were workers at the Putilov factory, one of the strongholds of the revolution. The more the young priest got involved with his workers flock, the more he irritated the revolutionaries. And so, on August 1, 1918 he was arrested, and on the night from August 20 to September 1 he was shot as a hostage.

*

Protopriest Nicholas Nikanorovich Speransky was born on December 1, 1869 in the village of Nalyuchi, Starorusskij uyezd, Novgorod province in the family of a priest. He went to the Starorusskoye theological school, to the Novgorod theological seminary (1891) and to the St. Petersburg Theological Academy, graduating on June 4, 1895. On August 6, 1895 he was ordained to the diaconate, and on August 9 - to the priesthood. On July 25 he was sent to serve in the church of the Resurrection attached to the women's school of Princess Teresa of Oldenburg in St. Petersburg. At the same time he taught in six educational establishments in the city. In 1900 he was transferred to the church of SS. Cyril and Methodius attached to the Entrance of the Mother of God gymnasium, simultaneously teaching the Law of God in the gymnasium and other educational establishments. In 1908 he was transferred to the Saviour-Transfiguration Koltovskaya church, and in 1915 - to the church of

the Holy Apostle Matthew on Bolshaya Pushkarskaya. There he was also dean of the 8th Petrograd district.

On August 30, 1918 the president of the Petrograd Cheka, Uritsky, was killed, and an attempt was made on the life of Lenin. This gave the Bolsheviks the excuse they needed to unleash the Red Terror. The order went out: "Shoot all counter-revolutionaries... Take hostages... Take measures that the corpses do not fall into undesirable hands..." In one night in October **five hundred people** were killed. Fr. Nicholas, together with other eminent pastors in the city, was taken hostage. He was shot before October 1, 1918.

*

Another of those taken hostage was **Archpriest Alexis Stavrovsky**, who was born on March 2, 1834 in the village of Sizhno, Gdov uyezd, St. Petersburg province into the family of a priest from an ancient Russian clerical family. He went to the Alexander Nevsky theological school and then the St. Petersburg theological seminary. Since he was the first pupil there, he was sent, in 1857, to the St. Petersburg Theological Academy, where he graduated in 1861. Then he was for one year teacher of geography in the St. Petersburg Alexander-Nevsky school. In 1862 he married Anna Nikolayevna, the daughter of the protopriest and rector of the church of SS. Peter and Paul. On September 14, 1862 he was ordained to the priesthood and was sent to serve in the church of SS. Peter and Paul in a military hospital in St. Petersburg. In the same year he became dean of the St. Petersburg and Novgorod section of the military chaplaincy. He also became teacher of the Law of God, and teacher of Russian and Latin and Arithmetic in a school for military orderlies. His extraordinarily varied service to the Church, and in particular to the military clergy, acquired for him great authority among the faithful. His particular gift of preaching and good influence on his parishioners led to his appointment, in 1896, as head chaplain of the Russian Army and Navy and superior of the admiralty cathedral of St. Spyridon in St. Petersburg.

In the late summer of 1918 he was arrested at the age of 84 and cast into one of the prisons of Petrograd. Then he was transferred to Kronstadt, where he kept up the spirits of his fellow prisoners and even managed to give them Communion. Soon they were taken out of the prison, placed in a row and told that every tenth one of them was to be executed, while the others were to be set free. Next to Fr. Alexis was a young priest, and the lot fell on him. Fr. Alexis turned to him and said:

"I am old, I do not have long to live, and have received everything possible in life. Go with God; I will take your place."

And so he received the crown of martyrdom in Kronstadt at the end of September or beginning of October, 1918, laying down his life for his neighbour. His body was probably cast into the Gulf of Finland. His funeral was celebrated by Metropolitan Benjamin of Petrograd and a whole host of Petrograd clergy.

*

Protopriest Boris Makarovich Kleandrov was born in 1882 in Samara province in the family of a priest. In 1903 he finished his studies at the Samara theological seminary and was ordained to the priesthood, serving in the village of Konstantinovo, Nikolayevsky uyezd, Samara province. In 1907 he entered the St. Petersburg Theological Academy and became noted for his activity in the "Society of Religio-Moral Enlightenment in the Spirit of the Orthodox Church". Its leader, Fr. Philosoph Ornatsky, invited him to serve in the church of St. Seraphim of Sarov, which he did until 1918. In 1910 he became rector of the church of St. Nicholas the Wonderworker and St. Alexandra the Queen attached to the Putilov factor. On October 27, 1917 he was raised to the rank of protopriest. "In 1918," writes Archimandrite Theodosius (Almazov), "especially ardent were the sermons of Fr. Kleandrov, the rector of the Putilov church, near the famous Putilov factory. 'It is you,' he said to the Putilovites, 'who have given this triumph to atheism and theft.' And he died as a martyr... They shot him." In another place Archimandrite Theodosius says that a great merit of Fr. Boris Kleandrov consisted in the fact that thanks to his sermons the workers did not agree to have the church turned into a club. He was shot in Petrograd at some time between August 30 and October 1, 1918.

*

Priest Peter Innokentievich Uspensky was born on June 1, 1876 in the village of Nikolskoye, Stavropolsky uyezd, Samara province into the family of a reader. He finished his studies at Samara theological seminary in 1896 and graduated from St. Petersburg Theological Academy in 1901. On August 29, 1901 he was ordained to the priesthood, and sent to serve in the church in honour of the icon of the Mother of God, "Console my Sorrow" in the city's Temperance Trust. The Trust organized services and theological-moral discussions, lectures on various subjects, constructed a people's theatre and created an ambulatory to treat alcoholics. Fr. Peter was a teacher of the Law of God there and in the Tinshevskoye school. Besides these duties he took part in a Trust for the poor. On September 19, 1902 he was appointed rector and teacher of the Law of God in the Prince P. Oldenburg refuge. In 1910 he was transferred to the Ekaterinohof church in St. Petersburg. On August 3, 1918 he was arrested for "anti-Soviet agitation to stir up pogroms", and in September, after the death of Uritsky, was shot in Petrograd.

*

Hieromonk Demetrian was born in 1858 in Volhynia province into a peasant family. In 1904 he was ordained to the diaconate, and in 1905 – to the priesthood. He served as steward in the Ostrovo-Vvedensky monastery in St. Petersburg province. In 1918 he was arrested and shot.

*

Protopriest Alexander Petrovich Vasilyev was born in 1867 in Smolensk province into a peasant family. He went to Bethany theological seminary (1888), and then to St. Petersburg Theological Academy, graduating in 1892. On July 19, 1892 he was ordained to the priesthood and appointed to the village of Yam-Izhora, Tsarskoye Selo uyezd. In 1893 he was transferred to the church of the Meeting in St. Petersburg, and to the church of the Exaltation. In 1912 he was transferred to the court cathedral in the Winter Palace, and from there in 1913 – to the church of Fyodorovskaya icon in Tsarkoye Selo. In 1914 he became the spiritual father of the Royal Family. In 1918 he served a moleben for the Royal Family before their departure to Siberia. On September 5, 1918 he was transferred to the Catherine church in Petrograd. On the same day he was shot.

*

Protopriest Gregory Pospelov was born in 1877. He was serving in the church of the Mother of God, “the Joy of all who Sorrow” in Kronstadt. He was shot in 1918 for performing a burial service over some rebellious sailors. He was shot with his cross in his hands, from which he could not be parted. According to another source, he died in 1921.

*

Protopriest Semyon Sergeyeovich Lyapidevsky was the son of Protopriest Sergius Pavlovich Lyapidevsky, who died in December, 1902. Fr. Sergius was the cousin of Metropolitan Sergius (Lyapidevsky) of Moscow, and the disciple and follower of Metropolitan Philaret of Moscow. Fr. Simeon was the rector of the church of the Joy of All Who Sorrow on the Bolshaya Ordynka in Moscow. He took part in the publishing of the journal, Kormchij, together with his father, and continued to publish it after his father’s death. Hieroconfessor Nikon (Belyaev) of Optina records in his reminiscences: “My first spiritual father was Protopriest Fr. Sergius Lyapidevsky, who is already dead, and my second was his son, Fr. Simeon Sergeyeovich. Once at confession, it seems that Fr. Simeon said to me that it was necessary to go to church on feast-days. ‘This is our duty before God.’ I thought about this and agreed. From that time I went often to church, even on weekdays, when I was

free. And this became a habit." Fr. Simeon was arrested and imprisoned in October, 1918. Nothing more is known about him.

*

Sergius Vasilyevich Akimov was the son of Protopriest Basil Alexandrovich Akimov. He was a student at the Institute of Communications Engineers, and was taken as a hostage during the days of the "Red Terror" in 1918, and shot in Kronstadt.

*

Priest Basil Matveyevich Bratolyubov was born in 1873, and served in the St. Nicholas cathedral in Kronstadt. On March 28, 1921 he was shot in Kronstadt after the suppression of the Kronstadt rebellion.

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Natalia Dyachenko relates:- "In the autumn of 1917, in St. Petersburg, in the orphanage on Kovensky pereulok, there appeared three young brothers: Ilya, Kolya and Petya Murashov. They were brought there from the Mariinsky hospital, where their mother had died from tuberculosis. The father of the boys had disappeared without trace on the front line, and they had no relatives in the city.

"Usually those who land up in orphanages are homeless children who have been wandering the streets. But the Murashov brothers were distinguished from the others by their good Orthodox upbringing and piety. The eldest, 10-year-old Ilya, prayed morning and evening, and taught the younger ones to do the same. The educators noticed, for example, that the boys did not sit down to eat without first crossing themselves. Ilya kept a Gospel as a precious relic; the teacher of the Law of God at his school had given it to him as a memento.

"After the October revolution the orphanage fell on hard times. The orphans were hungry, and did not have enough clothing or shoes. During the winter it was cold in the rooms. Some children again went onto the streets; the free life of a thief seemed to them to promise more food. The educators, fearing for the boys, tried to put them up with good believing people.

"The priest Fr. Alexander Chernigovsky was on his way to the Novoladozhsky uyezd; he took five of the orphans with them. At first they lived in the Old Ladoga Nikolayevsky monastery, where they were lovingly looked after by the brotherhood. Among these five were the Murashov brothers. The main treasure of the monastery was a wonderworking icon of St. Nicholas the Wonderworker. Fr. Alexander remembered how their faces

were transfigured with joy when they fell on their knees in prayer before this icon. It seemed that during those minutes they forgot about their orphaned state and all the sorrows they had suffered. Their childlike souls grew cold to the world's evil and became warm with the unearthly warmth of God's blessing.

"7-year-old Kolya had a wonderful, angelic voice. And he loved to sing the following spiritual song:

*When anyone loves Nicholas,
When anyone serves Nicholas,
He is helped by St. Nicholas
At every hour...*

"Civil war was raging in the country, and the Orthodox monastery was itself under threat of being liquidated by the Bolsheviks. Fr. Alexander, who was preparing to go south to the White army, decided to find the brother-orphans a reliable refuge.

"Glory to God, the world is not without kind people. The Orthodox peasant family of the Logunovs from the village of Losevka responded to the priest's appeal. They took the brothers in. And although they themselves were poor, they treated the orphans as their own family. Fr. Alexander, convinced that the boys were happy in the new place, set off with a calm heart.

"The civil war destroyed the greatest Orthodox state, breaking the lives of millions of simple people. Fr. Alexander spent the following years wandering. He was imprisoned by the Bolsheviks, and was then in exile in Siberia. Only in 1927 was he able to make contact with the Longunovs through his cousin Barbara when she was in Losevka. She sent him the bitter news of the death of the Murashov brothers.

"It happened in 1919. The chekists were going wild, carrying out massive arrests. Whoever was not to their liking was immediately declared to be a 'contra'. They threw behind iron bars an 80-year-old village priest, old women who were his parishioners, the local teacher, a medical orderly and some well-off peasants. They were all kept in a school building, men and women in one place. The prisoners were tortured by hunger and thirst, but the Red Army soldiers were only amused by their cries and groans. The adults felt compassion for the prisoners, but were unable to help them. But the children decided on a bold move.

"During the night Ilya and Kolya crept into the school so as to give the prisoners bread. Secretly, without the sentry seeing, they managed to open a window and pushing a bottle of water and some bread through the crack. The next day, apparently, during a search of the building, the chekists discovered

this bottle and understood that someone was helping the unfortunates. They laid a trap. And the children fell into it. Without warning the Red Army soldier opened fire on the merciful brothers. Kolya was immediately hit in the heart by a bullet. But Ilya was seriously wounded in the chest, and he died in torment an hour later. The Red Army soldiers, on seeing their victims, were amazed by the unchildlike courage of the boys. They questioned the peasants for a long time, being convinced that the brothers must have come to the help of their relatives. Their logic was: they wouldn't have risked their lives to relieve the lot of people unrelated to them. But the Murashov brothers were complete orphans! And the atheists could not understand the behaviour of children brought up in the Orthodox faith. Their simple and kind souls led them into the Kingdom of Heaven. For the Saviour says: 'Truly I say to you, he who does not receive the Kingdom of Heaven as a child shall in no wise enter into it.'

"The little Petya did not survive his brothers long. After their martyric deaths he fell ill, lay in bed and literally wasted away. There was no doctor in the area, so he was treated by with old women's remedies. He quietly died in his sleep one morning, without opening his eyes. The Lord was merciful to the boy, said the peasants, and cut off his torments and called him to Himself.

"The cousin wrote to Fr. Alexander that the whole Longunov family had suffered persecution. The adults, with the exception of the very old grandmother, were arrested, and they did not return to their native land. The grandmother looked after two young grandsons and every day, while her legs could carry her, visited the grave in the village cemetery where the brother-orphans were at rest.

"Until the war Fr. Alexander served in a village church near Saratov. He told his parishioners about the feat of mercy of the Murashov children. My relatives also heard this story. My father, who was at that time a schoolchild, remembered this story the whole of his life so as to pass it on to his children, and I - to you. Christian mercy was truly forbidden in the USSR, and Orthodox people passed this story to each other in a semi-whisper. During that period Pavlik Morozov, who betrayed his father, was considered a hero. It was forbidden to speak aloud about the victims of the regime who had suffered for the faith and mercy.

"In the 1930s the family of my father moved to Leningrad. On the eve of the war, my father heard from a fellow-countryman who arrived there that Fr. Alexander had again been repressed and shared the fate of millions of 'enemies of the people'.

"Every Orthodox family in Russia preserves memories about executed, tormented pastors and their spiritual children. Pray together with us for the

repose of the soul of Fr. Alexander and the servants of God Elijah, Nicholas and Peter."

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36 Petrograd clergy of various ranks were killed by the Bolsheviks in connection with the requisitioning of valuables from the churches in 1922. Archpriest Roman Lukianov reports: "Near the Chapel of Blessed Xenia of Petersburg in the Smolensk cemetery, to this day the faithful point out to each other the place where **40 Petersburg priests** were shot and buried, some of them while still alive. They were arrested at the time of the confiscation of church treasures [in 1922], and were executed without the fanfare of a public trial. The authorities do not permit any monument there, and crosses, when put up by the faithful, are quickly removed. Some pilgrims from abroad saw there a cross of two twigs, tied together and stuck into the ground."

*

Priest Alexander Petrovich Nikolsky was born in 1873 in Rostov uyezd, Yaroslavl province into a clerical family. In 1898 he graduated from the St. Petersburg Theological Academy, and became assistant to the clergy of the chancellery of the scientific council in the Academy. In 1908 he was ordained to the priesthood and sent to serve in the church of St. Alexander in Petrograd. He was also appointed teacher of the Law of God and teacher of Russian language in a gymnasium. Then he was transferred to the church of the Resurrection on Malaya Kolomna street. He was married with four children. Besides his priestly duties, he worked as a docker. On September 5, 1922 he was arrested for helping repressed clergy and cast into Petrograd DPZ. On September 15 he was convicted by the OGPU of "anti-Soviet activity" and sentenced to three years' exile in Tyumen province. His was part of the group case, "The Case of the Petrograd Priests D.G. Lyubimov, V.P. Afanasyev and others, Petrograd, 1922". On December 27 his sentence was changed to three years exile in Turkestan. After his exile he returned to Leningrad in 1924. Nothing more is known about him.

Peter Timofeyevich Pichugin was born in about 1881 in Zaraisk uyezd, Ryazan province. Until the war of 1914 he worked in the Petrograd city public administration as an assistant to the chief clerk. From December, 1918 he was in the administration for cleaning the city. He joined the St. Catherine parish on Peterhof prospect in 1921, and became a council member in 1922. On September 5, 1922 he was arrested and cast into Petrograd DPZ. On September 15 he was convicted by the OGPU of "anti-Soviet activity" and sentenced to three years' exile in North Dvina province. His was part of the group case, "The Case of the Petrograd Priests D.G. Lyubimov, V.P. Afanasyev and others, Petrograd, 1922". Nothing more is known about him.

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Protopresbyter Alexander Alexandrovich Dernov was born on October 12, 1857 in St. Petersburg. In 1882 he graduated from St. Petersburg Theological Academy and was ordained to the priesthood, going to serve in the church of the St. Mary Magdalene hospital. From 1884 to 1886 he was teacher of the Law of God in the military progymnasium. Then he was transferred to the church of the Nativity of Christ, being made rector with the rank of protopriest in 1897. On February 17, 1915 he was appointed protopresbyter of the court clergy, serving in the Winter Palace and a constant member of the Holy Synod. After the closure of the churches of the Winter Palace in 1918 he served in the churches of Petrograd, being in direct obedience to Patriarch Tikhon. In April, 1922 he was arrested for "resistance to the requisitioning of church valuables" in the case of Metropolitan Benjamin. He was in one cell in the prison on Shpalernaya with Fr. Michael Cheltsov, and the two agreed that they would never under any circumstances recognize the renovationists. Through the intercession of the renovationist leader Vvedensky, Fr. Alexander's case was shelved and he was freed under guard. However, he kept his word and did not join the heretics. When there was a diocesan congress to elect a new metropolitan after the death of Metropolitan Benjamin, his name was put forward as a candidate. But he refused, making it quite clear he would never serve in the renovationist church. On October 12, 1923 he was shot in Petrograd. His funeral on October 15 was attended by 144 Tikhonite priests and 47 deacons, making it a "Triumph of Orthodoxy".

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Priest Peter Ivanitsky served in Petrograd. In 1923 he was exiled to Ust-Kulom in Komi. Nothing more is known about him.

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Convicted in "The Case of Bishop Innocent (Tikhonov) and others, Petrograd, 1923" were:

Alexander Mikhailovich Shabelsky. He was born in 1879 in Yekaterinoslav province into a noble family. He graduated from the physico-mathematical faculty of St. Petersburg University, and was by profession a mathematician. Before the revolution he worked in the ministry of finance. In 1919 he joined the Znamenskoye Orthodox Brotherhood, where prayer services were held and the sermons of invited guests and missionaries were listened to. On July 20, 1922 he was arrested on a denunciation of the renovationists for "belonging to an illegally organized brotherhood", and cast into Petrograd House of Preliminary Imprisonment on Shpalernaya. The indictment said that he had been a member of a monarchist party and that he

had published a counter-revolutionary brochure called "On the Eve", in which he characterized the activity of the revolutionary avant-garde as madness and said that the monarchist party had not and would not be defeated. On September 14 he was condemned for "anti-Soviet activity" and exiled to Orenburg province for two years in "The Case of the Petrograd Orthodox Brotherhoods, Petrograd, 1922". Most of those arrested in this case were released, but Alexander Mikhailovich was detained. On February 23, 1923 he was again condemned for "agitation against the requisitioning of church valuables", "the slander that Soviet power has made an agreement with the renovationist church movement" and "the organization of processions of believers as a sign of protest". In accordance with articles 73 he was sent for two years to a camp in Arkhangelsk province. Nothing more is known about him.

Barbara Pankratyevna Palevich. She was born in Vologda in 1869 into a merchant's family. She was a widow. On June 5 she was arrested in Shpalernaya street, near the gates of the House of Preliminary Detention and cast into the same prison. She was accused of "counter-revolution expressed in the organization of a manifestation at the place of imprisonment of Metropolitan Benjamin in order to express sympathy for him". She had organized a procession of about 200 women. In the same month about thirty people were accused of belonging to Orthodox brotherhoods. Barbara Pankratyevna was accused of this also because the Alexander Nevsky Brotherhood had decided to go to the prison to congratulate Metropolitan Benjamin on the feast of the Holy Spirit, and had invited her to join them because she had a good voice. On September 14 she was convicted by the OGPU of "anti-Soviet agitation" and sentenced to two years exile to Orenburg region. She was cast into the Moscow women's corrective house. In January, 1923 her case was reviewed, but the sentence was upheld. So in February she was convicted of "agitation against the requisitioning of church valuables", of "the slander that Soviet power had concluded an agreement with the renovationist church movement", and of "organization a procession of believers as a sign of protest". In accordance with article 73, she was exiled for two years to Orenburg region. On October 20, 1924 her exile in Kazakhstan came to an end, and she was allowed to live in Petrograd. Nothing more is known about her.

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Protopriest Ivan Vasilyevich Davidovich was born in 1854 in Osetrina, Lidsky uyezd, Vilnius province. Until 1919 he served in various churches in Petrograd. On September 12, 1919 he was arrested and cast into prison. He was released on October 11, and until the beginning of 1923 served in the churches of the monastery of St. John of Rila on Karpovka. He died in Petrograd in 1924.

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Sergius Petrovich Sitikov and his wife, **Maria** were arrested together in the 1920s and sent to one of the northern camps. Maria died of consumption in camp in the arms of her husband.

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Victor Fyodorovich Pischulin was born in 1895 in Kostroma. His father was a nobleman, a member of a circuit court. He had three brothers and two sisters. One of his brothers was a priest. He studied until 1916, when he volunteered for the army. From October, 1917 to 1921 he served in military construction. From August 15, 1922 he worked as courier. He was married. In 1922 he and his brother, Fr. Vladimir, joined a group of well-known clergy and laity who did not agree with the "Living Church". Their aim was to struggle against the violation of the canons and opposition to the renovationist schism. They gathered in private flats, where questions of an exclusively religious nature were discussed. Soon, on September 5, they were arrested on the denunciation of an engineer called Snezhkov, who wrote: "The Petrograd clergy is organizing into illegal groups in order to struggle with Soviet power. The members of the groups gather in conspiratorial flats in order to resolve questions of an anti-Soviet nature." On September 15 Victor was condemned by the OGPU of "anti-Soviet activity" and "being extremely unreliable in a political sense". He was sentenced to three years' exile in North Dvina province. On September 26, 1924 he was released from exile early. Nothing more is known about him.

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Priest Sergius Gidasov served until 1924 in the Nikolsky and Alexander Nevsky church in Petrograd. Then he was arrested on a church matter and was exiled for three years to Kazakhstan. He was first in Orenburg, then in Uralsk, then in Dzhaibet. His exile ended in 1926. Nothing more is known about him.

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Archimandrite Theodosius, in the world Constantine Zakharovich Almazov, was born on May 21, 1870 in the village of Syrokorenskiye Lipki, Dukhovichinsky uyezd, Smolensk province into the family of a priest. He went to Smolensk theological seminary, and then, On August 5, 1891 was appointed supervisor of the Smolensk Hierarchical House. In August, 1892 he entered Moscow Theological Academy, graduating in 1896. On September 14, 1896 he was made a monk with the name Theodosius. On September 15 he was ordained to the diaconate, and on September 26 - to the priesthood. He then served as a teacher in the Voronezh theological seminary (1897 to 1899),

as inspector in the Vladimir seminary (1899-1900), as inspector in the Volhynia seminary (1900-1902), as inspector in the Novgorod seminary (1902-1903) and rector of the Minsk seminary (1902). On May 20, 1903 he was promoted to the rank of archimandrite and made rector of the cathedral of the Twelve Apostles in the Moscow Kremlin. He was then sent as superior to the Stara Russa monastery in Novgorod province (1905-1910), as teacher to the Kursk seminary (1910-1912), as teacher to the Kargopol theological school (1912-1913), as teacher to the Irkutsk seminary (1913-1914) and teacher to the Astrakhan seminary (1914-1916). In 1916 he became a regimental priest. On December 9, 1917 he moved to Petrograd, where, in 1918 he was arrested in accordance with articles 58-10 and 58-13. He left prison in 1919 and became rector of the Ushakovskaya church in Petrograd. On July 18, 1922 he was appointed to the church of St. Nicholas in Petrograd. Patriarch Tikhon issued an ukaz that he should be made Bishop of Petropavlovsk, but the consecration never took place. On April 6, 1924 he was arrested again and cast into prison. On July 18 he was moved to the Butyrki prison in Moscow. However, in the same year he was appointed preacher in a church in Petrograd. On June 10, 1927 he was arrested again, and on July 13 was sentenced to three years in the camps. He was sent to Solovki. Nothing more is known about him.

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Protopriest Alexander Nikolayevich Sakharov was born in 1873 in St. Petersburg into the family of a military priest. After graduating from the St. Petersburg Theological Academy he was ordained to the priesthood. In 1919 he went to serve as rector of the church of the Resurrection of Christ (or of the Archangel Michael in Malaya Kolomna). On February 3, 1924 he was arrested after the renovationists denounced him in connection with "the case of the Orthodox Brotherhoods". On September 26 he was sentenced to three years on Solovki. On August 7, 1927 he died on Solovki.

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The Petrograd **priest Michael Yavorsky** was first in the Solovki camps and was then condemned for ten years. He did not return.

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Protopriest Alexander Nikolayevich Belyaev was born in 1866 in Meschersky uyezd, Kaluga province into the family of a priest. After finishing at Kaluga theological seminary in 1890 he entered the Moscow Theological Academy, graduating in 1894. On March 31, 1897 he began to serve in the St. Nicholas – Theophany naval cathedral in Petrograd. On May 6, 1913 he was promoted to the rank of protopriest and became rector of the naval cathedral. On July 23, 1922, at a general assembly of the parishioners of the cathedral Fr. Alexander read a report demonstrating that the renovationists had no

apostolic succession. "At the end of the report by Fr. Rector it was pointed out that on the basis of the decree on freedom of conscience and the decrees of the secular power, every parish community had the right to independent existence, and no other religious organization could go against its will." As Archimandrite Theodosius (Almazov) writes: "In August-December, 1923 there were negotiations with the leaders of the 'liver-schismatics' and renovationists of all the forms and types into which they were then divided... They called us, the defenders of the patriarchal Church, autonomists, and themselves - the ruling Church. Both sides threatened each other with schism and feared to take the matter to a schism. In view of the common enemy (atheism in the form of communism), the patriarchal Church in good conscience entered into negotiations for union with the church groups that had cut themselves off, but of course on condition that they accepted all the dogmas, morality and canon law without change." Fr. Alexander took part in the negotiations. "Although the assembly adopted a conciliatory position, no union took place. All the members of our negotiating commission were sent into exile... After the exile of our fathers in the negotiating commission a struggle to the death took place throughout Russia between the schismatics and the patriarchate. All the renovationists' fig leaves were cast aside. It was clear that our people had been exiled on their denunciation." Fr. Alexander was exiled for three years to Zyryansk region; it lasted from April, 1923 to December, 1924. He came back sick and broken. He resumed his post as rector of the naval cathedral, and died in March, 1928, being buried in the Alexander Nevsky Lavra.

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Xenia Anatolyevna Polovtseva was born in 1886. She was the granddaughter of the anarchist P.A. Kropotkin. In 1915 she became secretary of the St. Petersburg religio-philosophical society. On December 12, 1928 she was arrested and condemned for being "a participant in the counter-revolutionary church-monarchist organization, 'The Union of Clergy and Laity'". In accordance with articles 58-10 and 58-11, she was sentenced to five years in exile. Hers was part of the group case, "The Case of 'The Union of Clergy and Laity', Leningrad, 1928". On January 16, 1929 her mother, E. Polovtseva, appealed to the Political Red Cross: "Xenia has been accused in accordance with article 58-11. This accusation does not fit her at all... The only thing one can accuse her of (if this can be called an accusation) is her great religiosity... But this has nothing to do with counter-revolution. The organization (if you can call it that) consisted and consists only in common prayers and services. But after all, is this not allowed by our authorities?... She prayed, it is true, often and much. The authorities permit molebens and other services at home provided there are not more than twenty people... The subjects of discussion were: religion and culture, chiliasm, the dogmas of the Church, religious experience, etc.... Of course, the persecutions against the Church greatly upset these people..." Nothing more is known about her.

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Deacon Alexander Nikolayevich Tikhomirov was born in 1882 in Tesevskaya volost, Novgorod uyezd, Novgorod province into the family of a reader. He went to the St. Petersburg theological seminary, and then served as reader in the church of the Resurrection of Christ on Malo-Kolomensky. In 1916 he was ordained to the diaconate in Petrograd, and continued to serve in the same church. In August, 1919 he was transferred to the church of the Holy Archangel Michael on Torgovaya street. He was married, with five children. From August, 1919 to July, 1921 he also had a secular job. On September 5, 1922 he was arrested in Petrograd and cast into the Domzak on Gorokhovaya. On September 15 he was convicted of "anti-Soviet activity" and sentenced to three years' exile in the Urals. This was "The Case of the Petrograd Priests D.G. Lyubimov, V.P. Afanasyev and others, Petrograd, 1922". On December 27 the sentence was commuted to three years' exile in Turkestan. In October, 1924, he returned to Petrograd. In 1929 he was thrown out of the church house into "a damp basement on the edge of the city", where he contracted tuberculosis and soon died. He was buried in the Smolensk cemetery.

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Priest Basil Pavlovich Bondyrev was born on November 20, 1873 into a noble family. In 1893 he graduated from the Alexandrovskoye military school in Moscow, and from 1898 to 1906 served in the army in the rank of lieutenant-colonel. On October 17, 1906 he was ordained to the priesthood in the St. Vladimir church in St. Petersburg, and during the First World War he served as a regimental priest. In 1919 he became rector of the Trinity church in Tsarskoye Selo, and then of the church of St. Seraphim of Sarov in Gorelovo, Petrograd province. On November 25, 1928 he was arrested in Krasnoye Selo, and on May 13, 1929 was sentenced to death. On May 21 he was shot in Petrograd.

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Alexander Ivanovich Golubinsky was born on September 4, 1887 in the village of Khomotya, Volchansk uyezd, Kharkov province. In 1914 he moved to Petrograd, where he finished accounting courses, and later worked as an accountant at a state optical factory. On October 2, 1923 he petitioned to join a pastoral-theological school. In March, 1929 he was arrested in connected with the Orthodox circle, "Resurrection", and was cast into prison. On July 22, 1929 he was sentenced to five years in the camps. Nothing more is known about him.

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Eugene Nikolayevich Pogozhev (Poselyanin) was born in 1870 in Moscow into a noble family. In 1888 he was in Optina Desert and became a spiritual son of Elder Ambrose, who blessed him to write "in defence of the faith, the Church and nationality [narodnost']". And so, while still a student, he began to write and get published. In 1892 he graduated from the juridical faculty of Moscow University, after which he worked as an official in the ministry of justice and the Academy of Sciences, and was also a co-worker of well-known Russian theological journals. He became a parishioner of the Transfiguration cathedral, becoming a member of the parish council. He was known to the whole of reading Orthodox Russia as one of the best spiritual writers. He was published in the most popular journals and newspapers. He devoted many inspired pages to Optina desert and its ascetics, and also to the ascetics of other places. He gathered very rich material about them as a result of many pilgrimages. He also wrote much about venerated Russian icons, about the history of Russia and about Orthodox holy things, strengthening love for their faith and traditions among Russian people. With sorrow he wrote about the lack of faith in the overwhelming majority of the Russian intelligentsia. After the revolution he was no longer published, apart from two articles on Pushkin. From 1922 he earned his living through giving private lessons. On April 12, 1924 he was arrested for "organizing a monarchist group", and was condemned to two years in exile in the village of Bguchany, Angara region. In 1926 he returned from exile a sick man, and moved to Petrograd. In December, 1930 he was arrested in connection with "The Case of 'the Transfiguration Cathedral', Leningrad, 1931". The "case" consisted in the fact that the parishioners of the cathedral had appealed to people abroad for help for the cathedral. Eugene behaved with courage at his interrogations, and declared: "The persecutions of Soviet power against religion could not gladden me as a believer." He was sentenced to death, and was shot on February 13, 1931 in the basement of the prison on Shpalernaya street.

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Priest Vsevolod Danilovich Kovrigin was born in 1893 in St. Petersburg. In 1913 he entered the physico-mathematical faculty of St. Petersburg University, graduating in 1918. At the same time he studied in the historico-philological faculty, and studied biological and philosophical disciplines, and the ancient Hebrew, Egyptian and Coptic languages. He became a priest in 1918 and went to serve in Orel. In 1923 he was arrested for "opposition to the requisitioning of church valuables" and was exiled from Orel. He went to serve in the podvorye of the Radochnitsky monastery in Petrograd. There, in 1925, he was arrested, cast into the house of preliminary detention, and sentenced for three years to Siberia. In prison, a fellow inmate, N. Antsifirov, said that he was "always calm, always clear. He spoke smilingly to us in the mornings: 'It is possible to live well in the house of preliminary detention!'" After his exile he returned to Petrograd, where, on March 29, 1929, he was arrested again and sentenced to three years in exile. He was sent to Velikiy

Ustyug. In 1931 he was sentenced to three years' exile in Komi. After 1933 nothing more is known about him.

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The following suffered for the faith for their opposition to the declaration of Metropolitan Sergius and their membership of the Catacomb Church:-

Archimandrite Seraphim, in the world Stefan Vladimirovich Protsenko. He was born in 1874 in the village of Karpovka, Isyum uyezd, Kharkov province, and served as a private in the guards Semyonovsky regiment in St. Petersburg. On the advice of St. John of Kronstadt he joined a monastery, and from 1895 to 1917 struggled in a monastery in Olonets diocese. He was tonsured into the mantia with the name Seraphim and ordained to the priesthood in the Kirillo-Chelmogorsk monastery near Kargopol. In 1917, with the blessing of Metropolitan Benjamin, he opened a podvorye of the monastery in St. Petersburg and built a church there, being appointed its rector in the rank of archimandrite in 1919. After the closure of the church in 1924 he served in the church of the Peking podvorye. On April 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on June 16 was sentenced to five years in the camps. After his release in 1937, he settled in Vyritsa in the house of Basil Petrovich and Pelagia Dmitrievna Sidorov, performing secret services there. From 1941 to January, 1944, he served in the churches of Vyritsa. On July 30, 1945 he was arrested in Pskov, and on May 4 was sentenced to twenty years' heavy labour and sent to a camp. Although he never formally belonged to the Josephites, it is clear that he had no relationship with the official church. In the middle of the 1950s he was released and settled in Vyritsa. They say that he often rebuked priests for serving incorrectly and for other things, for which he was beaten up and even cast into a psychiatric hospital. He had many spiritual gifts, of clairvoyance, of healing and of the casting out of demons. He died on December 28, 1960.

Archimandrite Paulinus, in the world Paul Vasilyevich Kochetov. He was born in 1871 in Tambov province and was tonsured in the Alexander-Nevsky Lavra in St. Petersburg. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to three years' exile in Alma-Ata, Kazakhstan in accordance with article 58-10. Nothing more is known about him.

Archimandrite Barlaam, in the world Basil Mikhailovich Satserdotsky. He was born on December 30, 1896 at Volkhov station, Novgorod province. On February 17, 1922 he was tonsured with the name Barlaam and ordained to the priesthood. From 1923 he was serving in the Trinity church of the podvorye of the Tvorozhkovsky monastery. On February 2, 1924 he was arrested and sentenced to two years in the camps. He was sent to Solovki. In 1926 he was released and returned to Petrograd, where he was raised to the

rank of archimandrite and became head of the Alexander-Nevsky Brotherhood. On February 17, 1932 he was arrested in connection with the Brotherhood, and on March 22 was sentenced to ten years in the camps and sent to the White Sea canal. On August 1, 1937 he was arrested, and on September 2 he was sentenced to death. On September 11 he was shot.

Archimandrite Theodore (Ivanovich Zakharov). He was born on February 8, 1883, and until 1933 was a novice in the Alexander Nevsky Lavra. On September 23, 1933 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 27 was sentenced to five years in the camps and sent to a camp. In 1938 he was released. He was tonsured with the name Theodore and ordained to the priesthood. At the end of the 1940s he was raised to the rank of archimandrite. In 1985 he died in Odessa province.

Archimandrite Triphyllius, in the Trophimus Arsenyevich Smaga. He was born in 1867 in the village of Kobyscha, Chernigov province, was tonsured with the name Triphyllius and ordained to the priesthood. Until the summer of 1922 he was serving in the Kiev Caves lavra, then in the podvorye of the Kiev Caves Lavra in Petrograd in the rank of archimandrite. On February 3, 1924 he was arrested and sentenced to two years in the camps and sent to Solovki. In 1926 he was released, and in 1927 was serving in the Dormition church in the podvorye of the Kiev Caves Lavra in Petrograd. On the night to August 23, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and was sentenced to three (?) years in the camps and sent to a camp. After being released he returned to Petrograd. In 1935 he was disenfranchised. Nothing more is known about him.

Archimandrite James, in the world, Ivan Alexandrovich Arzhanovsky. He was born on June 20, 1868 in the city of Kronstadt. After finishing his studies at Novgorod theological seminary, he went to work as a priest in the village of Golino, Novgorod province, at the same time teaching the Law of God in the village school. He served in the fleet and taught the Law of God in a gymnasium. He was ordained to the priesthood and in 1903 he was transferred to the cemetery church in Kronstadt, where he and his family lived in one house with Fr. John of Kronstadt, whose spiritual father he was. On June 14, 1919 he was arrested in Kronstadt on the suspicion "of keeping artillery shells", and on December 2 was sent to the Ivanovo camp near Moscow. On coming out of prison in 1920 he became a monk, and was appointed archimandrite in the church of St. Seraphim of Sarov in Orientbaum. On January 31, 1931 he was arrested for "being a member of a counter-revolutionary organization", in connection with the Petrograd branch of the True Orthodox Church, and on April 13 he was sentenced to be shot in accordance with articles 58-10 and 11. The sentence was carried out on the same day.

Archimandrite Sergius, in the world Sergius Petrovich Biryukov. He was born in 1862 in Don province. He was tonsured into the mantia with the name Sergius, ordained to the priesthood and raised to the rank of archimandrite. He served in the Alexander Nevsky Lavra in Petrograd. On April 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on June 16 was sentenced to three years' exile in the Urals. On January 21, 1934 he was released, and allowed to live freely. Nothing more is known about him.

Archimandrite Gerasimus, in the world Gerasimus Ivanovich Blinov. He was born in 1866 in Kostroma. He was tonsured into the mantia with the name Gerasimus and ordained to the priesthood before being raised to the rank of archimandrite. In the 1920s he was igumen in the Trinity-Sergius desert in Strelna. In November, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 14, 1932 was sentenced to three years' exile in the north. On March 14, 1935 his term was increased by three years. Nothing more is known about him.

Archimandrite Theodosius, in the world Theodore Fyodorovich Boldyrev. He was born in 1872 (or 1873) in the village of Yelanskoye Koleno, Novokhopersky uyezd, Voronezh province. In 1914 he was tonsured into the mantia with the name Theodosius. He was ordained to the priesthood in the Trinity-Sergius desert in the village of Strelna, and raised to the rank of archimandrite. He served in the church in Strelna. From 1930 he was igumen. On December 31, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 14, 1931 was sentenced to three years' exile outside the Petrograd region and sent to the north. Nothing more is known about him.

Archimandrite Lev, in the world Leonid Mikhailovich Yegorov. He was born in 1889 in the village of Opechensky Posad, Novgorod province in a merchant's family. He finished his studies at the historic-philological faculty of St. Petersburg University and three courses at the theological academy. In 1915 he was tonsured into the mantia with the name Lev in the Alexander Nevsky Lavra, was ordained to the priesthood and (in 1922) raised to the rank of archimandrite. He was one of the founders of the Alexander Nevsky Brotherhood. On June 6 (or 26), 1922 he was arrested and sentenced to three years' exile in Kazakhstan. In 1925 he returned from exile to Petrograd. From 1926 to 1932 he was superior of the St. Theodore church in Petrograd. In April, 1927 he was arrested again, but soon released. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church and was sentenced to ten years in the camps (according to another source, it was in connection with the case of the Alexander Nevsky Brotherhood). He was sent to the camp in the village of Osinniki near Novokuznetsk. In May, 1933 he was arrested again in camp for being "a participant in the church-monarchist counter-revolutionary group, the True

Orthodox Church". On January 28, 1934 he was sentenced to a shizo isolator for two years. On January 25, 1942 he died there.

Archimandrite Barsanuphius (Sergeyvich Verevkin). He was born in 1894 in Gatchina, St. Petersburg province. He was tonsured into the mantia with the name Barsanuphius, ordained to the priesthood and raised to the rank of archimandrite. From 1922 to 1932 he served in the St. Seraphim church of the podvorye of the Diveyevo monastery in Peterhof. On February 18, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to ten years in the camps and was sent to a camp. In 1939 he died in Novgorod.

Archimandrite Alexis (Nikitich Vyatkin). He was born in 1880 in the village of Vyatkin, Alexandrovsk volost, Nikopolsky uyezd, Vologda province into a peasant family. He received an elementary education. He was tonsured into the mantia with the name Alexis, and was ordained to the priesthood by Patriarch Tikhon in 1923. In 1927 he was promoted to the rank of archimandrite and served secretly in Oranienbaum, working as a joiner. On January 13, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on April 13 (or 12) was sentenced to be shot. The sentence was carried out in the same month.

Archimandrite Misael, in the world Michael Ivanovich Gorobenko. He was born in 1871 in the village of Bolshaya Znamenka, Yekaterinoslav (or Yekaterinburg) province. In 1914 he joined the Trinity-St. Sergius Lavra and was tonsured into the mantia with the name Misael. He was ordained to the priesthood and raised to the rank of archimandrite. On December 24, 1932 he was arrested in the village of Medushak, Oranienbaum region in connection with the affair of the Petrograd branch of the True Orthodox Church, and on February 10, 1933 was sentenced to five years in the camps, commuted to exile for the same term in the north. On September 11, 1937 he was arrested, and on September 29 was sentenced to death. On October 4 he was shot.

Archimandrite Theodosius (Fyodorovich Masalitev). He was born on June 27, 1871 in Kursk province. He lived in the Alexander Nevsky Lavra, was tonsured into the mantia with the name Theodosius, was ordained to the priesthood and raised to the rank of archimandrite. On February 17, 1932 he was arrested in Petrograd in connection with a branch of the True Orthodox Church and was sentenced to three years in the camps. He was sent to Dmitrovlag. In October, 1935 he died in camp.

Archimandrite Eugene (Emelyanovich Matveyev). He was born on June 27, 1852 in St. Petersburg. In 1886 he was tonsured into the mantia with the name Eugene, was ordained to the priesthood and raised to the rank of archimandrite. In 1922 he was arrested. From 1925 to 1932 he served in the chapel of the podvorye of the Valaam monastery in Petrograd region. On

February 17, 1932 he was arrested again in connection with the affair of the Petrograd branch of the True Orthodox Church. He was sentenced to three years' exile in accordance with article 58-10. Nothing more is known about him.

Archimandrite Nikon, in the world Demetrius Leontyevich Belokobylsky. He was born in 1878 in Voronezh province, and was tonsured into the mantia with the name Nikon. He was ordained to the priesthood and raised to the rank of archimandrite. From 1928 he served as igumen in the podvorye of the Kiev Caves Lavra in Petrograd. On the night of August (or March) 23, 1930 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 11 was sentenced to three (or five) years in exile and sent to a camp. On June 11, 1932 he was released but not allowed to live in twelve cities for the rest of his term. Nothing more is known about him.

Archimandrite Nikon (in the world Nicholas Dmitrievich Katansky) was born in 1883 in Warsaw in the family of an official in the finance ministry. He finished his studies at a gymnasium in Gatchina, St. Petersburg province, and in 1905 graduated from the Kazan Theological Academy. Then for eight months he studied law at the Yaroslavl Demidov lyceum and also, from 1906-1907, at the medical faculty of Kiev university. He was member of the social revolutionary party, but left it in 1907. From 1908 to 1910 he was an official in the Warsaw commissariat. In 1914 he was mobilised into the army, and served as the assistant of the inspector of the military field hospital in Novo-Georgievsky fortress, and from 1915 to 1921 was a prisoner-of-war under the Germans. From December, 1921 to June 1924 he was accountant of the Moscow administration of real estate and of the Moscow architectural-constructional department. From July, 1924 to May, 1927 he was a weigher at "Sevzappogruz" in Leningrad trading port. After becoming a widower, on May 22, 1927 he was ordained to the diaconate, and in June to the priesthood, in the Chelmogorsk desert in Kargopol by Bishop Basil of Kargopol. In July he became a monk and a member of the Chelmogorsk desert. In April, 1928 Bishop Basil raised him to the rank of archimandrite in Petrozavodsk. In the same year he separated from Metropolitan Sergius. From April to September, 1928 he served in the church in the village of Sibovo, Petrozavodsk region. Then he returned to Petrograd, and again worked as a weigher in the port (until September, 1930). In 1930, according to some sources, he was secretly consecrated to the episcopate by Josephite hierarchs. According to another, his consecration was only proposed by Bishop Sergius of Narva in view of his educational qualifications, but no consecration took place. On August 24, 1930 he was appointed rector of the church of St. Alexander Nevsky in Krasnoye Selo by Bishop Sergius of Narva. He served there until February, 1931. From August, 1931 to March, 1932 he worked as a librarian in the Leningrad department of the Central historical archive. During 1932 he carried out secret tonsures in the St. Moses church on Porokhovoy. He was arrested on April 17,

1932, and on June 16 was sentenced to five years in the camps. He died in prison in 1933.

Archimandrite Zosima (Basil Kirillovich Shuldyakov). He was born in 1887 in Tambov province, and served in the Alexander Nevsky Lavra. In the 1930s he secretly tonsured nuns in the Nikolo-Fyodorovskaya church of the Lavra. On February 17, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church. On March 22 he was sentenced to five (three) years' exile in accordance with articles 58-10 and 58-11. He was sent to the north (according to another source, to Central Asia). Nothing more is known about him.

Archimandrite Ivan (Afanasyevich Borisov). He was born in 1885 in the village of Kuzminskaya, Ust-Kubensky uyezd, Vologda province, in a peasant family. He was tonsured into the mantia, then ordained to the priesthood, and then became an igumenin the rank of archimandrite. In 1930 he was arrested for being "a participant in the Leningrad branch of the counter-revolutionary monarchist organization the True Orthodox Church", and was sentenced to five years in the camps. In the middle of the 1930s he was released from camp and settled in the village of Slavyanka, Kirillovsk region. On July 21, 1937 he was arrested, and on October 4 was sentenced to death. On October 21 he was shot.

Archimandrite Ignatius (Vasilyevich Yegorov). He was born in 1874, tonsured into the mantia with the name Ignatius, ordained to the priesthood and raised to the rank of archimandrite (in the 1920s). He served in the Holy Trinity - St. Sergius desert in Strelna, and was then rector of the Pokrov church in Petrograd. In 1932 he was arrested and exiled for three years to the north. After his release he returned to Petrograd. In March, 1938 he was arrested, sentenced to death and shot.

Archimandrite Macarius, in the world Matthew Timofeyevich Reutov, was born on August 1, 1875 in a peasant family in the village of Ipokovka, Kirsanovsky uyezd, Tambov province. He became a monk in 1898, struggling first in the skete of St. Andrew on Mount Athos, and later, until his arrest, in the Athonite podvorye in St. Petersburg. From 1914 he became the head of the podvorye, and in 1921 Metropolitan Benjamin raised him to the rank of archimandrite. In 1923 the church of the podvorye became a parish church and was submitted administratively to a "dvadsatka" composed of laymen. Fortunately, these laymen proved to be faithful Christians independent of the authorities. In summer of 1923 several more monks arrived at the podvorye from the closed skete in Odessa. In that year Archimandrite Macarius was twice imprisoned in the House of preliminary imprisonment: for two weeks in February, and for the whole of June and July. In 1929 the brotherhood, which at that time numbered 40 monks, was deprived of the house where it lived, after which 18 brothers moved to the village of Slavyanka, which was

about 30 kilometres to the east of the city, and formed a small monastic skete. Seven other brothers lived in six rooms of the house of the merchant Elias Grigoryevich Malygin: **Hieromonks Daniel** (Ovchinnikov), **Samuel** (Romanov), **Victor** (Kriventsov) and **Jesse** (Demidov), **Hierodeacon Zephaniah** (Ponomarev), and **Monks Nicetas** (Markov) and **Clement** (Orekhov). Every day they went to their podvorye church for services. On February 17-18, 1932, in the midst of a nation-wide swoop on monastics, the monks in Slavyanka were arrested, and all the above-mentioned monks were sent to the prison on Shpalernaya. The investigation continued for a month, and on March 22 the monks and nuns from Leningrad and its surrounds were condemned for counter-revolutionary and anti-Soviet activity. The Athonite monks received a sentence of three years' exile in Kazakhstan. Monk Victor died in prison. The monks who remained in freedom left Slavyanka and began to petition the Greek embassy in Moscow for Greek citizenship. Archimandrite Macarius already had this citizenship, and he went to Moscow to plead for his monks. The embassy gave him a document saying that the Athonite podvorye was an offshoot of the St. Andrew skete on Mount Athos. However, on October 4, 1932, Archimandrite Macarius was arrested together with: **Hieromonk Joseph**, in the world Ilya Ivanovich Mramorny, who was born in 1899 in the village of Sapolovo, Novotorzhsk uyezd, Tver province and had been a monk for 27 years; **Hieromonk Chrysanthus**, in the world Euthymius Ivanovich Maltsev, who was born in 1875 in the village of Donets, Liven uyezd, Orel province, entered a monastery in 1892; **Hieromonk Dorotheus**, in the world Demetrius Afanasyevich Gutynin, who was born in 1877 in Mokroye, Saratov province and had been a monk since 1894; **Hieromonk Glycerius**, in the world Gabriel Anisimovich Sorokin, who was born on March 25, 1878 in the village of Chernaya Rechka, Sapozhkovsky uyezd, Ryazan province and had been tonsured in the St. Andrew skete on Athos in 1896 or 1897; **Hieromonk Raphael**, in the world Roman Akimovich Zhivotov, who was born in 1879 in the village of Kosmodemyansk, Liven uyezd, Orel province, joined the Athonite podvorye been a monk since 1902 and a priest since 1922; **Hieromonk Damian** (Demyan), in the world Demetrius Dmitrievich Striganyev, who was born in 1872 in Orlov, Vyatka province, went to a city school, then joined the Athonite podvorye and had been a monk already for 33 years; **Hierodeacon Hilarion** (Ivan Andreyevich Kolchin), who was born in 1870 in the village of Gorki, Krestetsky uyezd, Novgorod province, became a monk in 1905 and had come from the Odessa podvorye; **Hierodeacon Jason** (Ivan Ivanovich Basov), who was born in 1880 in the village of Glazovaya Gorka, Kingisesky uyezd, Petersburg province, joined the Old Athonite podvorye in Odessa in 1923, was tonsured with the name Jason, and joined a secret monastic community in the 1920s; **Hierodeacon Hermogenes**, in the world George Vasilyevich Krylov, who was born in the village of Sudakovo, Cherepovets uyezd and been a monk since 1902; and **Monk Vissarion**, in the world Vladimir Gavrilovich Andreyev, who was born in 1898 in Vasilsursk, Nizhegorod province and had been tonsured on Athos in 1900. This group, who were all from 50 to 60 years old

and had lived on Athos in their youth, called themselves “supporters of the Church of the old monarchist orientation”. They recognized neither the renovationists nor the sergianists, and were arrested in connection with the case of the Petrograd branch of the True Orthodox Church, being accused of being “exclusively oriented towards Metropolitan Joseph of Petrograd, who has remained until recently their sole authority in the whole of their activity”. Apart from the standard accusations of anti-Soviet activity, the Athonite monks were accused of helping their imprisoned brothers and of contacts with foreign diplomats, to whom, it was alleged, they gave information on the Church situation in Petrograd. On December 8, 1932 they were sentenced. Archimandrite Macarius was given ten years in the camps, and evidently perished there in 1937 or 1938. Some of the monks were exiled, others were sent to Svirlag, where Hieromonk Dorotheus died on March 5, 1937 and Hieromonk Raphael - on May 8, 1935 (according to another source, he was released in 1935 and settled in Malaya Vishera, Novgorod province before retiring to Ryazan province in the 1940s and 50s). Hierodeacon Jason was exiled for three years and died in 1936 after returning from exile in Novgorod. Hieromonk Glycerius survived the Gulag, and died after the war at the age of 84. According to one source, in 1929 Archimandrite Macarius was secretly consecrated to the see of Pskov by Josephite bishops.

Archimandrite Alexis (Shipov). He was tonsured with the name Alexis and ordained to the priesthood. In the 1920s he was raised to the rank of archimandrite and served in the Alexander-Nevsky Lavra. In the 1930s he secretly tonsured nuns in the Nikolo-Fyodorovskaya church of the Lavra. In 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and sentenced to five (?) years' exile and sent to the north. Nothing more is known about him.

Archimandrite Jonah, in the world Peter Ivanovich Shibakin. He was born in 1880 in Mikhailovsky factory, Perm province, and in 1897 entered the Ioannovsky monastery in Kiev, where he was tonsured with the name Jonah. In 1899 he left for his homeland. In 1900 he passed exams in Minsk, and served as a clerk. In 1902 he was enrolled in the army, but was released because of illness. He served as an accountant in a flour-making firm, and in 1916 was mobilized into the army, where he served as a clerk. In 1917 he was wounded. After recovering, he joined the theological-pastoral school in the Alexander Nevsky Lavra. In 1920 he was ordained to the diaconate, and in November - to the priesthood, serving in the Lavra. On January 12, 1921 he was arrested in Lenino, and on December 4 was sentenced to three years' exile, but was released, and the case shelved. In 1922 he was again arrested and sent into exile for two years. At the end of 1924 he returned to Petrograd and was raised to the rank of archimandrite. On January 3, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 he was sentenced to three years in the camps and was sent to Visherlag. On May 15, 1933 he was allowed to live in freedom, but

on December 30 he was arrested in Vishera, and on February 25, 1934 his sentenced was increased to five years and he was sent to Dallag (Magadan). In the summer of 1937 he was arrested, and on September 7 he was sentenced to death. On October 13 he was shot.

Archimandrite Seraphim (Bogdanovich Zhiznin). He was born in 1877 in the village of Kozhino, Belozersk uyezd, St. Petersburg province into a peasant family. He was tonsured into the mantia with the name Seraphim and later ordained to the priesthood. Then he was raised to the rank of archimandrite. He was abbot of the Leushinsky monastery. On February 29, 1932 he was arrested for being "a participant in the Leningrad branch of the counter-revolutionary monarchist organization, the True Orthodox Church", and on April 17 was sentenced to three years in the camps and was sent to the Temnikov camp. On April 17, 1933 he was released early, and settled in the village of Ramenye, Kirillovsk region. On August 2, 1937 he was arrested, and on October 4 was sentenced to death. On October 9 he was shot.

Igumen Stepan (Alexandrovich Alexandrov). He was born in 1864 in the village of Skete, Valdai uyezd, Novgorod province. He was tonsured into the mantia with the name Sophronius and ordained to the priesthood. From 1914 to 1930 he was an igumen in the Holy Trinity - St. Sergius Desert, Sergieva sloboda, Petrograd province. After the closure of the monastery he served in the Pokrov church of the Desert, and moved to Strelna, where there was a Josephite parish. On June 29, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on November 4 was sentenced in accordance with articles 58-10 and 11 to five years in the camps. The sentence was commuted to five years' exile in the north. After returning from exile, he served in Sosnitsa pogost, Ostashkovsky region, Tver province. On August 5, 1937 he was arrested, on August 31 was condemned for "counter-revolutionary activity", and on September 4 was shot in Tver.

Igumen Gideon, in the world Gregory Mikhailovich Avivov. He was born in 1872 (or 1873) in the village of Romantsevo, Volokolamsk uyezd, Moscow province, into a peasant family. In 1893 he became a novice in Optina, but in 1898 was transferred to the Lyutikovo podvorye in St. Petersburg, and again in 1901 to the Alexander Nevsky Lavra. In 1910 he was tonsured into monasticism and ordained to the diaconate. In 1917 he became a priest in the Lavra, and in 1921 - igumen. In 1922-23 he fell into renovationism. From 1928 he became a member of the True Orthodox Church. He was arrested on February 17, 1932, and on March 22 was sentenced to exile from Leningrad for three years. Nothing more is known about him.

Protopresbyter Alexander Kirillovich Flerov. He was born in 1861 or 1862 in St. Petersburg and finished his studies at the Petersburg theological school and theological seminary (1885), and at the Petersburg archaeological institute. He was ordained to the priesthood in 1895 and served in the prison

church of the House of Preliminary Imprisonment of the circuit court, and then in the church of SS. Peter and Paul near the Putilov factory. After he spoke out in defence of the workers, because of an incident with the administration of the factory, he was banned from serving for one year by Metropolitan Anthony (Vadkovsky). Offended by this, in 1914 he went into retirement, and until 1919 was a private teacher. From 1919 to 1923 he served in the Gubstatotdel in the department of demography. In 1924 Fr. Alexander was summoned by Patriarch Tikhon and appointed protopresbyter of the former court department instead of the reposed Fr. Alexander Alexandrovich Dernov, whose spiritual father he had been. He was in charge of the Transfiguration church in Strelna and the Pokrov church at Marienburg station. He began to serve in the cathedral of the Saviour-on-the-blood in 1928, and from 1929 served in secret. He created illegal groups of Josephites, and a secret monastic community in his flat. Together with Fr. Theodore Andreyev he composed and distributed leaflets and appeals. In 1931 he established a link with Metropolitan Joseph. On October 4 (9), 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church. From his group, centred on the church of the Meeting of the Lord on Polyustrovo, 47 other Josephites were also arrested. On December 8 he was sentenced to death, which was commuted on March 20, 1933 to ten years in the camps. On July 9, 1933 he was released and went to live in the village of Kotorsk, Plyussky region, Petrograd province. On December 10, 1937 he was arrested again, and on December 25 was sentenced to death in accordance with articles 58-10 and 58-11. He was shot on December 28.

Protopriest Alexis Iosifovich Zapadalov. He was born on February 5, 1870 in the village of Klyukino, Bezhetsk uyezd, Tver province, in a noble (according to another source, peasant) family. In 1891 he finished his studies at the Bethany theological seminary, and in 1895 graduated from the Moscow Theological Academy with the degree of candidate of theology. From August 10, 1895 he served in the chancellery of the over-procurator of the Holy Synod – from August, 1898, in the rank of titular councillor. On May 16, 1900 he was ordained to the priesthood and served in the Kazan church of Tosno sloboda. From February 20, 1904 he was serving in the St. Paul cathedral in Gatchina. From September 1, 1904 he was teacher of the Law of God in the Gatchina men's resurrection school. From December 18, 1910 to March 23, 1918 he was inspector of the schools of the Petrograd diocese. From 1911 he was serving in the Pokrov church in Petrograd. On May 6, 1913 he was raised to the rank of protopriest and granted the degree of master of theology. From November 30, 1917 he was serving in the Smolensk cemetery church on Vasilyevsky Island. Until March 22, 1918 he was assistant inspector for the teaching of the Law of God in elementary schools, and in higher and lower schools of the Ministry of popular education, and inspector of the Synod. From February 4, 1919 he became rector of three churches: the Smolensk icon of the Mother of God, the All-Holy Trinity and the Resurrection of Christ. He also served as secretary of the Petrograd diocesan administration and deputy dean of the churches of the

Vasilyevsky Island. From 1919 to 1921 he was working as a clerk on the building of a crematorium. From 1921 he was pro-rector, and from 1922 – rector of the theological courses on Vasilyevsky island, while continuing to serve in the churches of the Smolensk cemetery. He fell into renovationism, but in September, 1923 returned to Patriarch Tikhon and waged war against the renovationists. On February 3, 1924 he was arrested for “anti-Soviet activity” in connection with the case of the Orthodox brotherhoods, but was released on February 17. In April he was driven out of the Smolensk church by the renovationists, but continued to carry out needs in the cemetery. In 1929 he joined the Josephites and served in the lower church of the Holy Archangel Michael in Malaya Kolomna. In 1931 **Metropolitan** Joseph appointed him as temporarily in charge of the Petrograd diocese with the rights of a bishop. From March, 1932 he was serving at the church of the Meeting of the Lord on Polyustrovo, in the church of St. Moses in Porokhovoy and on the graves of the blessed and Schema-Nun Maria of Gatchina in the Smolensk cemetery. In August, 1932 he wrote a petition for the return of the cathedral of the Resurrection on the Blood to believers. Then he petitioned that the cases of imprisoned Josephite clergy should be reviewed, sending this petition to Moscow through **P.I. Tsagarelli**, a fellow-countryman of Stalin and former parishioner of the church of St. Michael. However, he did not succeed, and on October 4, 1932 he was arrested for being “one of the leaders of the remnants of the True Orthodox Church”, and on December 8 (October 12) was sentenced to ten years in the camps. He was sent to Svirlag, where he carried out heavy manual labour. Later he was a clerk at lagpoint 2. Meanwhile he carried out secret services. On March 9 he was arrested, and on June 29, 1938 was sentenced to be shot. The sentence was carried out on July 10.

Protopriest Basil Fyodorovich Slotsev (Slotsov). He was born on April 3, 1872 in the village of Gladyrevo (or Glazhevo), Ladoga uyezd, St. Petersburg province. In 1894 he finished his studies at the St. Petersburg Theological Seminary and in the same year was ordained to the priesthood. From 1895 he was the reader in the cathedral in Kovno, in 1899 he became priest of the 56th Zhitomir infantry regiment, and in 1903 – priest of the 128th Starooskol infantry regiment. In 1904 he graduated from the St. Petersburg Theological Academy. From 1907 to 1914 he served in the church of St. Alexander Nevsky attached to the military hospital in Krasnoye Selo. From 1914 to 1918 he was priest of the Finland regiment. From 1918 he was the rector of the church in the village of Moschenoe, Vitebsk province. He was arrested in 1918, and again in 1924 for “counter-revolutionary activity” and was sent to the north. In 1926 he was released and moved to Petrograd and served in the church of St. Moses on Porokhovoy. In August, 1929 he was appointed by Archbishop Demetrius (Lyubimov) rector of the Holy Trinity church in the village of Schelgovo. At the end of 1929 he was arrested for the unlawful purchase of food, but was released after four months. In May, 1931, after the arrest of Hieromonk Serapion, and at the request of the parish

council, he was made rector of the church of St. Moses on Porokhovy in Petrograd. On November 19, 1932, he was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 he was sentenced to three years exile in the north. Nothing more is known about him.

Protopriest Pamphilius Timofeyevich Naselenko. He was born on February 16, 1870 in the village of Oradovki, Umansky uyezd, Kiev province, into the family of a priest. He graduated from theological seminary and theological academy. He was a member of the party of the nationalists from 1912 to 1917. From 1924 to September 1930 he was rector of the Vladimir cathedral in Kronstadt. He was arrested on September 18, 1930, and on April 12, 1931 was sentenced to five years in the camps. He was imprisoned on Solovki. On June 13, 1934 he was released. Nothing more is known about him.

Protopriest Ioann Alexandrovich (or Nikolayevich) Bystryakov. He was born in 1871, and in 1888 finished his studies at the Alexander Nevsky theological school in St. Petersburg, and then at a theological seminary. He was a reader in the Borotinsky church of Luga uyezd from 1894. From March 15, 1905 to 1914 he was deacon in the St. Catherine cathedral in the village of Luga, and until 1917 – in the church of the Smolensk icon of the Mother of God attached to the Military-Medical academy. From 1926 (or 1925) he served as deacon in the cathedral of the Resurrection on the Blood in St. Petersburg, becoming a protopriest in 1929. He was arrested in 1929 –1930. Nothing more is known about him.

Protopriest Alexander Petrovich Perkatov. He was born in 1865 in the village of Andovsky, Cherepetsky uyezd, Novgorod province. He finished his studies at a theological seminary. From 1914 to March 1, 1920 he was rector of the church in the village of Kozlov Bereg, Gdov uyezd, Petrograd province. From 1920 to April, 1932 he did not serve. From April, 1932 to September, 1933 he was rector of the Fyodorovsky cathedral of Detskoye Selo. He was arrested in the summer of 1932, soon released, and again arrest in March, 1933 for several days. Nothing more is known about him.

Protopriest Eugene Ignatyevich Gordienko. He was born on December 8, 1870 in Kupansk, Kharkov province. From 1914 he was a deacon in the Pokrov yedinoverchesky church in Petrograd, and from 1918 to 1922 – rector of the church in the yedinoverchesky cemetery in Petrograd. From 1929 to the beginning of 1932 he was rector of the church in the village of Myshinaya Gora, Gdov uyezd, and from May 16, 1932 - of the church of the All-Holy Trinity in Lesny. In 1934 he was arrested in connection with the True Orthodox Church, and in March, 1935 he was exiled from Leningrad. Nothing more is known about him.

Protopriest Ioann Georgievich Razumikhin. He was born in 1866 in the village of Baranya Gora, Novgorod uyezd, Tver province, into the family of a

priest. In 1889 he finished his studies at the Bethany theological seminary, was ordained to the diaconate, and began to serve in the court church in Oranienbaum. In 1895 he was transferred to the St. Michael cathedral. In 1898 he was ordained to the priesthood, continuing to serve in the St. Michael cathedral. In 1907 he was transferred to the Trinity cemetery church in Kronstadt. In 1909 he was transferred back to the St. Michael cathedral, now as rector. On September 28, 1930 he was arrested in connection with the case "of the counter-revolutionary organization of the Johnnites" and also for being "a participant in the Leningrad branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On April 13, 1931 he was sentenced to death and was shot.

Protopriest Basil Anikitich (Nikitich) Prozorov. He was born on February 12, 1857 in the village of Alexandrovo (Alexandrovka), Sudogodsky uyezd, Vladimir province into a clerical family. He went to Vladimir theological seminary and Kazan Theological Academy, graduating on July 29, 1883. Then he went to teach about the Old Ritualist schism in Samara theological seminary. He published his works in the Samara Diocesan News. On November 4, 1886 he was appointed teacher on the Old Ritualist schism in Vladimir theological seminary. He also made journeys to expose the Old Ritualists. He published his works in the Vladimir Diocesan News. In September, 1893 he was transferred to the St. Petersburg theological seminary, where he continued his teaching and missionary activities. In 1917 he was appointed to serve in the Kazan cathedral, and also became a member of the consistory and diocesan teaching council. In February, 1924 he was arrested in connection with the affair of the Spassk brotherhood, and on September 26 was sentenced to two years on Solovki. In October, 1926, on returning from Solovki, he began to serve in the cathedral of the Resurrection-on-the-Blood. In December, 1927 he went to serve in other churches in Leningrad. On October 10, 1930 he was arrested together with his son, **Alexis Vasilyevich Prozorov**, who was born in 1908 in St. Petersburg and was a well-known engineer. On January 2, 1931 father and son were convicted by the OGPU of "participation in a counter-revolutionary grouping of a monarchist tendency", and were sentenced, in accordance with article 58-11, to three years in the camps. Alexis died in a camp "beyond the Urals". Fr. Basil died in a camp in the village of Zharovskoye in Volgda province.

Protopriest Nicholas Adamovich Simo. He was born in 1875 in Arensburg, Lithuania (or Estonia), in the family of a priest. Having finished his studies at Riga theological seminary, he served in the St. Andrew cathedral in Kronstadt from 1897, and was the rector of the Exaltation Estonian church in Kronstadt from 1919 to the beginning of the 1920s. He was arrested in 1921, and soon released. From 1924 to October, 1930 he was the rector of the St. Andrew cathedral. He was arrested on October 14, 1930 for being "a participant in the Kronstadt branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on

February 15, 1931 was sentenced to ten years in the camps. He was sent to Solovki. There he was arrested on March 16, 1931 in connection with the case of the True Orthodox Church, taken under convoy to Petrograd, and there sentenced to be shot on April 4, 1931. The sentence was carried out.

Protopriest Sergius Iosifovich Batashev. He was born in 1878 in St. Petersburg into the family of an engineer, and completed his studies at a real school. He graduated from St. Petersburg Theological Academy, and was ordained to the priesthood in 1909 before being appointed rector of the church of the Saviour Not Made With Hands at the ministry of justice in Petrograd. After its closure, on August 8, 1918, he was transferred to the village of Syrets, Luga uyezd. Five years later, he was transferred to the cemetery church in Gatchina, and then, in 1928, to the church of St. Alexis the Man of God in the podvorye of the Arzamas-Alexeyev monastery until its closure in 1930. He joined the Catacomb Church, coming under the omophorion of Archbishop Demetrius of Gdov, who appointed him to the Trinity church in Lesny in 1929. He often performed services in house, most often in the house of **Nun Domna** (Shmeleva), and also in the houses of the nuns of the Ioannovsky and Novodevichi monasteries. In official documents he is called "an active underground priest". On October 8, 1931 he was arrested for anti-Soviet activity and "arranging underground services", and on March 20, 1932 he was condemned to five years in the camps. In 1937 he was arrested in camp, condemned to death and shot.

Hieromonk Alexander (Konstantinovich Banko). He was born in February, 1884 and tonsured into the mantia with the name Alexander. He was ordained to the priesthood, and from 1928 served in the church of the Dormition of the Mother of God in the podvorye of the Kiev Caves Lavra in Petrograd. On August 22, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 11 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Paul (Petrovich Petrov). He was born in 1876 in Kostroma province, and was tonsured with the name Paul before being ordained to the priesthood in the Alexander-Nevisky Lavra. From 1931 he was living at the chapel of the Valaam podvorye in Petrograd. On February 18, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Hieromonk Matthew, in the world Michael Nikolayevich Chelyuskin. He was born in 1892 in Kursk province into a noble family. He finished his studies at the Cadet corpus, and in 1913 – the artillery school in St. Petersburg, serving as staff-captain in the Second Guards Artillery Brigade. From 1914 he was at the front, and was given awards. From the autumn of 1917 to August,

1921 he was studying in the Artillery Academy, and from August 10 to September 25, 1920 he read lectures at the artillery school for commanders of the Red Army on the South-Western front. After finishing at the academy he was in charge of experiments at the Rzhev artillery polygon in the rank of a military engineer-technologist. Later he underwent a serious mental illness and was for several months in a psychiatric clinic (at the polygon they often carried out executions and burials of prisoners, including clergy). On July 28, 1922 he was demobilized and began to visit the Alexander-Nevsky Lavra. In 1926 he was received among the brethren, and in 1927 was tonsured with the name Matthew. On December 20, 1930 he was ordained to the priesthood. From 1927 he belonged to the non-commemorators, and daily conducted services at the chapel of Matthew Titomira. In 1929 he became leader of a community of believers at the chapel, and served pannikhida on the grave of Blessed Matthew. On March 9, 1931 he was arrested for being "a participant a counter-revolutionary grouping of former officers of the guards artillery". On April 6 his case was shelved, and he was soon released from prison. On September 1, 1931 he was again arrested for being "a participant in an anti-Soviet organization that worked on people in an anti-Soviet spirit". On December 3, 1931 he was sentenced to five years in the camps. On December 14 the sentence was reduced to three years and he was sent to the White Sea canal. In the autumn of 1934 he was released from camp and settled in Tver province. In the autumn of 1937 he was arrested in a group church case, was sentenced to death and shot on September 17.

Hieromonk Paphnutius (Vasilyevich Akinshin) was born in 1868 in the village of Dalne-Igumnovo, Belgorod uyezd, Kursk province. In 1887 he was served in the Warsaw regiment in the rank of under-officer. In 1913 he joined an Athonite monastery and was tonsured, becoming ekonom. In 1914 he was ordained to the priesthood and was sent to serve in Petrograd. From 1917 he was serving at Vyritsa station near Petrograd. In 1920 he was summoned to the investigation "for hidden church valuables", but was later released. On January 9, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced for three years in the camps and was sent to Visherlag. On October 23, 1932 he was released early from camp and sent for the remainder of his term to the north. Nothing more is known about him.

Hieromonk Seraphim, in the world Philip Pavlovich Ivanov. He was born on October 26, 1880 in the village of Ovsische, Stavropol volost, Gdov uyezd, St. Petersburg province, in the family of a building contractor. In 1908 he became a monk in Sarov monastery, remaining there until 1928, when he went to Petrograd, leading the life of an elder, conducting secret services and tonsures in flats. He was considered to be an elder and clairvoyant. In 1930 he was ordained to the priesthood by **Bishop Sergius** (Druzhinin) and temporarily assigned to the Josephite church of the All-Holy Trinity in Lesny. In the autumn of 1932 he was living in Kostroma province, but carried out

secret tonsures in the church of St. Moses in Petrograd. He was arrested on October 4, 1932 in Petrograd in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to be shot. This sentence was commuted on March 20, 1933 to ten years in the camps, and he was sent to a camp. On July 18, 1933 he was released early, and served as rector of the Fyodorov cathedral in Detskoye Selo. On September 17, 1933 he retired because of illness, and returned to his native Gdov region. Nothing more is known about him.

Hieromonk Seraphim, in the world Philip Pavlovich Iganshin. He was born in 1880 in Kostroma province, was tonsured into the mantia with the name Seraphim and ordained to the priesthood. He served in the churches of Petrograd. In October, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five (?) years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Justin (Trophimovich Perebeinos). He was born in 1867 in the village of Kotelva, Kharkov province. He was tonsured and ordained to the priesthood, and was serving in the podvorye of the Kiev Caves Lavra in Petrograd. On February 18, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church. On March 22 he was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in Kazakhstan. Nothing more is known about him.

Hieromonk Leonid (Leontyevich Danilchenko). He served in the church of the Dormition in the podvorye of the Kiev Caves Lavra in Petrograd from 1928. On August 22, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 11 he was condemned in accordance with article 58-10 to three years in the camps. Nothing more is known about him.

Hieromonk (?) Nicholas (Georgievich Rubashenko). He was born in 1890 in the city of Pokrovsk, Novokuznetsk uyezd, Saratov province. He was the son of an official, and was a scribe in the Tsarist and Red armies until 1919. He was arrested in 1931 by the Pokrovsk OGPU, and was under guard for two months. Then, according to the Bolsheviki, he ran away to Leningrad, where he gained work with the aid of false documents. "He is closely linked with ideologues of the True Orthodox Church imprisoned in concentration camps, for example Bishop [Sergius] Druzhinin, to whom he gave material help". Fr. Nicholas denied that he was a hieromonk, and that he had been secretly tonsured. Moreover, he claimed that he knew no clergy or nuns in Leningrad. At the moment of his second arrest, on October 7, 1933, he was working as chief clerk in the Northern Shipbuilding Wharf in Leningrad. He was cast into Leningrad Domzak. On December 1, 1933 he was indicted for being "an active member of the counter-revolutionary grouping, the True

Orthodox Church". However, the case was shelved for lack of evidence of a crime. He was released on condition he did not leave the city until the matter had been further investigated. His was part of the group case, "The Case of Priests P.I. Gaidaya, A.A. Kolesov and others, Leningrad, 1933".

Hieromonks Sabbas (Yakovlevich Kamensky) and **Anastasius** (Korytkin). They were serving from 1928 in the podvorye of the Kiev Caves Lavra in Petrograd, in the church of the Dormition. On August 22, 1930 they were arrested in connection with the Petrograd branch of the True Orthodox Church. On December 11 they were condemned in accordance with articles 58-10 and 58-11 to five or three years exile. Nothing more is known about them.

Hieromonk Serapion, in the world Semyon Grigoryevich Kushin. He was born in 1860 in the village of Chernoye, St. Petersburg province into a peasant family. He entered a monastery in 1874, and from 1915 to 1917 served in a field hospital at the front. In 1918 he was ordained to the priesthood in the Vysotsky monastery in Serpukhov and continued to serve there until August 14, 1928, when he was arrested. On October 10 he was condemned for "anti-Soviet agitation" and spent four months in prison. After his release, on December 14, he began to live in an illegal situation in Petrograd. On April 21, 1931 he was arrested for "participation in a counter-revolutionary monarchist church organization, 'the Trues'" - the True Orthodox Church. On October 8, 1931 he was sentenced to three years in the camps and sent to a camp, where he later died. (According to another source, in accordance with article 58-10, he was deprived of the right to live in twelve cities with confinement to one domicile for three years.)

Hieromonk Sergius, in the world Boris Sergeyeovich Lyapunov. He was born in 1901 in St. Petersburg, the son of the well-known composer. He graduated from St. Petersburg university, and from 1919 to 1921 served in the Red Army. In the 1920s he worked in the library of the Academy of Sciences in Petrograd. In January, 1928 he was tonsured with the name Sergius and was ordained to the priesthood, serving in the Alexander Nevsky Lavra. On February 18 (29), 1932 he was arrested together with **Hieromonk Benjamin** (Essen) in his flat in connection with the Petrograd branch of the True Orthodox Church. On February 29 (March 22) he was sentenced to ten years in the camps in accordance with article 58-10 and was sent to the Temnikovsky camps in Mordovia. There he died of consumption on March 9, 1936.

Hieromonk Arethas, in the world Alexander Fyodorovich Mitrenin. He was born on November 21, 1879 in Kronstadt in the family of a midshipman. On May 26, 1902, probably with the blessing of St. John of Kronstadt, he entered the Valaam monastery as a novice, and was tonsured on May 22, 1910. On July 30, 1915 he was ordained to the diaconate. In February, 1917 he

was sent to the podvorye of the Valaam monastery in Moscow. On April 28, 1921 he was ordained to the priesthood. In 1925 he left for Valaam, which was at that time in Finland, but on October 22 was expelled from there, together with forty-two other monks because of his refusal to accept the new calendar. He stayed at first with relatives on Vasilyevsky Island, near the grave of Blessed Xenia in the Smolensk cemetery. Soon a small catacomb monastery was formed. In 1927 he began to serve in the chapel of the Valaam Spaso-Preobrazhensky monastery in Petrograd. On February 18, 1932 he was arrested in Petrograd together with nine other Valaam monks (including **Monk Tavrion** (Tolokontsev), who was later killed by the Bolsheviks) in connection with the Petrograd branch of the True Orthodox Church. The arrest protocol registered all the belongings that the arrested took with them. Fr. Arethas took only one thing: a cross. The protocol of his interview records his replies to the investigator. He said: "... I have never spoken out against Soviet power, but I cannot be a Soviet person, since we monks have been deprived of everything: monasteries and churches have been closed, clergy expelled,... everywhere persecution against religion." On March 22 he was sentenced to three years' exile in Kazakhstan in accordance with articles 58-10 and 58-11. He died in November, 1932 on his way to exile in Tashkent.

Hieromonk Anatolius, in the world Alexis Ivanovich Soglasnov. He was born in 1897 in the village of Ugodichi, Rostov uyezd, Yaroslavl province. From 1918 he was studying in the Yaroslavl theological seminary, and from 1919 – as a clerk in the Red Army. From 1922 he was working as a clerk in a children's home in Petrograd while studying at Petrograd University (from the end of 1922 to May, 1923). From 1923 he worked as an electrician in the Danilov monastery in Moscow. There, in 1928, he was tonsured into the mantia and ordained to the diaconate, serving in the church at Taitsy station near Petrograd and then, from 1929, in the Holy Trinity church in Lesny, Petrograd. He was ordained to the priesthood by Archbishop Demetrius on August 13, 1928. His indictment declares that "from 1928 to the most recent time he led the anti-Soviet activity of the members" of the Holy Trinity Parish. "He took an active part in creating links between the counter-revolutionary 'True Orthodox Church' and the leaders of the counter-revolutionary church-monarchist organization of the 'Joasaphists', which existed in Ivanovo Industrial province. He hid from arrest **Hieroschemamonk Joasaph** (Sazonov), who was hiding from arrest after fleeing from a concentration camp, and tonsured followers of the 'True Orthodox Church' into secret monasticism, stirring them up against Soviet power." He was arrested on October 11, 1932 in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to ten years in the camps. First he was sent to Svirlag (Lodeinoye Pole), but fled from there. He was caught and sent to Dallag, in the Far East. On October 16, 1933 he was in a camp in Khabarovsk region. He wrote to someone that he was near the frontier, fishing, and was thinking of escaping to China. Nothing more is known about him.

Hieromonk Benjamin, in the world Vladimir Mikhailovich Essen. He was born on July 25, 1902 in Yanov, Lyublin province. In December, 1927 he was tonsured with the name Benjamin and ordained to the priesthood. He served in the Fyodorovsky cathedral in Petrograd. From October, 1930 he was rector of the Tikhvin church in Lesny. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to ten years in the camps and sent to the Temnikov camp in Mordovia. In 1935 he died there.

Hieromonk Gregory (Petrovich German). He was born on July 20 (28), 1873 in Miropolye, Kursk province, and was educated at home. He served in a monastery in Kursk and in the Kiev Caves Lavra from 1914 to 1917. In 1917 he was ordained to the diaconate, becoming assistant to the head of the cemetery office of the Alexander Nevsky Lavra. In the 1920s he became a hieromonk, serving in the Lavra's Tikhvin church in 1928 and St. Isidore church in 1929. He was arrested on December 28, 1930 and accused that, "being a monk, he was part of a cell of the organization, 'The Trues', attached to the Alexander Nevsky Lavra". On October 8 (April 13), 1931 he was sentenced to the camps for five years and sent to a camp. Nothing more is known about him.

Hieromonk Barsanuphius, in the world Vladimir Mikhailovich Yushkov. He lived in the Strelna parish, and was arrested and exiled at the beginning of the 1930s. He was sent to Rogachev in Mogilev province, and then to Kazakhstan. He died in exile in Kazakhstan in 1935.

Hieromonk Panteleimon, in the world Ivan Yevtikhyevich Bakanets. He was born on January 7, 1877 in Podolsk province. He was tonsured into the mantia with the name Panteleimon and ordained to the priesthood, serving in the Alexander-Nevsky Lavra in Petrograd. On February 19, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to three years' exile in Kazakhstan. Nothing more is known about him.

Hieromonk Metrophanes, in the world Nicholas Mikhailovich Mikhailov. He was born in May, 1876 in the village of Bor, Kireshsky uyezd, St. Petersburg province, into the family of a priest. He went to a village school. In 1920 he became a monk in the Resurrection monastery (the Makaryev desert) in Novgorod uyezd, Novgorod province. He was ordained to the priesthood and from 1925 served illegally in the church attached to the Nicephorus podvorye, then with **Protopriest Philotheus Polyakov** in the church of the Archangel Michael, and then in the Holy Trinity church in Lesny. From October, 1930, after the registration of the parish councils in the executive committees, he went over to serving in private flats and lived illegally. He was arrested on September 3, 1932 in connection with the Petrograd branch of the True Orthodox Church. During his investigation he said: "I have a

negative opinion of Soviet power. I have not, and will not concede anything to it... In accordance with the testament of the Apostle Paul, I anathematized (cursed) the existing power as antichristian." During his interrogation on October 19 he called Soviet power "satanic" and "diabolic"... "Earthly power without the Anointed of God, without the tsar, cannot be lawful. There must be a monarch in power; only with an anointed tsar of God in union with the Church can there be order." "Christ is a constructive power (giving to all life in order). But the satanic power is destructive and tormenting – it cannot give order. Under the influence of this satanic authority, everyone is in darkness, spitefulness and wildness; they create for themselves destruction, because without faith in Christ and without the tsar there can be no life, for 'the heart of the king is in the hand of God'. But Soviet power is the blind instrument of Satan." He said that only "demonic soldiers rejected by God can serve in the Red Army". On December 8 he was sentenced to death in accordance with articles 58-10 and 58-11. However, on March 20, 1933 this sentence was commuted to ten years in the camps and he was sent to Solovki, arriving on May 26. However, on Solovki his "anti-Soviet activity" and his "great authority among the camp's mass of religious fanatics" was reported by several spies and displeased the authorities. It was reported that he had an antimins, a wooden cross, relics of St. Sabbarius, a Gospel and the Precious Gifts in dried form. He was also reported as spreading rumours about "the imminent destruction of Soviet power" and as making "all kinds of predictions about the fate of the prisoners". He mixed only with Josephites. "One Saturday he is thinking of receiving communion, and early in the morning on Sunday performing a service headed by [Bishop] **Alexis Vasilyevich Buj.**" On November 7, 1937 Fr. Metrophanes was arrested for spitting on a portrait of Lenin. On June 2, 1936 three years were added to his sentence. In 1937 his regime was changed to prison. On November 25, 1937 he was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out in Petrograd on December 8, 1937.

Hieromonk Philaret, in the world Philip Yefimovich Karzanov. He was born in 1888 in the village of Selovo, Tikhvin uyezd, Novgorod province. In 1913 he joined the Tikhvin monastery. In 1914 he joined the army. In 1917 he returned to the monastery, and in 1923 was tonsured into the mantia and ordained to the diaconate. In 1924 he was arrested for agitation against the renovationists, and sentenced to two years' exile and was sent to Ustyuzhna. After being released he returned to Petrograd, where from 1926 he was serving as a deacon in the church of the Resurrection on the Blood. After the closure of the church he went to the church of St. Panteleimon on Piskarevka. Then he went to his homeland. From September, 1931 he was serving secretly in flats, and was a member of the group of **Hieromonk Metrophanes**. On October 9, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church and sentenced to be shot. On March 20, 1933 this sentence was commuted to ten years in the camps. He was imprisoned on Solovki, and in 1937 was transferred to a prison regime. On November 10,

1937 he was sentenced to be shot. The sentence was carried out on December 8 in Petrograd.

Hieromonk Florentius (Nesterovich Sokolov). He was born in 1884, was tonsured with the name Florentius and ordained to the priesthood in the Holy Trinity - St. Sergius Hermitage in Strelna. From November, 1931 he was serving in the Tikhvin cemetery chapel in Lenino, near Strelna. In 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on May 25 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Hieromonk Florentius (Mikhailovich Shaposhnikov). He was born in 1875 in Kursk province. He was tonsured with the name Florentius and ordained to the priesthood in the Alexander-Nevsky Lavra. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church. On March 22 he was sentenced to three years' exile and sent to Central Asia. Nothing more is known about him.

Hieromonk Andronicus (Georgievich Trophimov). He was born in 1877 and tonsured with the name Andronicus before being ordained to the priesthood. He served in the Pokrov church in Strelna. In April, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on June 16 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Hieromonk Ignatius, in the world Innocent Petrovich Astanin. He was born in 1909 in Dvinsk in Vitebsk province. He was an historian, a disciple of Professor Priselkov, and a poet. He was a member of a philosophical circle of the Alexander Nevsky brotherhood from the middle of the 1920s. He studied in the Higher Theological courses until their closure in 1928. At the end of 1929 he was tonsured into the mantia with the name Ignatius and joined the Josephites. He was ordained to the priesthood and served in the Nikolsky yedınverchesky church in Petrograd. On December 23, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church (according to another source, the case of the Academy of Sciences). On February 10, 1931 he was sentenced to five years in the camps with confiscation of property. He was imprisoned on the White Sea canal. In 1936 he was released, and settled in Borovichi. In 1937 he was arrested again and sentenced to five years' exile in the north and enrolled in a work battalion in Murmansk, where he died in 1940.

Hieromonk Ignatius, in the world Ignatius Kharitonovich Gritsenko. He was born on April 12, 1877 in the village of Artemovka, Volchansky uyezd, Kharkov province. From 1914 he was in the Alexander Nevsky Lavra, became a hierodeacon in 1917, and a hieromonk in the 1920s, serving in the Lavra's Tikhvin church until 1930. He was arrested on December 28, 1930 in

connection with the Petrograd branch of the True Orthodox Church for “participation in a counter-revolutionary church-monarchist organization”. On April 13, 1931 he was convicted of “counter-revolutionary agitation, the spreading of anti-Soviet literature and the collection of money for the exiled clergy”, and was sentenced to three (five) years in the camps. He was sent to Slag in Kem, Arkhangelsk province. On being released from the camp in 1934 he lived for a short time in Novgorod. Then he secretly moved to serve in Petrograd. Nothing more is known about him.

Hieromonk Nicetas (Zakharovich Sergienko). He was born in 1873 in Astrakhan province and received an elementary education. He was tonsured and ordained to the priesthood, then secretly raised to the rank of archimandrite in Orienbaum. On January 13, 1931 he was arrested for being “a participant in the Petrograd branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced on April 12 to ten years in the camps. He was sent to Solovki. Nothing more is known about him.

Hieromonk Gerasimus (Matveyevich Beketov). He was born in 1873 in Tula province. He was tonsured into the mantia, ordained to the priesthood and served in a church in the Alexander-Nevisky Lavra. On February 18, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church. On March 22 he was sentenced to three years’ exile and sent to Kazakhstan. Nothing more is known about him.

Hieromonk Leontius, in the world Ilya Nikiforovich Nikiforov. He was born in 1878, tonsured into the mantia with the name Leontius and ordained to the priesthood. From 1924 he was serving in the church of the podvorye of the Cheremenets monastery of St. John the Theologian in Petrograd. On May 16, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 11 was sentenced to three years’ exile and sent to the north. In 1933 he was released and returned to Petrograd province. During the war he was in the German-occupied sphere, and from 1942 was serving the church of St. Nicholas in Konetsky pogost in Gdov region. On October 25, 1944 he was arrested, and on February 8, 1945 was sentenced to fifteen years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Michael (Kirillovich Vlasov) was born in 1877 in the village of Koslan, Krevsk uyezd, Komi. In 1920 he was ordained to the diaconate, and served in Vyatka province. In 1928 he moved to Petrograd, and was tonsured and ordained to the priesthood by Bishop Demetrius (Lyubimov) in the cathedral of the Resurrection on the Blood. He was sent to serve in Vyatka province. But from April, 1932 he was serving in the church of St. Moses on Porokhovy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was

sentenced to three years in the camps and sent to a camp. Nothing more is known about him

Priest Peter Andreyevich Minetsky was born in 1881 in the village of Belyabenka, Podorsky uyezd, St. Petersburg province. He lived in Borovichi, and served in a church there. He was arrested for being “an active participant in a counter-revolutionary organization of churchmen”. Nothing more is known about him.

Priest Alexis Alexandrovich Kolesov. He was born in 1868 in the village of Nikolskoye, Rostov uyezd, Yaroslavl province, and went to a church -parish school. In the middle of the 1920s he was a wandering priest, and in 1928 joined the Josephites. He was revered as an elder and ascetic. When arrests began in Petrograd he left Petrograd for the Polotsk region, and at the beginning of 1933 was detained on the frontier with Poland and sentenced to three years in the camps, which was commuted to deprivation of the right to live in twelve cities for three years. After his release from prison he went to live illegally in Petrograd, and carried out secret services in Detskoye Selo, Taitsy, Pulkovo and other places. On October 7, 1933 he was arrested for being “a participant in an illegal church-monarchist group of monastics”, and on December 26 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Sergius Vladimirovich Nikolsky. He was born in 1887 in the village of Myslovo, Novo-Ladoga uyezd, St. Petersburg province in the family of a reader. He finished his studies at the Petersburg theological seminary. From 1929 to December, 1930 he was rector of the church of the Meeting of the Lord in Polyustrov. He was arrested on December 30, 1930, and on October 8, 1931 was sentenced to five years in the camps. He was imprisoned in Sibltag. By 1937 he was living in the village of Gryady, Malovishera region, Novgorod province working as a lumberjack. He was arrested on August 18, 1937, and on November 15 was sentenced to be shot. The sentence was carried out in Novgorod.

Priest Nicholas Nikolayevich Ushakov. He was born in 1886 and served in the church of St. George on Bolshaya Okhta in Petrograd. He was arrested in May, 1931 and sentenced to three (or four) years in the camps. Fr. Basil Verizhsky testified of him: “A fanatic, extremely irreconcilable to Soviet contemporary life, he attracted many anti-Soviet elements from the city”. Nothing more is known about him.

Priest Peter K. He was serving in a Josephite church in Petrograd. In November, 1929 he was arrested and cast into the DPZ on Shpalernaya street. On August 17, 1930 he was sentenced to five years in the camps. Nothing more is known about him.

Priest George was a close friend of St. John of Kronstadt. He served on a muddy island near Novgorod, where St. John visited him. From 1929 he served in the village of Bolgovo. A Josephite, he maintained a secret correspondence with Metropolitan Joseph. Completely unacquisitive, he would go to Petrograd with boots and return bare-footed. He had the gift of healing. In 1935 he was arrested during a service in church together with **Alexander Ilyich Kharlamov**, who was born in 1892 in the village of Ozhogino, Volosovsky uyezd, St. Petersburg province into a peasant family. He was a free peasant and president of the church parish. Alexander Ilyich died in the prison on Shpalernaya in Petrograd. Fr. George died in camp or exile. He was looking after horses, and began to stamp his feet and run in order to keep warm. The guards thought he was running away, and set the dogs on him. They tore him to pieces. Thus was fulfilled the prophecy of St. John: "You'll lay your head down in the bushes." "So long as it's for Christ, batyushka!" replied Fr. George. "That without doubt," said St. John.

Priest Nicholas Sergeyeovich Telyatnikov. He was born in 1865 in St. Petersburg province. He went to a pedagogical seminary and worked as a teacher. In 1908 he was ordained to the priesthood, and served in the hospital church, then in the Trinity church in Krasnoye Selo, and from 1928 in the church of St. Alexander Nevsky. On August 27, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8, 1931 was released from prison, but forbidden to live in twelve places for three years. Nothing more is known about him.

Priest Semyon Dmitrievich Shiryaev. He was born in 1886 in Ulla, Shepel uyezd, Vitebsk province and received an intermediate education. He was ordained to the priesthood. In the 1920s he was arrested five times, and spent three years in exile. On April 27, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced to three years in the camps and sent to a camp. On July 22, 1933 he was released early. Nothing more is known about him.

Priest Joseph Vikentyevich Schumann. He was born in 1881 in the village of Beldyugi, Disnensky uyezd, Vilnius province. In the 1920s he was living illegally in Petrograd and working as a night watchman at the Nikola Bogoyavlensky cathedral. In 1927 he was secretly ordained to the priesthood by Bishop Leontius Zalessky in Pereyaslavl, and was a secretly serving priest in the cathedral. He organized an underground house church in the flat of **Maria Trofimovna Lapitskaya**, where he conducted secret services. On November 25, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Priest Philotheus Petrovich Polyakov. He was born in 1893 in St. Petersburg, in the family of a priest. He finished two classes at a theological

seminary in St. Petersburg, and from 1914 was serving as a reader, then as a deacon, in the Nikolsky church on Petrovsky Island. From 1918 he was serving in the Red Army, and in the 1920s studied at Higher Theological Courses. From 1921 he was priest of the Nikolsky church, and from 1922 – rector of the church of St. Tikhon of Zadonsk on Krestovy Island. From 1924 he was rector of the lower church of the Holy Archangel Michael in Malaya Kolomna. In 1927 he was arrested for spreading anti-Soviet leaflets, but was soon released. On September 21, 1930 he was arrested again, but released after six weeks. On October 4, 1932 he was arrested again, and on April 28, 1933 was released. Nothing more is known about him.

Priest Ivan Georgievich Zhityaev. He was born in September, 1892 in the village of Sosnovka, Petrovsky uyezd, Saratov province into a peasant family. He went to a parish school. From 1916 to 1918 he was a chanter in the hierarchical choir in Voronezh. In 1918 he was ordained to the diaconate. In 1922 he was ordained to the priesthood by a renovationist hierarch, and was appointed rector of the Pyatnitskaya church in Voronezh. In 1925 he and the whole of his community repented and joined the Patriarchal Church. From the spring of 1929 he was a member of the priests' council for the administration of the diocese. In August, 1929 he was arrested, but was released in October, after which he was appointed to the Alexeyevsky monastery. He was arrested again in December, 1929 and sentenced to two years' hard labour, which he served cutting logs in Karelia. In 1931 he returned to Voronezh and served secretly. On February 4, 1932 he moved to Petrograd, and lived illegally in the Ioannovsky monastery on Karpovka, looking after the sisters of the monastery. On February 17 he was arrested together with the sisters. On March 22 he was sentenced to five years in the camps with confiscation of his property. Nothing more is known about him.

Priest Michael Kirillovich Vlasov. He was born in December, 1878 in the village of Koslan, Yaransk uyezd, Vologda province (or Krevsky uyezd, Komi) into a peasant family. During the First World War he served in the army, and from 1918-1919 – in the Red Army. On being wounded, he was demobilized. In 1920 he was ordained to the diaconate. In 1928 he was ordained to the priesthood, and from September, 1928 to the beginning of 1932 he served as a priest in the village of Verkhnyaya Talitsa, Vyatka province, being under the omophorion of Archbishop Victor. and began to serve in the village of Verkhnyaya Talitsa, Vyatka province. From March, 1932 he served in the St. Moses church on Porokhovy in Petrograd. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, being a supporter of Bishop Victor (Ostrovidov). On December 8, 1932 he was sentenced to three years in the camps. He then went to serve in the Shalgo-Bodunovskaya church in Charozersky region, Petrograd province. On August 20, 1937 he was arrested in the village of Panovo, Charozersky region, and on September 15 was sentenced to death in

accordance with article 58-10. On September 17 (or 15) he was shot in Levashovskaya pustosh, Petrograd province.

Priest Nicholas Fyodorovich Finnikov. He was born in 1890 in Novgorod into the family of a church reader. He finished three classes at the Novgorod theological seminary and the Vladimir military school. From 1913 he was serving as a reader. In 1914 he was serving at the front in the rank of ensign, and fell into captivity. From 1920, after her release, he was served as commander of a platoon in a reserve regiment of the Red Army. In 1926 he was ordained to the priesthood and served as rector of the church of St. Basil the Great in the village of Vasilevskoye, Samokrazhsky village soviet. At the end of 1928 he and his parish joined the Josephites, and he met Archbishop Demetrius. From 1931 he was leader of the Josephites in the region. On January 17, 1934 he was arrested for being “a participant in the monarchist church-sectarian counter-revolutionary grouping, ‘the True Orthodox’”, and on February 23 was sentenced to ten years in the camps. On March 7 he was sent to Dallag (Magadan). In the autumn of 1937 he was arrested, and on November 12 he was sentenced to death. On December 4 he was shot.

Priest Eustathius. He was serving in Petrograd, and was in opposition to Metropolitan Sergius. In the 1930s he was arrested and imprisoned. On his release he adopted the life of a wanderer, and was cast out by his family. In the 1940s he died in Petrograd during the blockade.

Priest Ivan Vasilyevich Sokolin. He was born in 1868 in the village of Kondakov, Petrozavodsk uyezd, Olonets province. He went to a theological seminary and was ordained to the priesthood in 1893, serving in Vologda province. In 1909 he retired. In 1919 he was arrested for hiding secret documents, and was released fourteen months later. From 1922 he served in the Athonite podvorye and other churches. Then he lived illegally in Petrograd; he was a wanderer and used to go round the Novodevichi and Smolensk cemeteries glorifying the fools-for-Christ. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on Decembe 8 was sentenced to three years in the camps and was sent to a camp. On March 22, 1933 he was released early and exiled for the rest of his sentence to the north. Nothing more is known about him.

Priest Eugene Ignatyevich Gordienko. He was born in 1870 in Kupensk, Kharkov province. In 1914 he was ordained to the diaconate and served in the Pokrov church in Petrograd. In 1918 he was ordained to the priesthood and served in churches of the Petrograd region. In 1929 he became rector of the church in the village of Myshinaya Gora, Gdov region, and from May, 1932 was serving in the Trinity church in Lesny, becoming its rector in 1933. In 1934 he was arrested for being “a participant in the Leningrad branch of the counter-revolutionary monarchist church organization, the True Orthodox

Church", and was sentenced to five years' exile. In March, 1935 he was sent to Kazakhstan. Nothing more is known about him.

Priest Paul Ignatyevich Gaidaj. He was born on January 15, 1876 in Ismail, Bessarabia (or Galats in Romania) into a peasant family. In his young years he enjoyed the counsel of St. John of Kronstadt, who advised him after his death to go to Protopriest Jonah Atamansky of Odessa. Paul followed this advice, went to Fr. Jonah, and after finishing his studies at the Odessa theological seminary in 1914, went to serve as a reader in the cathedral of SS. Peter and Paul in Odessa. Later he served as a deacon in the church of SS. Cyril and Methodius in Odessa. He wanted to become a monk, but Fr. Jonah did not bless this, and arranged that he marry Capitolina Dmitrievna, from a noble family, who was much older than him. He married them, but blessed them to live as brother and sister. The couple adopted two daughters. In 1925 he was ordained to the priesthood by Bishop Onuphrius and went to serve in the church of St. John Chrysostom in Odessa. During the church schisms he remained faithful to Patriarch Tikhon, and attracted the faithful by his ardent faith, great love for people and tireless labours. In 1926 he became second priest in the church of SS. Cyril and Methodius in Odessa, and after the death of the rector, Fr. Stefan, led the parish. In 1927, at the insistence of the authorities, he was transferred out of Odessa to the village of Popaklievka, Shevchenko uyezd. The church was full, and people with illnesses or possessed by demons would come to him from all around, and he would heal them. At the beginning of 1927 (or April 30, 1929) he was arrested in Odessa for "counter-revolutionary activity" and sentenced to five (or three) years in a camp (or in exile) in Turukhansk. There he was joined by his matushka, his stepdaughters and about twenty of his spiritual children, including whole families. There was famine in Turukhansk, and they suffered much from flies. The parishioners earned money in order to help Fr. Paul. But it sometimes happened they ate nothing for weeks. However, the Lord preserved them all through the prayers of Fr. Paul. On being released, he wanted to go to Odessa, but was not allowed there, so he stopped in Kiev, where he went round the churches receiving material help from the believers. He served in the Josephite church of the Prophet Elijah. At the beginning of October, 1933 he arrived illegally in Petrograd in order to link up with the True Orthodox. He served in the church of St. George. He stayed in the flat of his spiritual daughter, Sophia Alexandrovna Scheinger, and organized services there. On October 7 he was arrested for being "a participant in an illegal church-monarchist group of monastics" and cast into the "Crosses" prison. On December 23 he was accused that "on serving his punishment for counter-revolutionary activity he went round the USSR and arrived illegally in Leningrad, [where] he established links with the True Orthodox Church for their activization". On December 26, in accordance with articles 58-10 part 1 and 58-11, he was sentenced to three years' exile in Kazakhstan. This was the group case, "The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church community, 'The True Orthodox Church',

Leningrad, 1933". He was put in a solitary cell, into which they put an agitated sick person. They thought that this would be torment for batyushka, but the demon-possessed person, on entering the cell, became calm. Fr. Paul prayed for him and healed him. At his interrogation, he denied any participation in political parties. They wanted to send him to Turukhansk again, but he fell ill and he was sent to Akmolinsk in Kazakhstan. Again, he was visited in exile by his matushka, his daughters and his spiritual children. They built a small house for him out of adobe, in which they assembled for prayer. On October 17, 1935 Fr. Paul was arrested and cast into prison in Akmolinsk. On January 22, 1936 he was sentenced in accordance with article 107 to ten years' imprisonment and confiscation of his property and sent to the Nurinsk section of Karlag. While in prison, Fr. Paul went on hunger strike. Then searches were carried out in the homes of his spiritual children and a large amount of tea was found. This was the excuse the authorities needed to accuse Fr. Paul and his community of "organizing trips to Odessa and Krasnoyarsk for tea, with the aim of selling it in the bazaar in Akmolinsk" - that is, speculation. Some of the parishioners were arrested, but were soon released. Fr. Paul denied the charge of speculation. He fell ill and was taken to the prison hospital. The Christmas fast began, and batyushka tried to keep it, but the authorities mocked him and tried to force him to eat non-fast food. On April 14, 1937 Fr. Paul tried to escape from the camp, but was caught the next day in Dzhal. Fr. Paul explained that he had tried to escape because some recidivists who had robbed him had threatened to kill him. He was put for five months in a shizo. There he went on hunger strike, which won him his release from the shizo. But he did not want to stop his hunger strike until his demands were realized. At that point, however, they found food and wine under his cot. Fr. Paul said that he did not use this food, and demanded that the doctor witness that he was not taking food. On July 31, 1937 he was sent to the Karagan section in Karlag, where he was not able to work because of the state of his health. The prison bosses accused Fr. Paul of hypochondria. In August, 1937 he was again arrested, and on August 31 was accused of "systematically conducting counter-revolutionary agitation among the prisoners, speaking against the leaders of the party and the government" and of "artificially making himself ill in order not to come out to work". In accordance with article 58-10 he was sentenced to death. On September 5, 1937 he was shot in Karagan section, Karaganda camps.

Priest Theodore Filippovich Romanyuk. He was born in 1886 in the village of Zagadki, Volodovsky uyezd, Sedletskaya province, and had an intermediate education. He was ordained, and in the 1920s was without a parish, but joined the Josephites in 1928 and helped in services in the church of St. Andrew of Crete on Volodarskaya station. On December 27, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced to the five years in the camps, and sent to a camp. Nothing more is known about him.

Priest Peter Vasilyevich Marshev was born in 1881 in Lyubyni station, Starorussa uyezd, St. Petersburg province. He was ordained to the priesthood. In 1933 he was arrested for “anti-Soviet agitation”. He lived in Borovichi, and served in a church. He was arrested for being “an active participant in a counter-revolutionary organization of churchmen”. Nothing more is known about him.

Protodeacon Basil Vasilyevich Smirnov. He was born in 1874 in the village of Taitsy, Saratov province and went to a theological seminary. He was ordained to the diaconate, and later became a protodeacon. He lived in the village of Taitsy, Petrograd province, and served in the local church. From 1929 he was serving in the cathedral of the Resurrection on the Blood. On December 28, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8, 1931 was sentenced to five years in the camps, which was commuted to five years’ exile for the same period. He was sent to the north. Nothing more is known about him.

Protodeacon Ivan Timofeyevich Salnikov. He was born in 1874 in the village of Tsibirino, Yaroslavl uyezd, Yaroslavl province into the family of a clergyman. He owned a tow-processing work-house. In 1907 he became a deacon in Yaroslavl. While he was there Archbishop Hilarion (Troitsky) was in the Yaroslavl isolator, and Fr. Ivan helped him, particularly with his correspondence. On September 7, 1929 he was arrested in Ivanovo and cast into the Ardorm. On January 3, 1930 he was condemned by the OGPU for “anti-Soviet agitation”, and in accordance with articles 58-10 and 58-11 was exiled for three years to the north. This was in connection with the True Orthodox Church. He was sent to Arkhangelsk, where, in 1933, he was arrested again and cast into prison for six months. He went to serve in the village of Nalyuchi, Malyuchsky village council, Lychkovsky region, Petrograd province, where he lived without his family (his four sons were living in Yaroslavl). On December 8, 1937 he was arrested again and cast into the prison in Staraya Russa. On December 25 he was condemned for “anti-Soviet and counter-revolutionary propaganda”, and sentenced to be shot in accordance with articles 58-10 and 58-11. He was accused of “being a participant in a counter-revolutionary group”, of “going to illegal meetings” and “systematically distributing counter-revolutionary propaganda and slandering the communist party and the Soviet government. He particularly intensified this activity before the elections to the Supreme Soviet, and corrupted collective farm workers.” His was part of the group case, “The Case of Priest A.P. Lebedev and others, Leningrad province, 1937”. He was shot on December 28, 1937.

Protodeacon Michael Nikolayevich Yakovlev. He was born on October 23, 1889 in Pogosborgo, Kineshma uyezd, Ivanovo-Voznesensk province into the family of a protopriest. In 1911 he finished his studies at the Kostroma theological seminary, and on November 2, 1914 was ordained to the

diaconate. From June, 1916 he was serving in the church of St. Magdalen, in 1917 – in the Nikolayevskaya house church, and from 1918 in the church of the Nativity of Christ. From 1925 he was serving as protodeacon in the church the Holy Archangel Michael in Malo-Kolomenskaya, from January, 1928 – in the cathedral of the Resurrection of Christ, and then in the Fyodorovsky cathedral in Detskoye Selo. On January 13, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced to three years in the camps and was sent to a camp. In 1933 he was released from camp and settled in Malaya Vishera, Petrograd province, working as a labourer. Nothing more is known about him.

Protodeacon Ioann Grigoryevich Pidmozersky. He was born on July 21, 1861 in Petrozavodsk, in the family of a priest. He finished his studies at a theological seminary, was ordained to the diaconate on October 28, 1891, and served in the Saviour-Transfiguration church in Strelna. Later he became a protodeacon. He was arrested on April 21, 1931 in connection with the Petrograd branch of the True Orthodox Church, and cast into the Leningrad Domzak. On October 8 he was convicted by the OGPU of “participation in a counter-revolutionary monarchist church organization”, and in accordance with articles 58-10 and 58-11 was sentenced to three years’ deprivation of the right to live in six places in the country. His was part of the group case, “The Case of the ‘True Orthodox’, Leningrad, 1931”. He was exiled to Yaroslavl. Nothing more is known about him.

Hierodeacon Barlaam (Dmitrievich Makarovsky). He was born in 1877 in the village of Kelmentsy, Kelmskaya volost, Khotinsk uyezd, Bessarabia. He became a deacon in 1914, later – a hierodeacon, and in 1928 served in the Tikhvin church of the Alexander Nevsky Lavra in Petrograd. On December 28, 1930 he was arrested in connection with the affair of the Petrograd branch of the True Orthodox Church. On April 13, 1931 he was sentenced to five years in the camps, and was sent to Solovki. In 1933 he was released. Nothing more is known about him.

Hierodeacon Diomedes, in the world Leonid Semyonovich Semyonov. He was born in 1898 in the village of Batnevo, Konchansky uyezd, St. Petersburg province. He lived in Slutsk, Borovichi uyezd, and was tonsured with the name Diomedes in the Zabludzhskaya Hermitage skete. He was ordained to the diaconate. In 1922, after the liquidation of the skete, he hid from arrest and left for Petrograd, where he lived illegally. On September 22, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hierodeacon Philemon (Savvatievich Yudin). He was born on December 27, 1868 in the village of Tolskoy Maidan, Lukyanovsky uyezd, Nizhegorod province into a peasant family. He was a worker from 1894, and was

widowed. In 1919 he was given a six-month conditional sentence for "speculation". He then worked as a cleaner and a watchman. In 1928 he joined the Josephites. In 1930 he was tonsured by Hieromonk Seraphim, and then ordained to the diaconate by Bishop Basil (Doktorov) a short time before the latter's arrest in the church of St. Moses on Porokhovoy. He served in the house church in the flat of the Suvorovs on Ligovskaya street. On October 7, 1933 he was arrested and cast into Petrograd Domzak for being "a participant in an illegal church-monarchist group of monastics". On December 26 (23) he was convicted of "participation in the organization of secret services" and of "calling people to go into the underground into the True Orthodox Church". In accordance with articles 58-10 part 1 and 58-11 he was sentenced to three years' imprisonment. His was part of the group case, "The Case of the Priests P.I. Gaidaya, A.A. Kolesov and others, participants in the secret church community, 'The True Orthodox Church', Leningrad, 1933". He was sent to a camp in Vladivostok. Nothing more is known about him.

Hierodeacon (or Hieromonk) Leonid, in the world Diomedes Semyonovich Semyonov, was born in 1898 in the village of Batnevo, Konchansky uyezd, St. Petersburg province, and lived in Slutsk. From 1922 he struggled in the Zabuduzhskaya desert in Borovichi uyezd. After the destruction of the skete in November, 1931 he went into hiding, and secretly lived with his brother in Petrograd, serving in the church of the Meeting of the Lord. On September 22, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Theodore Dmitrievich Kulakov. He was born in 1872 in the village of Loktevo, Belozersk uyezd, Novgorod province, and lived in Petrograd without a fixed occupation. He served in the churches of the Meeting of the Lord and Holy Trinity and St. Moses on Porokhovoy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Ivan Ilyich Suvorov. He was born in 1905 in the village of Ploskaya, Rybinsk uyezd, Yaroslavl province. He served as a deacon in a church in Rybinsk. In September, 1929 he was arrested in connection with the Yaroslavl branch of the True Orthodox Church, and on January 3, 1930 was sentenced to five years in the camps and sent to Temnikovskiy camp. He worked felling timber. On July 13, 1931 he ran away from the camp and arrived at his brother's in Petrograd and lived illegally, helping in services in the church of the Meeting of the Lord and in the Fyodorovskiy cathedral in Detytsky Sad. On November 22, he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8, 1932 was

sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Deacon Demetrius Dmitrievich Katyshev. He was born in 1882 in St. Petersburg into a lower-middle-class family. In 1924 he went to serve in the church of St. Andrew of Crete in Volodarsky, and then, from 1931, in the church of St. Alexander Nevsky in Strelna. On February 18, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox church, and on March 22 was exiled for three years to Kazakhstan. After serving his term, he went to live in Stalinabad, Central Asia, but by 1938 had returned to Petrograd. On February 9, 1938 he was arrested and accused that, "being hostile to Soviet power, and concealing himself with religion and carrying out religious services... he conducted defeatist propaganda among the population". On March 11 he was sentenced to death, and on March 12 he was shot.

Deacon Sergius Petrovich Machikhin. He was born in October, 1888 in the village of Edrovo, Valdai uyezd, Novgorod province, into a peasant family. He went to a church-parish school. He was a telephonist on the Nikolayevsky railway. From February 2, 1905 to December 1, 1922, and again from 1922 to January 8, 1929 he worked as a telegraphist. He was ordained to the diaconate in 1928, and served in the cathedral of the Resurrection on the Blood. He was arrested on January 9, 1929 in connection with the Mayer affair, and on July 22, 1929 was sentenced to five years in the camps. He was imprisoned on Solovki, and died on February 19, 1930.

Deacon Michael Valentinovich Kedrov. He was born on October 7, 1875 in the village of Stavropolye, Gdov uyezd, St. Petersburg province. He was a teacher in the Opsochinsky church-parish school in Porkhovsky uyezd, Pskov province from 1898. On November 12, 1902 he was ordained to the diaconate, and went to serve in Gdov, then in Staropolye, and then in the village of Samopomosch, Tsarskoye Selo uyezd (from June 22, 1910). On May 10, 1911 he was transferred to the Transfiguration cathedral in Narva, and on July 11, 1917 - to the church of the Meeting of the Lord on Polyustrov, Petrograd. In 1921 he was transferred to the village of Lozhgolovo, Gdov uyezd, and in 1924 - to the village of Osmino, Gdov uyezd. From 1930 to January 19, 1931 he served in the Josephite Polyustrov church. He was arrested on November 20, 1932 in Petrograd in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8, 1932 was sentenced to be shot. On March 20, 1933 the sentence was commuted to ten years in the camps. He was sent to a camp. Nothing more is known about him.

Deacon Tychicus Kovalenko. He was serving in the podvorye of the Kiev Caves Lavra in Petrograd. On August 22, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church. Nothing more is known about him.

Deacon Sergius Adamovich Konopadsky. He was born on April 23, 1877 in Tula, into a noble family. In the middle of the 1920s he was secretly ordained to the diaconate and served in the church of the Holy Archangel Michael in Kolomna, Petrograd. On December 27, 1930 (January, 1931) he was arrested and accused of being a member of the counter-revolutionary monarchist organization, the True Orthodox Church. On April 13 (12), 1931 he was sentenced to three years in the camps. He was sent to Kem. Nothing more is known about him.

Deacon Ivan Andreyevich Krylov. He was born in 1886 in the village of Gryadi, Volokolamsk uyezd, Moscow province, and went to a city school. In the 1920s he was living in Petrograd, and worked as an accountant in the artel "Postroika". In the 1930s he was secretly ordained to the diaconate, and was linked with exiled hierarchs. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Gregory Vasilyevich Mikhailin. He was born in 1876 in the village of Danilovka, Epifansky uyezd, Tula province. Before the revolution he was a peasant and sange in the church choirc. In 1904 he joined the Union of Russian Workers. In 1921 he was living in Petrograd and was ordained to the diaconate. He served in the church of the Meeting of the Lord without official registration. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Abbess Nicodema, in the world Catherine Karpovna Dolgopolova. She was born on November 1, 1857 in Yurburg, Kovno province in a shopkeeper's family. In 1878 she was tonsured, and lived in the monasteries of Polotsk (from 1878 to 1888), Grodno (1888-1899) and Kovno (1899-1915). On August 12, 1918 she became an abbess, and from 1919 to 1930 lived in the Moscow podvorye of the SS. Boris and Gleb monastery of the city of Danilov. From 1930 to December 1931 she lived in a monastic community in Vyritsa, maintaining contacts with Muscovite and Siberian Josephites. On February 17, 1932 (or December 15, 1931) she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on April 25 (March 22), 1932 was exiled for three years (or deprived of the right to live in the Moscow and Petrograd provinces or in the frontier region for three years). She left for Nizhni Novgorod on April 25, 1932. Nothing more is known about her.

Abbess Anastasia, in the world Alexandra Fyodorovna Platonova. She was born in 1884 in St. Petersburg and was a well-known writer of religious literature. In 1914 she became the publisher of a religious journal for children.

In 1919 she was tonsured with the name Anastasia, and later became abbess of the monastery of St. John of Rila on Karpovka. In 1923, after its closure, she organized a monastery in the world attached to the church of St. Alexis the Man of God. In 1929 she was arrested and suffered administrative exile. In 1932, on her release, she returned to Petrograd. On December 22, 1933 she was arrested for being "a participant in the Petrograd branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 25, 1934 she was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Abbess Seraphima (in the world Sophia Vasilyevna Golubeva). She was born in 1865 in St. Petersburg in the family of a protopriest. She was the wife of Protopriest Sergius Golubev. After the death of her husband she settled in the Ioannovsky monastery in St. Petersburg. In 1923, after the seizure of the monastery by the renovationists, she left with several sisters. She served the chapel of the Mother of God in the Stelyanny factory, and then sold candles in the Josephite cathedral of the Saviour on the Blood. By 1930 she was living in the Alexander Nevsky Lavra. She was arrested on August 22, 1930, and on November 11 was exiled to the north for three years. She lived in exile in the village of Kubensk in Vologda province until her death in 1933.

Abbess Veronica, in the world Pelagia Nikolayevna Romanenko. She was born in 1874 and had an elementary education. In 1890 she became a novice in the the Leushinsaya communitie, and was tonsured into the mantia with the name Veronica. From 1900 she was in the Ioannovsky monastery on Karpovka, and in 1922 was made abbess and appointed superior of the Vorontsovsky monastery, and then of the Annunciation monastery in Kholm uyezd, Pskov province. At the beginning of 1924, after the closure of her monastery, she moved to its podvorye in Petrograd. In 1927 she joined the Josephites, and from 1929 was hiding from the authorities in the village of Orlovo, Kholm region. She secretly travelled to Petograd and Ozerki, and together with **Archimandrite Claudius** (Savitsky) took part in secret tonsures. In the spring of 1932 she was arrested and sentenced to three years' exile and sent to the north. Nothing more is known about her.

Monk Gervasius (Ischenko). He was tonsured into the mantia with the name Gervarius, and in 1928 was serving in the church of the Dormition in the podvorye of the Kiev Caves Lavra in Petrograd. On August 22, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 11 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Monk Isaac (Mikhailovich Gavriliuk). He was born in 1896 in Volhynia province. In 1928 he was tonsured into the mantia with the name Isaac, and served in the podvorye of the Kiev Caves Lavra in Petrograd. In 1930 he was arrested, but soon released. On February 17, 1932 he was arrested in

connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to the three years in exile and sent to Kazakhstan. Nothing more is known about him.

Monk Anfian (Prisyazhnyuk) was serving in the podvorye of the Kiev Caves Lavra in Petrograd when, on August 22, 1930 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church. On December 11 he was sentenced to three years' exile in Kazakhstan in accordance with article 58-10. Nothing more is known about him.

Monk Basil (Fyodorovich Kiselev). He was born in 1900 or 1901 in the village of Vyazhischi, Novgorodsky uyezd, Novgorod province. In 1922 he finished pastoral theological courses in Petrograd. In April, 1922 he was arrested for "resistance to the requisitioning of church valuables" and was cast into the prison on Shpalernaya street. On July 5 he was convicted of "active participation in the crowd gathered to resist the work of the Commission on the requisitioning of church valuables", and was sentenced to six months' imprisonment in accordance with article 77 part 2. This was part of "The Case of Metropolitan Benjamin". On his release, he was tonsured into the mantia and took part in secret services. In 1927 he was arrested in Petrograd and sentenced to three years in the camps and sent to Solovki. (According to one source, he was released in February, 1930 and was exiled again for three years to Yeniseisk.) On April 16, 1929 he was arrested, and on July 26 sentenced to three years in the camps and sent to a camp. In March, 1932, after being released, he settled in Samara, but then returned to Petrograd, becoming again one of the leaders of the St. Moses Josephite parish. On October 9, 1932 he was again arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to the camps for five years and sent to a camp. Nothing more is known about him.

Monk Martinian (Kazhukalo). He was serving in the Dormition cathedral of the Kiev Caves Lavra. On August 22, 1930 he was arrested in Leningrad in connection with the case of the Leningrad branch of the True Orthodox Church. On December 11 he was convicted in accordance with article 58-10 to three years in the camps (in exile, according to one source). Nothing more is known about him.

Monk Nicholas (Yegorovich Abrosimov). He was born in 1862 in Pavlovsk, Voronezh province, and was tonsured into the mantia with the name Nicholas. He served in the churches of Petrograd. On April 17, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church. On June 16 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Monk Theognost (Nikiforovich Senko). He was born in 1871 and was tonsured with the name Theognost. In the 1920s he was living in the Trinity-Sergius Hermitage in Strelna. In 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and in 1933 was sentenced to exile while being forbidden to live in twelve places for three years. Nothing more is known about him.

Monk (?) Andrew (Ivanovich Fadeyev). He was born in 1907 in the village of Pomeranye, Tosnensky uyezd, St. Petersburg province. In the 1920s he was living in Petrograd and working as a porter in the Raifus hospital. He was an active member of a secret monastic community led by **Archimandrite Macarius** (Reutov). On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Monk George (Fyodorovich Fyodorov). He was born in 1876 and tonsured with the name George. In 1931 he was living the chapel of the Valaam podvorye in Petrograd. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Monk Ignatius, in the world Ivan Vasilyevich Azarenko. He was born in 1870 in the village of Smorodino, Kursk province, and was tonsured into the mantia with the name Ignatius. On April 17, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church. On June 16 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Monk Ignatius (Matveyevich Vasilyev). He was born in 1877, and tonsured into the mantia with the name Ignatius. In 1931 he was living by the chapel of the Valaam podvorye in Petrograd. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church. On March 22 he was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Monk Michael (Ivanovich Kiryushkin). He was born in 1876 in the village of Sapolovo, Novotorzhsk uyezd, Tver province, and was tonsured into the mantia. He was a wandering monk. In the 1920s he was living in Petrograd and was a close associate of **Hieromonk Seraphim** (Ivanov). On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about him.

Monk Valentine (Mikhailovich Avilov). He was born in 1877 and worked as a caretaker in the Alexander Nevsky Lavra. He was tonsured into the mantia. On February 18, 1932 he was arrested in the connection with the case of the Petrograd branch of the True Orthodox Church. On March 22 he was sentenced to three years' exile. Nothing more is known about him.

Monk Julian, in the world Isidore Dmitrievich Naumenko. He was born on May 13, 1869 in the village of Kazarovichi, Dymerovskaya volost, Kiev province, and went to a village school. On May 21, 1898 he joined the Valaam monastery as a novice, becoming a monk on June 6, 1909. He was transferred to the monastery's podvorye in Moscow, where he remained until 1924. In 1926, he moved to the monastery's podvorye in Petrograd. On February 18, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in Kazakhstan. During interrogation he said: "I have been thirty-four years in monasticism, and now I will not depart from monastic life to the end of my days, since accepting the Soviet order is against my conscience." Nothing more is known about him.

Monk Theodore, in the world Theodore Ivanovich Zudkin. He was born in 1913 (February, 1905) in the village of Kanuski, Samara province. In 1926 he finished his studies in the village school. From 1930 to May, 1932 he worked as a loader in Samara. In 1932 he became a monk and a reader in the St. Moses church on Porokhovy, and, from July, 1932, was one of the leaders of the parish. He was arrested on October 4, 1932 in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps. He was sent to a camp. Nothing more is known about him.

Monk Roman (Fyodorovich Batochenko). He was born in 1877 in Tambov province, and in 1901 was tonsured into the mantia with the name Roman in the podvorye of the Kiev-Caves Lavra in Petrograd. On February 17, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to two years' exile and sent to the north. Nothing more is known about him.

Monk Anatolius, in the world Ivan Trofimovich Brynev. He was born in 1883 (or 1899) in the village of Saraj, Stashkovsky uyezd, Ryazan province. In the middle of the 1920s he went to live in Petrograd, and worked as a watchman in a hospital. He was the spiritual son of the elder **Hieromonk Seraphim** (Ivanov), and was secretly tonsured into the mantia with the name Anatolius in July, 1932. He organized secret services in his flat. On October 4, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps. He was sent to a camp. Nothing more is known about him.

Monk Nilus (Illarionovich Gonchar). He was born in 1869 in Podolsk province, and was tonsured into the mantia in the Alexander Nevsky Lavra with the name Nilus. On February 17, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Monk Nicholas, in the world Nicholas Yegorovich Abrosimov, was born in 1862 in the city of Pavlovsk, Voronezh province. He went to Mount Athos in 1884, and in 1924 joined the Athonite podvorye in Petrograd. He was arrested on April 17, 1932, and on June 16 sentenced to three years' exile in the Urals. Later he was forbidden to live in twelve places in the country. Nothing more is known about him.

Monk Barnabas, in the world Basil Semyonovich Klykov. He was born in 1875 and joined the Trinity-Sergius Desert in Strelna, being tonsured in 1926. From November, 1931 he was serving in the Tikhvin cemetery chapel in Lenino. In 1932 he was arrested, and in January, 1933 - sentenced to three years' exile in the north and sent to Arkhangelsk. In 1936 he was released and returned to Petrograd. In 1938 he was arrested again, sentenced to death and shot.

Monk Gregory (Danilovich Zatulin). He was born in 1875 in Kharkov province, and worked as a painter-decorator in Oranienbaum. He was secretly tonsured into the mantia with the name Gregory. On January 12, 1931 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on March 22 was sentenced to three years' exile in the north. He was sent to Kotlas. Nothing more is known about him.

Monk Ivan (Fomich Samosvatov). He was born in 1876 in the village of Solovyevka, Novozybkovo uyezd, Chernigov province. From 1900 to 1914 he was in the Trinity - St. Sergius desert and was tonsured. In 1920 he became a reader. In the 1920s he was living in Petrograd and working in a factory. He was the organizer of an underground house church in the flat of a believing woman, **Maria Trophimovna Lapitskaya**. There **Priest Joseph Schumann** conducted secret services. On November 25, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Schema-Nun Irina, in the world Nadezhda Fedoseyevna Kubareva. She was born in 1870 in St. Petersburg. In 1890 she joined the Topolovsky monastery near Theodosia and was tonsured with the name Olga. After the closure of the monastery in 1929 she went to her brother in Petrograd. She is described as a "wanderer" who "spread provocative rumours about the end of the world and the fall of Soviet power". In the middle of the 1920s she was

living in Petrograd without fixed occupation. She joined the secret monastic community of **Hieromonk Seraphim** (Ivanov) and collected alms for condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Athanasia (Yevlampievna Fefelova). She was born in 1872 in the village of Dementyevskoye, Shenkur uyezd, Arkhangelsk province. She was tonsured in the Shenkur monastery. In the 1920s she was living in Strelna, and was without work. On April 21, 1931 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was released but forbidden to live in twelve cities for three years. Nothing more is known about her.

Nun Joanna (Maria Gubarevich). She was a novice in the Ioannovsky monastery, and was then tonsured with the name Joanna. In 1923, after the seizure of the Alexander-Nevsky Lavra by the renovationists, she moved with other nuns to the church and chapel of the icon of the Mother of God "the Joy of All Who Sorrow", while working as a cleaner in the "Koopshej" artel. In 1927, after this church was handed over to the renovationists, she moved to the Alexander-Nevsky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and was sent to Central Asia. On November 17, 1937 she was arrested for being "a participant in the anti-Soviet illegal sect of the Josephites", and on December 10 was sentenced to ten years in the camps and sent to a camp, where she later died.

Nun Alexia (Mikhailina Gubarevich). She was a novice in the Ioannovsky monastery, and was then tonsured with the name Alexia. In 1923, after the seizure of the Alexander-Nevsky Lavra by the renovationists, she moved with other nuns to the church and chapel of the icon of the Mother of God "the Joy of All Who Sorrow", while working as a cleaner in the "Koopshej" artel. In 1927, after this church was handed over to the renovationists, she moved to the Alexander-Nevsky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and was sent to Central Asia. On November 17, 1937 she was arrested for being "a participant in the anti-Soviet illegal sect of the Josephites", and on December 10 was sentenced to ten years in the camps and sent to a camp, where she later died.

Nun Joanna, in the world Tatyana Kudryutskaya. In 1923 she joined the church and chapel of the icon of the Mother of God "the Joy of All Who Sorrow" as a novice, and worked as a housemaid. In 1926 she was tonsured

with the name Joanna. In 1927, after the transfer of the church to the renovationists, she moved to the Alexander-Nevisky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and was sent to Central Asia. Nothing more is known about her.

Nun Susanna, in the world Maria Grigoryevna Kuznetsova. She was born in 1894 in the village of Podmonastyrskaya Sloboda, Tver province and finished two classes in a gymnasium. In 1909 she was tonsured with the name Susanna, and until 1931 was a cell-attendant and altar-assistant in the Resurrection church of the Novodevichi monastery. Then she became a watchman in the church of the Holy Archangel Michael in the village of Malo-Kolomenskoye. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Flaviana, in the world Tatyana Ivanovna Batalina. She was born in January, 1888 in the village of Maloye Bratuyevo, Ilyinskaya volost, Yuryevsky uyezd, Vladimir province into a peasant family. She went to a village school, and then joined the Ioannovsky women's monastery in Petrograd as a novice in 1912. In 1929 she was tonsured by the Catacomb **Archimandrite Claudius** (Savinsky). She then worked as a medical orderly in a children's hospital. On February 17, 1932 she was arrested, and on March 22 she was sentenced to three years' exile in Central Asia with confiscation of her property. Nothing more is known about her.

Nun Susanna, in the world Xenia Andreyevna Vorobyeva. She was born in 1868 in the village of Shapkovo, Staritsky uyezd, Tver province into a peasant family. She became a nun in the monastery of St. John on Karpovka in 1906. After the closure of the monastery, in November, 1923, she lived in a monastic community and was a parishioner at the church of the Meeting of the Lord in Poluostov. She gave material help to exiled sisters of the St. John monastery. On October 5, 1932 she was arrested in connection with the case of the True Orthodox church, and on December 8 was exiled for three years to the north. Nothing more is known about her.

Nun Panteleimona, in the world Anna Fedotovna Zaitseva. She was born in 1878 in the village of Tervenki, Tikhvin uyezd, Novgorod province. In 1921 she was placed in charge of the podvorye of the Padansk women's monastery of the Entrance of the Mother of God into the Temple. In September, 1928 she and **some** of the **nuns** in the podvorye separated from Metropolitan Sergius. On May 18, 1931 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On November 12 she was condemned to three years' exile in the north. Nothing more is known about her.

Nun Lyubov (Ivanovna Yamkovskaya). She was born in 1883 (or 1887) in the village of Dushilovo, Rostov uyezd, Yaroslavl province. In 1905 she entered the Vaulovsky Dormition skete of the monastery of St. John, and in 1919 joined the St. John monastery in Petrograd. After its closure in 1922 she went to live in a flat (according to one source, her own) with a group of nuns. She was a member of the group of **Hieromonk Metrophanes**. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Angelina, in the world Galina Ivanovna Chernukhina. She was born in 1881 in the village of Yanuskaya Sloboda, Vinnitsa uyezd, Podolsk province. In the 1920s she joined the "Johnnites", and lived in the Seraphimovskoye podvorye in Oranienbaum. On January 13, 1931 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on April 13, 1931 she was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps, which she served in Solovki. Nothing more is known about her.

Nun Galina, in the world Eugenia Trofimovna Voronina. She was born in 1881 in the village of Oferovo, Bezhetsk uyezd, Tver province, and went to a village school. In 1914 she entered a monastery in Tver province. After its closure in 1924 she went to the monastery's podvorye in Petrograd. Then, after the closure of the podvorye, she worked as a watchman in the churches of the Holy Archangel Michael and the Meeting of the Lord. Later she moved to the Holy Trinity church in Lesny. In 1933 she was arrested, but released after promising not to leave the city. On December 23 she was convicted of being "a member of a grouping of the True Orthodox Church attached to Holy Trinity church", of "providing exiled nuns with church utensils and literature", and of "conducting anti-Soviet agitation". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' imprisonment conditionally, commuted to exile to Kazakhstan for the same period. Hers was part of "The Case of Priest P.I. Gaidaj, A.A. Kolesov and others, participants in a secret church community, 'The True Orthodox Church', Leningrad, 1933". She was exiled to Alma-Ata. Nothing more is known about her.

Nun Pavlikhina (Semyonovna Pelagia). She was born in 1873 in the village of Serebryanniye Prudy, Vinevsky uyezd, Tula province into a peasant family. She had an intermediate education, and worked as a housemaid. In 1889 she entered the Iveron monastery in Vyzha, Nizhni-Novgorod province. After the closure of the monastery in 1920 she worked as a medical orderly in the Pasteur hospital in Leningrad. At the time of her arrest she was not working because of illness. In 1933 she was arrested, but on December 1 the case was shelved because of lack of evidence of a crime. Hers was part of the

group case, "The Case of Priest P.I. Gaidaj, A.A. Kolesov and others, participants in a secret church community, 'The True Orthodox Church', Leningrad, 1933".

Nun Maria (Vasilyevna Vavilova). She was born in the 1880s in the village of Solodipovo, Bogoroditsky uyezd, Tula province, and was tonsured into the mantia. In the 1920s she was living in Petrograd without a fixed occupation. In 1930 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and in the summer was sentenced to death for counter-revolutionary activity. She was shot.

Nun Tabitha (Grigoryevna Vintropova or Vantropova). She was born in 1861 in the city of Dorogobuzh, Smolensk province and received an intermediate education. In 1886 she entered a monastery in Kaluga province, and in 1906 she was tonsured into the mantia. In the middle of the 1920s she was living in Petrograd without a fixed occupation. She went to the Josephite parish in Strelna. On April 22, 1931 she was arrested for being "a participant in the counter-revolutionary monarchist church organization, 'the Trues'", but on October 8, 1931 she was released and deprived of the right to live in twelve places in the country for three years. On October 24 she was exiled to Rostov. Nothing more is known about her.

Nun Maria (Ivanovna Brusnikina). She was born in 1880 in the village of Lokhovo, Kholm uyezd, Tver province. She was tonsured into the mantia in the Novodevichi monastery in Petrograd. In the middle of the 1920s she was made redundant and went round the churches of the city. On April 21, 1931 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church. On October 8 she was released, but deprived of the right to live in twelve places for three years. Nothing more is known about her.

Nun Maria (Nikolayevna Chistyakova) was born in 1899 in the village of Ansiferovka, Yukhnov uyezd, Smolensk province. In the 1920s she lived in Petrograd without fixed occupation, and was a wanderer. In 1926 she was secretly tonsured. On October 9, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. She was a member of the group of **Hieromonk Metrophanes**. She was accused that she "organized illegal talks on religio-political themes, and glorified the cult of Maria of Gatchina with the aim of bringing together the followers of the 'True Orthodox Church'". On December 8 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Praskovya (Ivanovna Ivanova). She was born on October 24, 1881 in the village of Gospodnikovo, Bezhetsk uyezd, Tver province, and finished her studies at an intermediate school. She worked in the Botkin hospital, and was then a nurse in another hospital. In 1918 she joined the Alexander Nevsky

Orthodox Brotherhood in Petrograd, and studied the Law of God there. From 1927 she was also a member of the church council of the Fyodorovsky cathedral, whose rector, and her spiritual father, was the True Orthodox Archimandrite Lev (Yegorov). On February 17, 1932 she was arrested, and on March 22, in "The Case of the Petrograd Orthodox Brotherhoods", was convicted of being "a member of a secret Orthodox brotherhood". She was sentenced to three years in the camps, which she served in Karlag, Karaganda province, Kazakhstan. Nothing more is known about her.

Nun Natalya (Yerofeyevna Bykova). She was born in 1892 in the village of Foshnya, Maleisky uyezd, Kaluga province. In 1905 she finished three classes at a village school. In 1929 she became a secret nun, receiving the tonsure from Hieromonk Jonah (who died in 1930) in the church of St. Moses. She was a parishioner in the church of the Holy Trinity in Lesny. From 1929 she worked as a conductress on the Baltic railway. In 1933 she was arrested. In her trial she was described as having "ardently expressed religious fanaticism, with a tendency towards martyrdom". On December 23 she was convicted of "agitation against Soviet power as the power of the 'Antichrist'", of "conducting propaganda for departing into the underground of the 'True Orthodox'" and of "distributing church-monarchist literature". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' exile in Kazakhstan with confiscation of her church literature. She arrived in Alma-Ata. Hers was part of the group case, "The Case of Priest P.I. Gajdaya, A.A. Kolesov and others, participants in a secret church community, 'The True Orthodox Church', Leningrad, 1933". Nothing more is known about her.

Nun Anna (Yegorovna Rummyantseva). She was born in 1894 in the village of Khabarschina, Maksatinsky uyezd, Moscow province into a peasant family. In 1930 she was secretly tonsured by **Bishop Basil** of Kargopol. In 1931 she got to know **Nun Helena** (Parfenyevna), who invited her to live in her flat. After the death of Nun Helena, Nun Anna continued to live in her room. Before her arrest she worked in the factory "Red Banner" as a dyer. In 1932 she was about to be arrested by the NKVD, but happened not to be at home. She was summoned to an interrogation on Gorokhovaya street no. 2, and on October 7, 1933 was arrested and cast into the Domzak in Petrograd. On December 23, 1933 she was convicted of "turning her flat into a refuge for 'wanderers', wandering monks, conducting anti-Soviet agitation, organizing secret services and calling on Josephites to go into the catacombs". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' exile in Alma-Ata, Kazakhstan. Hers was part of the group case, "The Case of Priest P.I. Gaidaya, A.A. Kolesov and other participants of the secret community, 'The True Orthodox Church', Leningrad, 1933". Nothing more is known about her.

Nun Cleopatra (Xenia Alexandrovna Butromeyeva). She was born in January, 1879 in the village of Nosovichi, Gomel uyezd, Mogilev province

into the family of a farm labourer. In 1905 she joined the monastery on the Karpovka in St. Petersburg, and remained there until its closure in 1923. Then she continued to live in the building of the monastery, earning money from casual jobs. She was arrested on February 17, 1932, and on March 22 was sentenced to three years' exile in Central Asia. Nothing more is known about her.

Nun Olympiada, in the world Olympiada Ivanovna Korneichuk. She was born in 1870 in the village of Kilkiev, Izyaslavsky uyezd, Volhynia province. She became a nun in the church of the Seraphimovskoye podvorye, Oranienbaum. In January, 1930 (or May 18, 1931 or February 17, 1932, according to other sources), she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on April 12 or 13 (or November 11, 1931, according to another source) she was sentenced to three years' exile in Arkhangelsk. Her exile ended on April 24, 1934. Nothing more is known about her.

Nun Maria (Yermilovna Platoshina). She was born on July 21, 1893 or 1883 in the village of Mikhalevo, Vysegorsky uyezd, Tver province, into a peasant family. She worked as a janitor in the Josephite church of the Holy Archangel Michael in Malokolomneskoye from 1931 to March, 1932. Then she lived near the church of the Meeting, and was a member of its parish council. She was arrested on October 7, 1932 in connection with the Petrograd branch of the True Orthodox church, and on December 12 was sentenced to three years in the camps.

Nun Euphrosyne (Alexeyevna Volnitsyna). She was born in 1873 in the village of Litvinovo, Velikoluksky uyezd, Pskov province. In 1911 she entered a monastery and was tonsured into the mantia. In the 1920s she was living in Petrograd without a fixed occupation, and was a member of an illegal monastic community led by **Nun Anastasia** in a private flat. She gave alms to condemned clergy. On October 4, 1932 she was arrested in connected with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile, and was sent to the north. Nothing more is known about her.

Nun Susanna, in the world Xenia Andreyevna Vorobyeva. She was born in 1868 in the village of Shakpovo, Staritsky uyezd, Tver province. In 1906 she entered the monastery of St. John and was tonsured into the mantia with the name Susanna. In 1918, after the closure of the monastery, she became a nun in the world. In the middle of the 1920s she was living in Petrograd without a fixed occupation. She was an active member of the parish of the Meeting of the Lord, and collected alms for condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Susanna, in the world Maria Grigoryevna Kuznetsova. She was born in 1894 in the village of Podmonastyrskaya Sloboda, Vysyegorsky uyezd, Tver province, into a peasant family. She finished two courses at a women's gymnasium. In 1909 (or 1923) she became a nun in the Resurrection Novodevichi monastery, where her obediences were in the altar and as a cell-attendant. She worked as a guard in the Josephite church of the Holy Archangel Michael in Malokolomenskoye from 1931 to March, 1932. She became a member of the parish council of the church of the Meeting of the Lord, and maintained contact with exiled clergy. She was arrested on October 4, 1932 in connection with the case of the True Orthodox Church and was sentenced on December 8 to five years in the camps in accordance with articles 58-10 and 58-11. She was sent to a camp. Nothing more is known about her.

Nun Eudocia (Pankeyeva). She was born in 1886 in the village of Bolshaya Znamenka, Kamensky uyezd, Yekaterinoslav province, into a peasant family. From the end of the 1920s to 1932 she worked as a janitor of the Josephite yedinoverchesky church on Marata street. She was arrested on October 23, 1931 in connection with the Petrograd branch of the True Orthodox Church, and on June 17, 1932 was sentenced to three years' exile in Kazakhstan. Nothing more is known about her.

Nun Theophania, in the world Anna Dmitrievna Shevchenko. She was born in 1876 in the city of Krym, Melitopol uyezd, Tauris province. In the 1920s she was living in Petrograd without a fixed occupation. She was secretly tonsured with the name Theophania by Abbot Sergius of the Alexander Nevsky Lavra in 1927, and organized a house church in her flat where secret services were conducted. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years' exile in the north. Nothing more is known about her.

Nun Menodora (Midyakina). She also lived at the Josephite yedinoverchesky church on Marata street from the end of the 1920s. She was arrested on October 23, 1931 in connection with the Petrograd branch of the True Orthodox Church, and on June 17 was exiled for three years. She was sent to Kazakhstan or the north. Nothing more is known about her.

Nun Julitta (Mikhailovna Volkova). She was born in 1885 in the village of Boruk, Spassky uyezd, Ryazan province. In the middle of the 1920s she was living in Petrograd, and worked as a medical orderly in the Botkin barracks. She was a member of a secret monastic community and organized a secret house church in her flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8

she was sentenced to three years' exile and sent to Solovki. Nothing more is known about her.

Nun Maria (Vasilyevna Schukina). She was born in 1866 in St. Petersburg and went to a gymnasium. In 1917 she entered a monastery and was tonsured with the name Maria. In the 1920s she was living in Petrograd without a fixed occupation. She organized a house church in her flat, where secret services were conducted. Together with her sister, **Nun Elizabeth**, who also entered a monastery in 1917, she belonged to the group of **Hieromonk Metrophanes**. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Nun Maura (Fyodorovna Shumyakova). She was born in 1872 in the village of Omochevo, Konotop uyezd, Chernigov province. In the 1920s she was living in Petrograd without fixed occupation. She took part in a secret monastic community led by the elder, **Hieromonk Seraphim** (Ivanov), and collected money to be sent to condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years' exile, and was sent to the north. Nothing more is known about her.

Nun Tatyana (Yakovlevna Antonova). She was born in 1871 in the village of Ivashkovo, Zubtsovsky uyezd, Tver province. In the 1920s she was living in Petrograd and working as a cleaner in the Tramvainy park. She took part in a secret monastic community led by the elder, **Hieromonk Seraphim** (Ivanov). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years' exile, and was sent to the north. Nothing more is known about her.

Nun Helena (Nikitichna Gruzneva). She was born in 1885 in the village off Zheventyevo, Ivanovo-Voznesensk uyezd, Yaroslavl province. In the middle of the 1920s she was living in Petrograd and worked as a cleaner. She joined the secret monastic community led by the elder, **Hieromonk Seraphim** (Ivanov), and organized secret services in her flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years' exile, and was sent to the north. Nothing more is known about her.

Nun Antonina, in the world Paraskeva Andreyevna Bulatova. She was born in 1875 in the village of Polon, Kalimsky uyezd, Vyatka province, and was tonsured into the mantia with the name Antonina. She was a spiritual daughter of **Bishop Victor** (Ostrovidov). In the middle of the 1920s she was living in Petrograd without a fixed occupation, and was a parishioner of the church of the Resurrection on the Blood. After its closure she moved to the Annunciation church in the Alexander Nevsky Lavra, and constantly gave

material help to her spiritual father, **Archimandrite Alexis** (Tereshikhin) and other prisoneres. She joined a secret monastic community led by the elder, **Hieromonk Seraphim** (Ivanov). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years' exile, and was sent to the north. Nothing more is known about her.

Nun Paraskeva (Filippovna Boikova). She was born in 1890 in the village of Leschino, Ostashkovsky uyezd, Tver province. In the 1920s she was living in Petrograd. She joined a secret monastic community led by the elder, **Hieromonk Seraphim** (Ivanov), and hid him in her flat for six months. She gave help to condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years' conditional exile. Nothing more is known about her.

Nun Anna (Filippovna Kirkilevskaya). She was born in 1872 in Rokhnov, Smolensk province. She was a spiritual daughter of St. John of Kronstadt. In the middle of the 1920s she was living in Petrograd, and joined a secret monastic community led by the elder, **Hieromonk Seraphim** (Ivanov), and organized secret services in her flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Praskovya (Filippovna Peresvetova). She was born in 1883 in the village of Sakli, Yepatyevsky uyezd, Astrakhan province. In the 1920s she was living in Petrograd without fixed occupation, and was a participant in a secret monastic community headed by **Hieromonk Seraphim** (Ivanov). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the Kola peninsula. Nothing more is known about her.

Nun Glaphyra, in the world Anna Nikitichna Balmasova. She was born in 1872 in the village of Belogostitskaya Sloboda, Rostov uyezd, Yaroslavl province. She became a novice in the Ioannovsky monastery and was tonsured into the mantia with the name Glaphyra. In 1923, after the seizure of the Alexander-Nevsky Lavra by the renovationists, she settled with other nuns near the church and chapel of the Mother of God "The Joy of All Who Sorrow", while working as a cleaner in the "Koopshvej" artel. In 1927, after the church was handed over to the renovationists, she moved with the nuns to the Alexander-Nevsky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested as "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and sent to Central Asia. Nothing more is known about her.

Nun Eutropia, in the world Olga Pavlovna Petrova. She was born in 1885 in the village of Raguzino, Tver uyezd, Moscow province. She became a novice in the Ioannovsky monastery and was tonsured into the mantia with the name Eutropia. In 1923, after the seizure of the Alexander-Nevisky Lavra by the renovationists, she settled with other nuns near the church and chapel of the Mother of God "The Joy of All Who Sorrow". In 1928, after the church was handed over to the renovationists, she moved with the nuns to the Alexander-Nevisky Lavra, which had been returned to the "Tikhonites". She worked as a cleaner in a church. She went to the village of Porechye, Gdov region, and there preached the Word of God. On the night of February 17-18, 1932 she was arrested as "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and sent to Central Asia. Nothing more is known about her.

Nun Salomia, in the world Anna Gorelskaya. She was a novice in the Ioannovsky monastery, and in 1923, after the seizure of the Alexander Nevsky Lavra she settled with other nuns near the church and chapel of the Mother of God "The Joy of All Who Sorrow", while working as a cleaner in the "Koopshvej" artel. In 1926 she was tonsured into the mantia with the name Salonia. In 1927, after the church was handed over to the renovationists, she moved with the nuns to the Alexander-Nevisky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested as "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and sent to Central Asia. Nothing more is known about her.

Nun Mironia (Maria Troyanovskaya). She was a novice in the Ioannovsky monastery, and in 1923, after the seizure of the Alexander Nevsky Lavra she settled with other nuns near the church and chapel of the Mother of God "The Joy of All Who Sorrow", while working as a cleaner in the "Koopshvej" artel. In 1926 she was tonsured into the mantia with the name Salonia. In 1927, after the church was handed over to the renovationists, she moved with the nuns to the Alexander-Nevisky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested as "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and sent to a camp. After her release she lived in the village of Novaya Melnitsa, Novgorod province, and was secretly tonsured with the name Mironia. On November 17, 1937 she was arrested for being "a participant in the anti-Soviet illegal sect of the Josephites", and on December 10 was sentenced to ten years in the camps and sent to a camp, where she later died.

Nun Catherine (Alexandrovna Malygina). She was born in 1894 in St. Petersburg, and went to the Mariinsk gymnasium and studied science. In 1911 she entered a monastery and was tonsured. In the 1920s she was living in Petrograd. She helped her father, **A.M. Latyshev**, organize the cult of the "blessed" Matthew Tatimir, and distributed "relics" from his grave. On

October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. On May 5, 1934 she was sentenced to Murmansk for the rest of her sentence. Nothing more is known about her.

Nun Agrippina (Izofatovna Romanova). She was born in 1872 in the village of Kondrashi, Gorodkovsky uyezd, Vitebsk province. In the 1920s she was living in Petrograd without a fixed occupation, and was a member of the parish council of the church of St. Moses on Porokhovy. She was secretly tonsured, and collected alms for helping condemned clergy. She presented her flat to wanderers from various regions. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north.

Nun Anna, in the world Apollonia Afanasyevna Ivanova. She was born in 1888 in Kronstadt. In 1912 she entered a monastery and was tonsured into the mantia with the name Anna. In the 1920s she was living in Petrograd without fixed occupation. She was an active member of the parish council of the church of the Meeting of the Lord, and gave material help to the condemned clergy and monastics. On November 25, 1932 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Nun Alexandra, in the world Aquilina Ivanovna Bogdanova. She was born in 1884 in the village of Volkovo, Novgorod uyezd. In the 1920s she was living in Petrograd without a fixed occupation. She was an active member of the parish of St. Moses on Porokhovy, and collected alms for the exiled clergy. She was secretly tonsured into the mantia with the name Alexandra by Archimandrite Seraphim (Protsenko). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile. She was sent to the north. Nothing more is known about her.

Nun Tamara, in the world Helena Filatovna Bryzgalova. She was born in 1876 in Kirensk, Penza province, and was tonsured into the mantia with the name Tamara. In the 1920s she lived in Petrograd without a fixed occupation. She was an active member of the parish council of the church of the Meeting of the Lord. On November 25, 1932 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Darya, in the world Lyudmila Filatovna Bryzgalova. She was born in 1874 in Kereshsk, Penza province, and was tonsured into the mantia with the

name Tamara. In the 1920s she lived in Petrograd without a fixed occupation. She was an active member of the parish church of the Meeting of the Lord. On November 25, 1932 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to Central Asia. Nothing more is known about her.

Nun Matrona (Nikolayevna Lebedeva). She was born in 1886 in the village of Kozlovka, Novotorzhsk uyezd, Tver province, and was tonsured into the mantia. In the 1920s she was living in Petrograd and worked as a quilt-maker. She was an active member of the parish council of the church of the Meeting of the Lord. On November 25, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Theodora, in the world Theodosia Yegorovna Osipova. She was born in 1868 in the village of Leonovo, Bezhetsk uyezd, Tver province. In the 1920s she was living in Petrograd without a fixed occupation. She was secretly tonsured into the mantia with the name Theodora. She was an active participant in an illegal monastic community, and offered her flat for clergy hiding from arrest, and gave material aid to condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Anastasia (Ananyevna Vinogradova). She was born in 1874 in the village of Trisinkino, Staritsky uyezd, Tver province. In 1911 she entered a monastery and was tonsured. In the 1920s she was living in Petrograd without a fixed occupation, and headed an illegal monastic community in her flat. She collected alms for condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. On February 25, 1934 she was released early from the camp, and allowed to live freely. Nothing more is known about her.

Nun Seraphima, in the world Natalya Frolovna Frolova. She was born in 1867 in the village of Sidorovo, Tver province. She knew Fr. John of Kronstadt. She was secretly tonsured with the name Seraphima. She headed a group of "Johnnites" in Oranienbaum. On January 13, 1931 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on April 13 was sentenced to death. On April 18 she was shot.

Nun Vera (Fyodorovna Mekhedova). She was born in 1881 in St. Petersburg and went to a pedagogical seminary. In the 1920s she was living in Petrograd and was an active member of the parish council church of the

Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Zinaida (Fyodorovna Mekhedova). She was born in 1871 in St. Petersburg and went to a pedagogical seminary. In the 1920s she was living in Petrograd and was an active member of the parish council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Maria (Fedotovna Anipkina). She was born in 1883 in the village of Belmashka, Konstantinovsky uyezd, Yekaterinoslav province. In the 1920s she lived in Petrograd province, living a monastic style of life and organizing secret prayer services in her flat. She belonged to the group of **Hieromonk Metrophanes**. She maintained links with exiled clergy, and helped them. On October 4, 1932 she was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and sent to the north. Nothing more is known about her.

Nun Veronica, in the world Barbara Stepanovna Vraskaya-Kotlyarevskaya. She was born in 1885 in Kiev, in the family of a senator and privy councillor. She finished her studies at the Transcaucasian women's institute in Tiflis, and studied for two years at the Higher Bestuzhev women's course in St. Petersburg. In 1905 she entered the school of the Moscow Arts Theatre, finishing in 1911. She was then enrolled in the troupe of the Alexandriisky theatre in St. Petersburg. In 1914 she became a nurse in a hospital, then continued her work in the theatre. She married the academician Nestor Alexandrovich Kotlyarevsky. In the spring of 1922 she visited the monastery of St. John and entered the Theological Institute in Petrograd. In the autumn she left it. At the beginning of 1925 she lost her job in the theatre, and after the death of her husband she entered the monastic community attached to the church of the Mother of God the Joy of All Who Sorrow. In March, 1927 she moved with it to the Alexander Nevsky Lavra and began to distribute verses and akathists among the believers. However, she did not join the Josephites. In the night of February 17-18, 1932 she was arrested for being a member of an illegal monastic community, and on March 22 was sentenced to three years in the camps and was sent to Svirlag, where she worked as a nurse in the hospital. In August, 1933 she was released early because she was an invalid. Later she was tonsured into the mantia with the name Veronica. She emigrated to France, and on February 11, 1950 died there.

Nun Anatolia, in the world Alexandra Ivanovna Semyonova. She was born in 1887 in the village of Bajki, Shirsky uyezd, Yaroslavl province, in a peasant family. From 1914 she was a novice in the Znamensko-Serafimovsky monastery in Kharkov province, and in 1916 became a rasophor nun, and in 1926 received the mantia. She was arrested in 1928 in Kharkov in connection with the Josephites, and was exiled. In 1929 (or the end of 1928) she arrived in Petrograd and began working in the chancellery of Archbishop Demetrius. She sold candles in the cathedral of the Resurrection of Christ. In the autumn of 1929 she joined the community of nuns of the former Ioannovsky monastery living on the territory of the Alexander Nevsky monastery. She was arrested on February 17, 1932 for being “a participant in an illegal monastic community”, and on March 22 was sentenced to exile in Central Asia for three years. She was sent to Bek-Budi in Uzbekistan, but was released on February 17, 1932. She remained in Bek-Budi. Nothing more is known about her.

Nun Anna (Pavlovna Larina). She was born in 1862 in the village of Khokhlana, Demyansk uyezd, Novgorod province. She entered a monastery and was tonsured. In 1919 after the shooting of her son she worked in the Ukrainian Political Red Cross. In the middles of the 1920s she was living in Petrograd and working as a housemaid. She was the organizer of the cult of Blessed Matthew Tatimir, and distributed relics from his grave. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Nun Polixenia (Petrovna Ilyina). She was born in 1864 in the village of Ruinita, Gdov uyezd, St. Petersburg province. In 1893 she entered a monastery and was tonsured into the mantia. In the 1920s she was living in Petrograd without a fixed occupation. She was a member of an illegal monastic community led by **Nun Anastasia** in a private flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Nun Barbara, in the world Vera Vladimirovna Korzhavina, was born in 180 or 1892 in St. Petersburg. She went to a gymnasium and pedagogical courses, and became a teacher. In the 1920s she was living in Petrograd without fixed occupation. She was secretly tonsured, and organized a secret monastic community in her flat under the leadership of **Archimandrite Macarius** (Reutov). She was a member of the parish council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five (three) years' exile and sent to the north. According to one source, her monastic name was Taisia and she took the schema in the 1930s. By 1941 she had returned to Petrograd province, and during the war

she was in a monastic community in Vyritsa. She was the treasurer of the Kazan church in Vyritsa from 1945 to January, 1951. On January 30, 1951 she was arrested, and on April 28, was sentenced to ten years in the camps, which she served in Tayshet, Irkutsk province. She was released in 1955, returned to Vyritsa and died in the 1960s.

Nun Vera, in the world Anna Gerasimovna Smirnova. She was born in 1873 in the village of Motoshelikhha, Novotorzhsk uyezd, Tver province. In 1900 she joined the Leushino monastery, and in 1914 she was tonsured with the name Vera in the Desert of St. Nilus of Sora. In the middle of the 1920s she was living in Petrograd and worked as a housemaid. She took an active part in secret services of a monastic community under the leadership of **Archimandrite Macarius** (Reutov). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Nun Vera, in the world Anna Semyonovna Bogdanova, was born in 1886 in St. Petersburg, and went to four classes at a gymnasium. In the middle of the 1920s she was living in Petrograd and working as a nurse in a hospital. She was secretly tonsured, and went to services of a secret monastic community under the leadership of **Archimandrite Macarius** (Reutov). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the Kola peninsula. Nothing more is known about her.

Nun Anna (Petrovna Ulyanova). She was born in 1883 in Narva, St. Petersburg province. In 1911 she joined the Ioannovsky monastery and was tonsured. In the 1920s she was living in Petrograd without fixed occupation. In 1925 she was arrested and exiled for two years. In 1927 she was released from exile, returned to Petrograd and joined the council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Nun Domnica, in the world Darya Dmitrievna Popova, was born in 1854 in the village of Pareshekovo, Uglich uyezd, Yaroslavl province. In the 1920s she was living in Petrograd without fixed occupation, and served in the altar of the church of the Meeting of the Lord, of which she was a parish council member. She gave shelter to fleeing clergy and monastics, and collected alms for the exiled clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps conditionally. Nothing more is known about her.

Nun Sergia, in the world Maria Tikhonovna Volkova. She was born in 1884 in the village of Kryukovo, Gdov uyezd, St. Petersburg province into a peasant family. She entered the monastery of St. John on Karpovka as a novice, and was there until its closure in 1923. Then she lived in a monastic community in Petrograd, being tonsured into monasticism in 1929. At the beginning of 1932 she was brought to trial, and on January 9 promised not to leave the city. On March 22 she was sentenced to three years' exile in Kazakhstan with confiscation of all her property. Nothing more is known about her.

Novice Barbara (Ivanovna Klemen'yeva) was born in 1896 in St. Petersburg. From 1908 she was a novice in the monastery of St. John on Karpovka. After its closure in 1924 she was sentenced to three years' exile and was sent to Central Asia. In 1927, after her release, she returned to Petrograd and collected money and food for condemned clergy in the church of the Meeting of the Lord, of whose parish council she was a member. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Novice Anna (Tarakanova). In December, 1931 she arrived from Kharkov and was accepted as a novice into a community of nuns in the Alexander Nevsky Lavra. On the night of February 17-18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and was sent to Central Asia. Nothing more is known about her.

Novice Helena (Cherkashina). She lived in the Kharkov Dormition monastery, and in 1930 joined a community of nuns in the Alexander Nevsky Lavra as a novice. On the night of February 17-18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and was sent to Central Asia. Nothing more is known about her.

Novice Vera (Panfilovna Abarnikova). She was born on September 17, 1886 in St. Petersburg. She was a novice in the monastery of St. John on Karpovka, and lived there for fifteen years. She continued to live as a monastic after the closure of the monastery, working in a hospital as a medical orderly. She was arrested in Leningrad on April 18, 1932. Nothing more is known about her.

Subdeacon Theodore Dmitrievich Kulakov was born in 1872 in the village off Loktevo, Belozersk uyezd, Novgorod province, and lived in Petrograd without fixed occupation. He served under Bishop Basil of Kargopol, and also helped in services in the churches of the Meeting of the Lord, the Holy Trinity and St. Moses on Porokhovy. On October 4, 1932 he

was arrested in connection with the Petrograd branch of the True Orthodox Church and accused of “going round the counter-revolutionary cells of the ‘True Orthodox Church’ and being occupied in systematic anti-Soviet agitation”. On December 8, 1932 he was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Reader Ivan Petrovich Yezhikov. He was born in 1863 in the village of Khroboty, Ostashkovsky uyezd, Tver province. In 1921 he began to serve as reader and member of the parish council in the Transfiguration church in Strelna, Petrograd province. In 1930 he was transferred to the Dormition church in Strelna. On October 4, 1932 he was arrested and accused of being an active member of the True Orthodox Church. On December 10 he was sentenced to five years in the camps, which was commuted to five years’ exile in the north. In 1937 he died in exile in the north.

Reader Nicetas Leontyevich Vanich. He was born in 1905 in the village of Koslan, Krevsky uyezd in Komi. In the middle of the 1920s he was living illegally in Petrograd, and served as a reader and chanter in the church of St. Moses on Porokhovy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Reader Sergius Petrovich Ivanov. He was born in 1881 in St. Petersburg. He served as a reader in the cathedral of the Resurrection of Christ. On December 27, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about him.

Reader George Konstantinovich Pleshayev. He was born in 1884 and lived in Petrograd, working as a loader in the artel “Lenpogruz”. He served as a reader in the church of the Meeting of the Lord, and collected alms for repressed clergy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Reader Theodore Kuzmich (Konstantinovich) Panyushin. He was born on February 15, 1887 in the village of Bakhmach, Ryazan uyezd, Ryazan province. He was from a family of poor peasants. After finishing two classes at an intermediate school, he went to live in St. Petersburg in 1904. He was apprenticed to a sausage-maker, and then worked as a skilled craftsman. In 1914, in order to avoid the call-up, he went back to his homeland. However, in Ryazan province he was mobilized and sent to the front as a private in the Third Roseshtsky artillery regiment. During the offensive near Warsaw he was wounded and was captured by the Germans. He was in captivity in

Amerstein until 1919. As a result of an exchange of prisoners, he was sent to Petersburg in December, 1919, where he served as a reader in the church of St. Michael the Archangel until its closure. After the arrest of the clergy of the church he became a parishioner of the Holy Trinity church in Lesny. He was married to Maria Fyodorovna, and had a son and two daughters. During his trial he testified: "In 1921 my wife and I went to Sarov monastery to receive healing because my left hand did not work properly, and my wife also suffered from demon-possession. In the monastery we received healing from the relics of St. Seraphim of Sarov." At the time of his arrest he was working as a smith in Petrograd trading port. On October 7, 1933 he was arrested and cast into Petrograd DPZ. During his interrogation he testified: "Molebens and secret services were conducted systematically in my flat under the direction of the priest of the Strelna church, Fr. Michael (Rozhdestvensky) and Hieromonk Barsanuphius (V.M. Yushkov), and after their arrest I myself and the 'elder' Alexis Kolesov conducted the services. Besides, I corresponded with Hieromonk Barsanuphius, who was in prison and in September, 1932 went personally to him in the city of Rogachev, Mogilev province, and lived in his flat for two weeks. Yushkov was my spiritual father even while he was a priest in Strelna; at the moment he is in Kazakhstan for counter-revolutionary activity." On December 23 (26), Theodore Kuzmich was condemned for "organizing an illegal church in his flat, and calling on Josephites to go underground". Also for "participating in an illegal church-monarchist group of monastics". In accordance with articles 58-10 and 59-11, he was sentenced to three years' imprisonment with confiscation of his church literature. His was part of the group case, "The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church society, 'The True Orthodox Church', Leningrad, 1933". After his arrival in Alma-Ata, nothing more is known about him.

Paul Ivanovich Tsagarelli. He was born in 1866 in Kutaisi, Georgia. In the middle of the 1920s he was living in Petrograd and working as a tailor. He was an active member of the church of the Meeting of the Lord, collected signatures on appeals and was an assistant of **Fr. Alexis Zapadalov**. On November 28, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Basil Pavlovich Andreyev. He was born in 1910 in the village of Fefilovo, Lyubim uyezd, Kostroma province. In the 1920s he lived in Petrograd and was a watchman and cell-attendant in the Holy Trinity church. During his interrogation he said: "I am firm and unbending in my convictions. Whatever sufferings I shall undergo, I will not sell myself to the satanic authorities." On October 4, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 he was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Theodore Grigoryevich Grigoryev. He was born in 1884 in the village of Vikoselye, Staretsky uyezd, Tver province. In the 1920s he was living in Petrograd without a fixed occupation or permanent domicile. For the believers of the Trinity church he was a wanderer and “clairvoyant”. “I have been going round Leningrad for three years now,” he said at his interrogation, “and I call the people to repentance for their sins, so that they may protect themselves from the severe punishment of the Lord and from the eternal torments in hell”. On October 9, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 he was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Basil Pavlovich Suvorov. He was born in 1877 in the village of Poklonnaya Gora, Sychevka uyezd, Smolensk province into a peasant family. He went to a zemstvo school in his native village. In 1891 he went to St. Petersburg and worked in a firm. In 1899 he joined the 16th infantry Ladoga regiment. In 1903 he was demobilized, and married **Olga Dmitrievna**, who had been born in 1874 in Nikolskaya sloboda, Novgorod. They had two daughters. For one year he worked as controller at the Assembly of the Nobility. Later he went to work in a depot of the Warsaw railway. From January, 1924 he worked as a conductor in the Moscow depot of the October railway. The Suvorovs organized a house church in which Fr. Alexis Kolesov served. On October 7, 1933 they were arrested, but were released after promising not to leave the city. At his trial Basil Pavlovich witnessed that during a search of his flat the Bolsheviks had removed “vestments, chrism, oil, incense, etc., a completely equipped house church used during services, and also church-monarchist literature”. All this “belonged to Priest Zagorsky (Zagorovsky?) and Bishop [Basil] Doktorov. The anoly belongs to me.” The court heard that Olga Dmitrievna “hid from confiscation property, church vestments and utensils of the counter-revolutionary ideologues of the ‘True Orthodox Church’ – Bishop [Basil] Doktorov and others. She went systematically on trips to the concentration camps and exiles to link up with the ideologues of the Josephite Bishop Doktorov, who was in a camp, giving herself out to be his sister...” Olga Dmitrieva herself testified: “After the closure and destruction of our churches, and the arrest and imprisonment in camps and exile of our ideologues..., I considered it my duty to take all measures to give material help to them as sufferers for the faith of Christ. I tried to keep their property and church utensils. Using the service position of my husband, who was working on the railway, I had the opportunity to get tickets free, so as to travel to concentration camps and exiles in order to give food and money, as well as personally to see Bishop Doktorov. In August, 1932 I went to Bishop Doktorov in camp in order to give him things, food and money, but I was not able to meet him, since permission for personal meetings was given only to relatives. I sent a declaration to the OGPU in Moscow, calling myself the sister of the bishop, so as to receive permission to meet the bishop... On receiving

permission, in February, I went for a second time to Doktorov... Moreover, I was able to give material help exiled clergy and monastics by sending them things, food and money by post. Everyone collected them and brought them to our flat... After the arrest and exile of Bishop Doktorov I and the secretly ordained deacon F.S. Yudin collected all the church things in my flat so as to be able to have secret services there... F.S. Yudin conducted talks and read akathists in our flat, that is, our flat began to take on the appearance of an illegal house church... In July, 1933 Xenia Medvedskaya came to me from Kharkov. With her I sent a suitcase with church utensils for carrying out services in places of exile to Priest [Nicholas] Zagovorsky, who was in free exile in Kharkov province. I also helped this priest materially, sending parcels and money... In July, 1933 the secretly ordained monk Demetrius Andreyevich Zavodchikov came from Perib station. He conducted a service in the flat of Melania Semyonova. In 1929, when Michael Dmitrievich Piskunov was exiled for three years to Central Asia, I giving myself out as her brother, wrote a petition to the procurator of the republic asking him to release him since he had been wrongly exiled..." On December 23 (26), 1933 Basil Pavlovich was condemned for "organizing an underground church in his flat, grouping around him people of reactionary views, and conducting conversations on religio-political subjects of an anti-Soviet character". Olga Dmitrievna was condemned on the same day for "being a supporter of the banned 'True Orthodox Church', conducting secret services in her flat, hiding church property and giving material aid to repressed supporters of the 'True Orthodox Church'". In accordance with articles 58-10 part 1 and 58-11, they were sentenced to three years' imprisonment with confiscation of property. Theirs was part of the group case, "The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church society, 'The True Orthodox Church', Leningrad, 1933". Basil Pavlovich was sent to Alma-Ata in Kazakhstan. Nothing more is known about him.

Alexander Stepanovich Smirnov. He was born in 1899 on Serebryanka khutor, Porkhov uyezd, Pskov province. He was a free peasant who went to live in Petrograd in the 1920s, working in a leather factory. He had links with exiled clergy and sent them alms. On October 9 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8, 1932 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Alexander Alexandrovich Sokolov. He was born in 1878 in the village of Luzha, Staritsky uyezd, Tver province, and went to a village school. In the 1920s he was living in Petrograd and was without work. He was an active member of the church of St. Moses in Porokhovy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Sergius Leonidovich Yasnopolsky. He was born in 1904 in Kiev (his father was a professor in the Kiev Institute of Popular Agriculture). In 1926 he graduated from the mathematical faculty of the Kiev Institute of Popular Education. In the 1920s he was living in Petrograd and teaching mathematics. From 1927 he was giving private lessons, and from the autumn of 1928 was teaching in the Chemical Technicum in the Kiev Institute of Communications Engineers. From the autumn of 1930 he was teaching in the Electromechanical Institute. On March 12, 1931 he was arrested in Kiev and drawn into the investigation into the Petrograd branch of the True Orthodox Church. On October 8, 1931 he was sentenced to three years in the camps, and was sent to a camp. Nothing more is known about him.

Basil Maximovich Maximov. He was born in 1884 in the village of Zaostrovye, Novgorod uyezd, where he lived. He was a peasant bachelor and preacher, who more than once visited the Josephites in Petrograd in 1928 and had a great influence on the believers. In the 1930s he led secret communities of Josephites. On January 15, 1934 he was arrested for being “a participant in a monarchist church-sectarian counter-revolutionary grouping of ‘the True Orthodox’”, and was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Michael Vasilyevich Volkov. He was born in 1877 in the village of Myagry, Novoladoda uyezd, St. Petersburg province, and went to a zemstvo school. He was a free peasant and reared bees. In the 1920s he was living in Petrograd, and was the president of a parish council. He maintained links with exiled clergy and monastics and gave them material support, being in charge of an illegal fund for aid to exiles and prisoners. On November 19 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8, 1932 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Victor Varfolomeyevich Kirkilevsky. He was born in 1871 in the village of Rossokhovatikha, Uman uyezd, Kiev province. In 1918 he was arrested for speculation. In the middle of the 1920s he was working in Petrograd and worked as a watchman in the Baltic factory. He was a close co-worker of **Hieromonk Seraphim** (Ivanov), organized secret services in his flat and gave material help to the condemned clergy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Semyon Nikolayevich Staroverov. He was born on February 3, 1893 in the village of Zhokupino, Novo-Rzhevsky region, St. Petersburg province into a peasant family. In 1928 he became president of the Holy Trinity church in Lesny, Petrograd, while working in a factory. On October 7, 1933 he was arrested in Petrograd for “participating in an illegal church-monarchist group

of monastics" and cast into the Petrograd Domzak. On December 23 (26) he was convicted by the OGPU of being "the leader of a group of the True Orthodox Church attached to the Holy Trinity church", of "giving material aid to repressed clergy" and of "forging a group of supporters of Metropolitan Joseph". In accordance with articles 58-10 part 1 and 58-11, he was sentenced to three years' imprisonment. This was part of the group case, "The Case of Priest P.I. Gaidaya, A.A. Kolesov and other participants in the secret church community, 'The True Orthodox Church'", Leningrad, 1933". Nothing more is known about him.

Luke Leontyevich Minak. He was born in 1875 in the village of Verkhnij Kurkulok, Melitopol uyezd, Tauris province into a peasant family. On December 27, 1930 (or the beginning of 1931) he was arrested in Petrograd for "participating in the counter-revolutionary monarchist church organization, 'the Trues'" in connection with the case of the Petrograd branch of the True Orthodox Church. He died in 1931 during investigation, which took place in the House of Preliminary Imprisonment in Petrograd.

Alexander Mikhailovich Latyshev. He was born in 1864 in the village of Proltsovo, Rostov uyezd, Yaroslavl province. Before the revolution he was a tea trader. He was warden of the church of St. Isidore in the Alexander-Nevisky Lavra, and in the 1920s lived in Petrograd without a fixed occupation. He was an organizer of the cult of the "blessed" Matthew Tatimir, and distributed "relics" from his grave. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Alexander Alexandrovich Malygin. He was born in 1878 in St. Petersburg and went to the Nikolayevskaya school. In the 1920s he was living in Petrograd and worked in the printing house, Leningradskij pechatnik. He was an organizer of the cult of Blessed Matthew Tatimir, and was a participant in the Alexander-Nevisky Brotherhood for the defence of the Lavra. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the Kola peninsula. Nothing more is known about him.

Nicholas Iovlevich (Ivanovich?) Iovlev. He was born in 1899 in the village of Stolobno, Borovichi uyezd, St. Petersburg diocese into a peasant family, and finished school in 1913. He worked as a salesman at a factory in Petrograd, but in 1928 was made redundant. On December 23, 1933 he was convicted of "participation in secret services, counter-revolutionary propaganda and support for imprisoned followers of the True Orthodox Church". In accordance with articles 58-10 part 1 and 58-11, he was sentenced to three years' exile in Kazakhstan in "The Case of Priest P.I. Gaidaya, A.A. Kolesov and other participants in the secret church community, 'The True

Orthodox Church", Leningrad, 1933". He arrived in Alma-Ata. Nothing more is known about him.

Peter Ivanovich Arkhipov. He was born in 1884 in St. Petersburg. In the 1920s he was living in Petrograd and working as the assistant head of the guard at an experimental chemical factory. He was a member of the parish council of the Athonite podvorye. It was he who went to the Greek embassy in Moscow with a petition to give the monks Greek citizenship. On November 2, 1932 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church, and on December 8 he was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Nicholas Vasilyevich Markin. He was born in 1902 in the village of Patovo, Tula uyezd and province. He went to school and did three courses in an electromechanical faculty. In the 1920s he was living in Petrograd, and was a watchman and cell-attendant in the Holy Trinity church. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Nicholas Alexandrovich Kvasnikov. He was born in 1867 in St. Petersburg, and studied in a gymnasium and a conservatory and finished theological courses. Before the revolution he had two houses. In the 1920s he was living in Petrograd without a fixed occupation. He was a member of the council of the parish of the Meeting of the Lord. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Stepan Grigoryevich Zhirnov. He was born in 1879 in the village of Zhilkun, Novgorod uyezd. In 1915 he began the life of a wanderer around the Russian monasteries. In 1925, 1930 and 1932 he was arrested "for counter-revolutionary religious activity", but was released each time after a few months. A lay preacher, in 1928 he joined the Josephites, in 1929 was preaching in Kamenets-Podolsk, and from March, 1932 was living in his native village and then in the village of Ugly in Soletsky region. He had followers in seven villages, where he led secret communities of Josephites. On January 27, 1934 he was arrested for being "a participant in the monarchist, church-sectarian counter-revolutionary grouping, the 'True Orthodox'", and on February 23 was sentenced to three years in the camps. On March 7 he was sent to Dallag. Nothing more is known about him.

Michael Ivanovich Krotov. He was born in 1869 in the village of Kuzminskoye, Kargopol uyezd, Vologda province. In the 1920s he was living in Petrograd and worked as a woodsman on a dacha on Pisarevka. He was church warden of the Holy Trinity church, and gave material help to

condemned priests. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Ivan Mikhailovich Paintsev. He was born in 1873 in St. Petersburg, and went to a gymnasium and junkers' school. In 1914 he was at the front, and by 1917 he was in the rank of lieutenant-colonel (he was awarded the order of St. Anna, second class, St. Vladimir, fourth class and others). In 1925 he was arrested and sentenced to three (?) years in the camps, and sent to a camp. After his release he returned to Petrograd and led the "Josephite" cell attached to the church of the Meeting of the Lord, and corresponded with condemned Josephite priests such as Fr. Ishmael Rozhdestvensky and Fr. Basil Veryuzhsky. He organized secret services in his flat. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to ten years in the camps and was sent to a camp. Nothing more is known about him.

Theodore Artemyevich Barinov. He was born on September 17, 1883 in the village of Stolobno, Borovichi uyezd, Novgorod province. He later testified: "During the organization of the collective farm Red Priksha" in the village of Stologno in 1931, I was elected president... After the gathering of the harvest, I as president of the collective farm distributed what there was to the prosperous peasantry, and the collective farm was disbanded, everybody went their own way. In January, 1932 I was dekulakized, but I was able to escape to Malaya Vishera. On learning that the organs of the GPU were searching for me, I went to Leningrad in the first days of May, 1932 to my brother Nicholas Ivanovich Iovlev. I lived illegally, but later succeeded in getting documents and set myself up in work [as watchman at a fire-station]." On October 7, 1933 he was arrested and cast into Petrograd Domzak. On December 23, 1933 he was convicted that, "being the president of the collective farm, 'Red Priksha', he destroyed the work, conducted anti-Soviet agitation, joined a grouping of the True Orthodox Church and organized secret services". In accordance with articles 58-10 part 1 and 58-11, he was sentenced to five years in the camps. This was part of the group case, "The Case of Priest P.I. Gaidaya, A.A. Kolesov and other participants in the secret church community, 'The True Orthodox Church'", Leningrad, 1933". Nothing more is known about him.

Lev Ilyich Arkadyev. He was born in 1849 in St. Petersburg and finished his studies at a theological seminary. He was the choirmaster in the church of the Archangel Michael in Oranienbaum. In January, 1931 he was arrested in connection with the case of the Petrograd branch of the True Orthodox Church. On April 12 he was sentenced to three years' exile in the north. Nothing more is known about him.

Basil Lukich Denisov. He was born in 1876 in the village of Khotilovo, Kalyazin uyezd, Tver province, and was an oldchurchman and monarchist by conviction. He used to correspond with Patriarch Tikhon. In the 1920s he was living in Petrograd and was a cashier in the State Bank. He was an active member of the parish of the Meeting of the Lord, and distributed appeals and leaflets and anti-Soviet verses that he had himself composed. He photographed prominent members of the "Josephite" movement, and distributed the photographs among the believers. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Basil Vasilyevich Kolupayev was born in 1879 in the village of Myaskovo, Luzhsk uyezd, St. Petersburg province, and lived in Petrograd as a typist in factory no. 7. In 1920 he was teaching at theological courses, and was a member of the parish council of the church of the Meeting. He had links with condemned clergy and gave them material help. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and sent to Kola. Nothing more is known about him.

Sergius Semyonovich Abramovich-Baranovsky. He was a professor of mathematics in the higher education institutions of Petrograd and one of the founders of the Petrograd autocephaly on September 1, 1922. He was part of the delegation that went to plead with Metropolitan Sergius on December 12, 1927. In 1930 he was arrested and exiled. Nothing more is known about him.

Nilus Alexandrovich Kolobkov. He was born in 1879 in the village of Mitseyevo, Kalyasin uyezd, Tver province. In the 1920s he was working as a metal lathe operator in a factory, and was treasurer of the council of the cathedral of the Resurrection on the Blood. On February 10, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on August 3 was sentenced to three years' exile in the north. Nothing more is known about him.

Alexander Pavlovich Ilyinsky. He was born in 1896 in the village of Kholuj, Vyaznikovo uyezd, Vladimir province. In the 1920s he was living in Petrograd and working in the Russian museum. In 1925 he was arrested for losing something, was sentenced to eighteen months in the camps and sent to a camp. In 1927 he was released and returned to Petrograd, where he worked as an agent of "Otkomkhoz". He went to services in the church of the Meeting of the Lord. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the Kola peninsula. Nothing more is known about him.

Alexander Nikolayevich Matyushkin. He was born in 1876 in Warsaw and went to a gymnasium. In the 1920s he was living in Petrograd and working as an archivist in Torgsin. He was a member of the council of the Annunciation church in the Alexander-Nevsky Lavra, and later became president of the council of the church of the Meeting of the Lord. He collected alms for repressed clergy. On October 4, 1932 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Alexander Ivanovich Andreyev. He was born in Strelna in January, 1886 and was the president of the church council of the Josephite Strelna parish from 1927, while working as an accountant on the October railway. He was arrested in the church on October 4, 1932, and on December 10 was sentenced to five years in the camps as part of the group case, "The Case of the Organization, 'The True Orthodox Church', Petrograd, 1932". Nothing more is known about him.

Sergius Afanasyevich Salykin. He was born in 1875 in the village of Chernyanskoye, Tambov uyezd and province into a peasant family. He went to a village school, and from 1904 to 1906 served as a sergeant-major of the second company of the 217th Crimean infantry regiment. During the Russo-Japanese war he took part in hostilities and was awarded with the order of St. George, fourth class. From 1906 he served as a policeman in St. Petersburg and guarded the territory of the Alexander-Nevsky Lavra. From 1914 he was a porter at the residence of the metropolitan, and from 1917 served Metropolitan Benjamin (who awarded him a ryasa). From January, 1918 he took active part in the creation and activity of the Alexander-Nevsky Brotherhood, and looked after the graves of Schema-Monk Alexis and Elder Paternuthius. In 1928 he joined the Josephites, and on September 1, 1931 was arrested for being "a participant in an anti-Soviet organization which carries out anti-Soviet working over of believers". On December 3 he was sentenced to five years in the camps, but on December 14 he was exiled to the north for three years and sent to Arkhangelsk. Nothing more is known about him.

Rufina Nikolayevna Kupriyanova. She was born in 1878 in Nizhni-Novgorod, and in 1897 graduated from the Usachevsko-Chernyaevsky institute in Moscow. She went to the Josephite cathedral of the Saviour-on-the-Blood and was a spiritual daughter of Bishop Basil (Doktorov). After the closure of the cathedral she moved to the Holy Trinity church in Lesny. In 1933 she was arrested, and on December 23 she was convicted of "arranging meetings of followers of the True Orthodox Church in her flat and keeping objects of the religious cult for carrying out illegal services" and of "spreading provocative rumours about Soviet power". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' exile in Kazakhstan, in Alma-Ata. This was part of the group case, "The Case of Priest P.I. Gaidaya,

A.A. Kolesov and other participants in the secret church community, 'The True Orthodox Church'", Leningrad, 1933". Nothing more is known about her.

Maria Matveyevna Vasilyevna. She was born in 1876 in St. Petersburg, where she was living in the middle of the 1920s, without fixed occupation. She was an active member of the Holy Trinity parish. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church. On December 8 she was sentenced to three years in the camps conditionally. Nothing more is known about her.

Olga Nikolayevna Savelyeva was born in 1886 in St. Petersburg into a noble family. She went to the institute of Countess Oldenburg. In the 1920s she was living in Petrograd, and was a member of the parish council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Maria Konstantinovna Remiz. She was born in 1902 in St. Petersburg and received an intermediate education. In the 1920s he was living in Petrograd and working as a clerk. She was a member of the council of the Transfiguration cathedral. In 1923 she was investigated for selling church property. Then she became a member of the council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Maria Ivanovna Chirkova. She was born in 1883 in Solovyevka sloboda, Morshansk uyezd, Tambov province into a merchant's family. Until the age of eighteen she was brought up in the family of her uncle, a town elder and Old Ritualist. In 1901 she settled in St. Petersburg and worked as a servant to some merchants. From 1906 she visited the Alexander Nevsky Lavra. From 1917 she worked as a cleaner, and served in the chapel built in the cell of the hermit Paternuthius. From 1928 she was a convinced Josephite, and on September 1, 1931 she was arrested for being "a participant in an anti-Soviet organization occupied in working over believers in an anti-Soviet spirit". On December 3, 1931 she was sentenced to five years in the camps. On December 14 her sentence was reduced to three years' exile in the north, and she was sent to Arkhangelsk. Nothing more is known about her.

Anna Mitrofanovna Maximova. She was born in 1880 in St. Petersburg, and went to a gymnasium. In the 1920s she was living in Petrograd and worked as an accountant in the factory "Red Dawn". She was the wife of a former officer in the tsarist army and secretary of the parish council of the

Holy Trinity church, giving material help to condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile, and was sent to the north. Nothing more is known about her.

Anna Vasilyevna Melnikova. She was born in 1879 in the village of Solodilovo, Bogoroditsky uyezd, Tula province. In the 1920s she was living in Petrograd without a fixed occupation. She was a wanderer. She became a member of the parish council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Anna Vasilyevna Telenkova. She was born in 1880 in the village of Zakornovo, Peterhof uyezd, St. Petersburg province. In the 1920s she was living in Petrograd without a fixed occupation. She was secretary of the parish council of the church of St. Moses on Porokhovy, and gave material help to condemned clergy. On October 21, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Anna Vasilyevna Mineyeva. She was born in 1894 in St. Petersburg, and went to the Leningrad State pedagogical institute. In the 1920s she was living in Petrograd without work. She was a member of the parish council of the church of the Meeting of the Lord and gave shelter to clergy and monastics fleeing from the camps and exile. On October 4 (or November 25), 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Anna Matveyevna Rudakova. She was born in 1870 in the village of Vasilyevskoye, Belsky uyezd, Vologda province. In the 1920s she was living in Petrograd without a fixed occupation. She was an active member of the parish of the church of the Meeting of the Lord, and gave shelter to fleeing clergy and monastics. She was in touch with exiled clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Helena Andreyevna Perova. She was born in 1888 in the village of Tikovo, Renninburg uyezd, Ryazan province. In the 1920s she was living in Petrograd without a fixed occupation, and organized a house church in her flat where she hid monks and illegals. She belonged to the group of **Hieromonk Metrophanes**. On October 9, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was

sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Olga Dmitrievna Suvorova. She lived with her husband in Petrograd and was an active Josephite. A house church was organized in their flat in which **Fr. Alexis Kolesov** carried out secret services. At the beginning of the 1930s she pretended to be the sister of **Bishop Sergius** (Druzhinin) and so was able to see him in camp. On October 7, 1933 she was arrested for being "a participant in an illegal church-monarchist group of monastics". On December 26 she was sentenced to three years' exile and was sent to Kazakhstan. Nothing more is known about her.

Alexandra Matveyevna Suslova. She was born in 1864 in St. Petersburg, and went to a gymnasium. In the 1920s she was living in Petrograd, and was the widow of a college councillor. She was an active member of the church of the Meeting of the Lord and also of a secret house church. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Maria Nikolayevna Chistyakova. She was born in 1899 in the village of Ansiferovka, Yukhnovsky uyezd, Smolensk province. In the 1920s she was living in Petrograd without a fixed occupation, and was a wanderer. On October 9, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Matrona Nikitichna Stepanova. She was born in 1881 in the village of Nizhneye Kuryaev, Ostashkovsky uyezd, Tver province. She was a member of the church-parish council of the church of the Resurrection of Christ (the "Saviour on the Blood") in Petrograd. She was a widow with three sons and two daughters. In 1933 she was arrested, and on December 23 was convicted of being "a participant in the secret church counter-revolutionary grouping, 'The True Orthodox Church' under the leadership of Suvorova. She took an active part in giving material aid to the repressed clergy and monastics, and went to the places of imprisonment of the ideologues of 'the True Orthodox Church'". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' exile in Alma-Ata, Kazakhstan with confiscation of her religious literature. Hers was part of the group case, "The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church community, 'The True Orthodox Church'", Leningrad, 1933". Nothing more is known about her.

Maria Alexeyevna Dureyeva. She was born on February 3, 1887 in St. Petersburg, and finished two classes in a city school. From 1903 she became a worker. On October 7, 1933 she was arrested and cast into Petrograd Domzak.

On December 23 she was convicted of being “a member of a group of followers of the True Orthodox Church attached to Holy Trinity church” and of “keeping links with repressed clergy”. In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years’ imprisonment conditionally. Hers was part of the group case, “The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church community, ‘The True Orthodox Church’”, Leningrad, 1933”. Nothing more is known about her.

Tatyana Sergejevna Bobrova. She was born in 1888 in the village of Berezino, Vesnyegonsky uyezd, Tver province into a peasant family. She worked as a hospital orderly, and was a member of the parish council and the auditing commission of the Holy Trinity church in Lesny. On October 7, 1933 she was arrested, and on December 23 was convicted of being “a member of a counter-revolutionary church grouping, the True Orthodox Church”. She was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps. She was sent to Kazakhstan. Hers was part of the group case, “The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church community, ‘The True Orthodox Church’”, Leningrad, 1933”. Nothing more is known about her.

Paraskeva Fyodorovna Fyodorova. She was born in 1870 in the village of Vishli, Borovichi uyezd, St. Petersburg province. She was single and at the time of her arrest in 1933 was without definite employment. On December 23, 1933 she was convicted of “spreadking rumours about the inevitable destruction of Soviet power” and “turning her flat into a refuge for fools-for-Christ, wanderers and ascetics”. In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years’ imprisonment conditionally with confiscation of property. Hers was part of the group case, “The Case of Priest P.I. Gaidaj, A.A. Kolesov and other participants in the secret church community, ‘The True Orthodox Church’”, Leningrad, 1933”. Nothing more is known about her.

Maria Konstantinovna Mikhailovskaya. She was born in 1892 in St. Petersburg. Until February, 1917 she worked as a teacher at Olgino station. Then she went to Petrograd and got a job as a cashier in the “Pavla Buret” shop. Then she worked on the railways until 1921 before going to her husband, Nicholas Iovlevich (Ivanovich?) Iovlev in the village of Stolobovo (they had two sons, Peter and Alexander). In August, 1922 she returned to live in Leningrad with her mother, supporting herself on her own resources. In 1925 she joined the Khalturin factory until she was dismissed in 1931. Then, in September, 1932 she began work in another factory. She was arrested with her husband and released after promising not to leave the city. On December 23, 1933 she was convicted of “being a member of a counter-revolutionary church grouping, and participating in secret services”, and was sentenced in accordance with articles 58-10 part 1 and 58-11 to three years’ exile in

Kazakhstan. This was part of the group case, "The Case of the Priest P.I. Gaidaj, A.A. Kolesova and other participants in the secret church society, 'The True Orthodox Church', Leningrad, 1933". Her parents, **K.P. Suvorov** and **O.D. Suvorova** were also implicated in the same case. She arrived in Alma-Ata in Kazakhstan. Nothing more is known about her.

Lyubov Sergejevna Pyzheva. She was born on July 21, 1900 in the village of Ivanovo, Vyshnevolotsky uyezd, Tver province. She worked as a clerk at the "Svetoch" factory. She was a virgin, and secretary of the Josephite Holy Trinity church in Lesny, Petrograd. On October 7, 1933 she was arrested and cast into Petrograd DPZ for being "a participant in an illegal church-monarchist group of monastics". On December 23 (26) she was condemned for "being a member of the group of followers of the True Orthodox Church, and worked to give material aid to the exiled clergy and monastics". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' exile and sent to Kazakhstan. Her spiritual father was the **Priest Philotheus Polyakov**, who wrote to her (probably from a camp): "Our cross seems terrible to us until we take it up". Hers was part of the group case, "The Case of Priest P.I. Gaidaya, A.A. Kolesov and others, participants in the secret church society, 'The True Orthodox Church', Leningrad, 1933". Nothing more is known about her.

Sophia Alexandrovna Sheinger. She was born in 1888 in St. Petersburg. The father of Sophia worked as a master chef. She was the spiritual daughter of Protopriest Alexander Yevgenyevich Sovyetov. Until the age of thirteen she was in a refuge. Then she became an apprentice in a workshop for making fashionable hats. Then she worked in a shop. She married the navigator L.P. Shenger, and lived with him until his death in 1919. Then she worked as a clerk in the Administration of Water Transport until 1922, when she was made redundant. Then she worked on odd jobs and help from her son Adrian. On December 23, 1933 she was convicted of "offering her flat for secret services and meetings of clergy serving in secret, priests and monks of the True Orthodox Church who arrived illegally in Leningrad". In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years' imprisonment conditionally. This was part of the group case, "The Case of Priest P.I. Gaidaya, A.A. Kolesov and others, participants in the secret church society, 'The True Orthodox Church', Leningrad, 1933". Nothing more is known about her.

Anna Moiseyevna Pechenkina. She was born in 1866 in the village of Streltsy, Dankovsky uyezd, Ryazan province. Before the revolution she owned a house. In the 1920s she was living in Petrograd without permanent domicile or fixed occupation. She joined the parish of the church of St. Moses on Porokhovy, and corresponded with Metropolitan Joseph in exile, sending him alms. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was

sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Tatyana Sergeyevna Fintser. She was born in 1908 in Moscow. She finished school and two years at the Kiev Conservatory. She was a scientist. She took an active part in the "sisterhood" of the True Orthodox Church in Kiev. In 1929 she arrived in Petrograd, joined the Holy Trinity Josephite church, and took an active part in the collecting and sending of alms to exiled clergy. On November 22, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Matrona Vikentyevna (or Dmitrievna) Kuntsevich. She was born in 1879 in the village of Molchany, Vilnius province. In the 1920s she was living in Petrograd without a fixed occupation. She was an active member of the parish of the Meeting of the Lord, and maintained links with Bishop Nectarius (Trezvinsky), sending him food and money. On November 25, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Maria Andreyevna Tikhomirova. She was born in 1873 in St. Petersburg, the daughter of a priest and the sister of the two confessing protopriests **Sergius** and **Alexander Tikhomirov**. She went to the Alexandrovsky Institute. In the middle of the 1920s she was living in Petrograd on her pension. She was an active member of the community of the Holy Trinity church, and distributed "Josephite" leaflets. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Julia Andreyevna Tikhomirova. She was born in 1876 in St. Petersburg, the daughter of a priest and the sister of the two confessing protopriests **Sergius** and **Alexander Tikhomirov**. She went to the Alexandrovsky Institute. In the middle of the 1920s she was living in Petrograd on her pension. She was an active member of the community of the Holy Trinity church, and helped in giving alms to condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Anna Andreyevna Fyodorova. She was born in 1883 in the village of Lyakhovo, Rostov uyezd, Yaroslavl province. She went to Revel gymnasium. In the 1920s she was living in Petrograd without fixed occupation. She knew Metropolitan Joseph from Rostov, and constantly organized journeys to

exiled clergy and the giving of alms to them. She was a member of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Helena Narkizovna Lebedeva. She was born in 1870 in the village of Lunki, Chernilsky uyezd, Tula province. In the 1920s she was living in Lesny without a fixed occupation, and helped the clergy of the Trinity church. On November 19, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Alexandra Vladimirovna Masanova (or Maksakova). She was born in 1886 in the village of Sidorovka, Gorodnyansky uyezd, Chernigov province. In the 1920s she was living in Lesny as a member of the council of the Holy Trinity church, without a fixed occupation. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the Kola peninsula. Nothing more is known about her.

Maria Petrovna Berezovskaya. She was born in 1872 in Poltava province and was the president of the parish council of the cathedral of the Resurrection of Christ (the Saviour-on-the-blood). She maintained links with Metropolitan Joseph, and on September 28 was arrested "on a church matter". On April 13, 1931 she was sentenced to five years' exile in Arkhangelsk province. Nothing more is known about her.

Vera Edwardovna Bloom. She was born in 1885 in Helsingfors into a noble family, and finished her studies at the Yelizavetinstky institute in St. Petersburg. In the 1920s she was living in Petrograd without a fixed occupation. She was an active member of the parish community of the Trinity church, and collected alms in support of the exiled clergy. In 1930 she was in court. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Olga Edwardovna Weiart. She was born in 1900 in St. Petersburg, and went to the private Gatchina gymnasium. She worked as an accountant in the "Vienna" factory, and was choirmistress of the choir in the church of the Meeting of the Lord. She was especially devoted to the memory of Mother Maria of Gatchina, whom she had known since 1921. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 she was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Alexandra Vasilyevna Babilova. She was born in 1883 in the village of Rudnevo, Vereisky uyezd, Moscow province, and went to a city school. In the 1920s she was living in Petrograd and collected alms for condemned clergy in the church of the Meeting of the Lord. On December 8, 1932 she was sentenced to three years in the camps, and was sent to a camp. Nothing more is known about her.

Maria Ivanovna Volkova. She was born in 1874 in the village of Selyatino, Pskov uyezd. In the middle of the 1920s she was living in Petrograd, was an active member of the Holy Trinity parish and wife of the president of the parish council, and kept a fund for aid to condemned clergy in her flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Catherine Alexeyevna Voznesenskaya. She took part in secret services in the 1930s, and in February, 1945 was arrested in a group case, but later released. She continued to take part in secret services. She died on April 25, 1991.

Vasilisa Ignatyevna Viktorova. She was born in 1873 in the village of Motoshelika, Novotorzhsk uyezd, Tver province. In the middle of the 1920s she was living in Petrograd and working as a cloakroom attendant in a hat factory. She took an active part in secret services of a monastic community under the direction of **Archimandrite Macarius**. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on February 10, 1933 was sentenced to three years in the camps and was sent to Visherlag. Nothing more is known about her.

Olga Gavrilovna Kalish. She was born in 1865 in St. Petersburg. She was an active member of the parish council of the church of the Meeting of the Lord, and kept up links with the exiled clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and sent to a camp. On June 21, 1933 she was released and allowed to live where she liked. Nothing more is known about her.

Xenia Vasilyevna Sokolova. She was born in 1881 in the village of Luzha, Staritsky uyezd, Tver province. In the 1920s she was living in Petrograd without a fixed occupation. She was an active member of the church of St. Moses in Porokhovy, and collected alms for the condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Maria Ivanovna Stepanova. She was born in 1886 in the village of Uboletskoye, Starorussa uyezd, Novgorod province. In the 1920s she was living in Petrograd without a fixed occupation. She was a member of the council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the Kola peninsula. Nothing more is known about her.

Maria Trofimovna Lapitskaya. She was born in 1888 in the village of Puzovichi, Grodno uyezd and province. In the 1920s she was living in Petrograd and working as a cleaner in the GPU. She turned her flat into an underground church containing much religious literature, icons and church utensils. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Ulyana Ivanovna Kochetova. She was born in 1874 in the village of Kondyshi, Cherepovets uyezd and province. In the 1920s she was living in Petrograd without fixed occupation. She was an active member of the parish council of the Meeting of the Lord, and gave help to condemned clergy and monastics. On November 25, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Natalya Timofeyevna Kruglikova. She was born in 1882 in the village of Preobrazhenskaya, Gdov uyezd, St. Petersburg province. In the 1920s she was living in Petrograd without fixed occupation. She was a member of the parish council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile in the north. Nothing more is known about her.

Natalya Mitrofanovna Krumgolts. She was born in 1875 in St. Petersburg and went to a city school. Before the revolution she married an officer in the tsarist army who was shot in 1920. In the middle of the 1920s she was living in Petrograd without fixed occupation. She was an active member of the Holy Trinity church, and gave alms to condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Alexandra Vasilyevna Deyeva. She was born in 1863 in Petrozavodsk and went to a gymnasium. She worked in the State Duma and was a member of the Cadet party. She married a captain in the tsarist army. In 1917 she was

widowed, and in 1924 went on a pension. She was a member of the council of one of the Josephite churches. On December 9, 1929 she was arrested in connection with the Petrograd branch of the True Orthodox Church, but on August 3 was released but forbidden to live in twelve places for three years. Nothing more is known about her.

Praskovya Nikolayevna Dementyeva. She was born in 1880 in the village of Konyagino, Bezhetsk uyezd, Tver province. In the 1920s she was living at Sortirovochnaya station on the October railway and owned a house. She was a member of the church of the Meeting of the Lord, travelled to exiled clergy, including Metropolitan Joseph, with alms. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Anastasia Nikolayevna Pavlova. She was born in 1874 in St. Petersburg. In the 1920s she was living in Petrograd without a fixed occupation, and was a member of the council of the church of the Meeting of the Lord. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Anna Filippovna Kirkilevskaya was born in 1872 in Rokhnov, Smolensk province. In the middle of the 1920s she was living in Petrograd as a housewife. A spiritual daughter of St. John of Kronstadt, she joined the secret monastic community of **Hieromonk Seraphim** (Ivanov), and had secret services in her flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Helena Nikitichna Gruzneva was born in 1885 in the village of Zhevenytevo, Ivanovo-Voznesensk uyezd, Yaroslavl province. In the middle of the 1920s she was living in Petrograd and working as a cleaner. She joined the secret monastic community of **Hieromonk Seraphim** (Ivanov), and had secret services in her flat. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Paraskovya Filippovna Peresvetova was born in 1883 in the village of Salki, Yepatyevsky uyezd, Astrakhan province. In the 1920s she was living in Petrograd without fixed occupation. She joined the secret monastic community of **Hieromonk Seraphim** (Ivanov). On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox

Church, and on December 8 was sentenced to three years' exile and sent to the Kola peninsula. Nothing more is known about her.

Maura Fyodorovna Shumyakova was born in 1872 in the village of Omochevo, Konotop uyezd, Chernigov province. In the 1920s she was living in Petrograd without fixed occupation. She joined the secret monastic community of **Hieromonk Seraphim** (Ivanov), and collected alms for condemned clergy. On October 4, 1932 she was arrested in connection with the Petrograd branch of the True Orthodox Church, and on December 8 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

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Protopriest A. Ksenofontov, a former alumnus of the Petersburg Theological Academy, and **Protopriest N. Budnikov** were arrested in 1933 on charges of counter-revolution and resistance to Soviet power and were sentenced to ten years in the Kem camps in the north-west of Russia. They both decided to flee from the camp and cross the frontier, but on the border itself they were caught by the border-guards and taken to Petrozavodsk, where in accordance with instructions from the centre they were shot in 1936.

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In 1939-40 the following members of the parish council of the Josephite church of the Holy Trinity in Lesny were arrested: **M.S. Paraschuk, V.A. Provorov, A.F. Semenova, M.S. Yuskina and others.**

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Priest Paul Ivanovich Klientov was born on January 12, 1880 in Kostroma. From 1908 he served as deacon and chanter in the St. Isaac cathedral in Petrograd, as reader in the church of the Petrograd school of the deaf and dumb (until 1918), as deacon in the same school, and as deacon in the Znamenskaya church of the Entrance of the Lord into Jerusalem (until 1914). In 1919 he studied in the one-year pastoral-theological courses in Petrograd, and on January 12, 1920 was ordained to the priesthood, serving in the church of the Holy Spirit in the Alexander Nevsky Lavra, and then in the village of Atsvezh, Svechinsky region, Vyatka province. There, on October 16, 1928, he was arrested, but was released on December 21. He went back to serving in Atsvezh, and also in the village of Novo-Troitskoye, Klyuchevsky region, Vyatka province, where, on January 20, 1931 he was arrested and cast into Kotelnich Domzak. On April 14 he was sentenced to three years in the camps in accordance with article 58-10. On returning from the camp to Petrograd, he worked as an accountant in the factory of marble granite in Ozerki

28. HIEROMARTYR PHILOSOPH ORNATSKY OF PETROGRAD

Protopriest Philosph Nikolayevich Ornatsky was born on May 21, 1860 in the village of Erga, Cherepovetsky region, Novgorod province into the family of a village priest. From his earliest childhood the Church and her Divine services became for St. Philosph an inherent part of his life. All of his brothers chose the path of service to the Church. Two became priests and one, a deacon. One of these brother-priests, Fr. John Ornatsky, married the niece of St. John of Kronstadt, served in St. Petersburg and was especially beloved of the great pastor of Kronstadt for his meek and gentle manner. The other brothers stayed to serve in their home town.

Fr. Philosph went to the Kirillovsk theological school and then Novgorod theological seminary, from where, as the best student, he was sent to St. Petersburg Theological Academy.

This was during the first years of the reign of Emperor Alexander III and the period of the greatest influence of the Over-Procurator of the Holy Synod, Constantine P. Pobedonostsev, who brought about the spiritual renewal of the St. Petersburg Academy and appointed as rector and dean persons of monastic calling.

The rector during this time was Bishop Arsenius (Brantsev) and the dean was Archimandrite Anthony (Vadkovsky), who would become the famous Metropolitan of St. Petersburg. The new dean was a person of good heart, eager to deny himself and unaccustomed to regarding his students with condescension; he was especially distinguished by his brotherly love. He introduced into the Academy a new direction - that of the learned monk. Students, disposed toward becoming monastics gathered around him and he encouraged their attraction to the Church.

Two classmates of the future Hieromartyr Philosph subsequently became metropolitans: Anthony (Khrapovitsky) and Seraphim (Meshcheryakov), and one of the professors of the Academy was the future Bishop of Tauris, Michael (Gribanovsky), the most impressive theological mind of the day. He hoped, along with his students, in the eventual restoration of the patriarchate in Russia.

This monastic, scholarly atmosphere left its impression on the soul of Philosph and remained with him throughout his life. In reading his sermon delivered in Sarov on the day of the glorification of St. Seraphim, one is involuntarily struck by how well a married priest, who lived all the time in the world, could know all the complexities and subtleties of the monastic

struggle. However, one need only recall what kind of spiritual, academic life the hieromartyr had led.

Philosoph graduated in 1885 and was then ordained to the priesthood on July 28 by Metropolitan Isidore of St. Petersburg. Upon ordination, he remained in St. Petersburg to serve, initially as chaplain of a school for boys and girls called the "Hostel of Prince Oldenburg". Then, from 1892, he was rector of the church of the Office for Preparation of State Papers built in memory of the miraculous deliverance of Emperor Alexander III during the train wreck in Borki; this church was dedicated to St. Andrew of Crete.

In 1895 he began discussions for workers at the bleaching factory. With his aid a technical school giving intermediate education was opened. He became its director and the teacher of the Law of God.

Fr. Philosoph has an immense talent for preaching, and drew large crowds who sought after living words. This God-given gift did not remain unnoticed by the Tsar-Martyr Nicholas II; for the sermons delivered in Sarov during the glorification of St. Seraphim of Sarov in 1903 the Tsar awarded Fr. Philosoph a gold pectoral cross.

In October, 1913 Metropolitan Anthony (Vadkovsky), desiring to infuse young blood into the clergy of the capital, broke with the usual traditions of succession by seniority in positions of leadership in the cathedrals and appointed as head of the Kazan Cathedral (second to St. Isaac's Cathedral in size) the relatively young priest Fr. Philosoph Ornatsky. The faithful greeted this appointment with enthusiasm, for the people knew and loved him.

The activities of Fr. Philosoph were not limited only to the confines of his parish, but were very widespread. He was either a member or president of many philanthropic religious societies, which flourished greatly under his leadership. He was the founder of the "Society for the Spread of Religious and Ethical Education in the Spirit of the Orthodox Church", to which Hieromartyr Benjamin, Metropolitan of Petrograd, belonged from his student years. He was the president of the "Temperance Society" and the "Society of the Queen of Heaven" and also took active part in the construction of hostels in the city, was a voting member of the City Council as a representative of the Church and was president of the Commission for Popular Education and Philanthropy in Narva district, the region in which the Office for the Preparation of State Papers was located.

During the troubled days of 1905, when disorder spread throughout the city and a propagandizing mob with weapons in their hands dominated the city streets, Fr. Philosoph fearlessly advised his flock to maintain faithfulness to the sovereign and pay no heed to the travelling "preachers of equality". He gave these sermons in the most dangerous parts of the city - in the Narva

district. Subsequently, when he was arrested, the secret police who conducted the arrest came not from his district, that of Kazan, but from the neighbouring one of Narva - evidently the memory of his activities in the first revolution continued to linger.

During this rebellious period, St. John of Kronstadt was almost forcibly dragged out of revolutionary Kronstadt by his adherents. Once, when he was conversing with Fr. Philosoph in his home, he said:

"So, Philosoph, try to figure them out! They led me out of Kronstadt, fearing for my life, and now they denounce me in the papers. You remained and admonished them, and you are likewise denounced!"

St. John of Kronstadt had a great love for Fr. Philosoph and would often visit his home. "When Fr. John would come," his daughter Lydia recalls, "we children would usually line up in the parlour and he would come to each of us and give us his blessing, laying his hand on our heads and kissing our foreheads. Then we would sit down to eat in silence. After the meal, when we were drinking tea, St. John would drink half a cup of tea and give the remaining undrunk tea to Mama and she would divide it up into little glasses and give one to each of us. In this way he shared with us as it were the grace of God that dwelt always with him. After lunch he would rise from the table and usually say, 'Well, Philosoph, come, tell me...!' But the conversations would not last long, since St. John was always expected somewhere else and was reminded of this by his devotees who accompanied him everywhere. Once he stayed the night with us. As we were going to bed, we clearly heard him reading a canon alone in his room in a loud voice. He spent the entire night reading canons, not once closing his eyes."

With the coming of the Bolsheviks, Fr. Philosoph increased his labours of preaching, serving and delivering sermons in the most dangerous locations. He often spoke out against the abolition of religious education for children in schools. He fought not only with words, but with actions. On Sundays he would organize church processions which would come from several churches and proceed to the square in front of the St. Alexander Nevsky Lavra. There they would meet the procession coming from the Lavra, headed by Metropolitan Benjamin of Petrograd, who was soon to be murdered. The last church procession was composed of members of all the parish churches of St. Petersburg and its environs. The day before, Fr. Philosoph had received an order from the secret police stating that all church processions must proceed to the Lavra by a special route precisely dictated by the police, that responsibility for this rested solely with himself, and that anyone who deviated from this route would be shot. The situation was quite serious, since the trolleys in many places were not working and telephone communications were quite difficult. So informing people of the change in route was no easy task. But with the help of the young people everything was arranged. One

after the other, chanting hymns and carrying banners, the processions reached their destination, the square in front of Alexander Nevsky Lavra. There Metropolitan Benjamin with a host of clergy served a solemn moleben.

When Patriarch Tikhon visited Petrograd in May, 1918, Fr. Philosoph was chosen to go to him in Moscow and accompany him to Petrograd. On June 1, his namesday, Fr. Philosoph was visited by Patriarch Tikhon, and the crowds were so great that the Patriarch and the future hieromartyr often had to come out onto the balcony to bless the people.

It was during this period that the Red terror began. Among the victims was Fr. Philosoph's brother-in-law, Fr. Peter Skipetrov, of whose murder Fr. Philosoph was himself a witness. However, all this violence could not shake the firm spirit of the pastor. The editor of New Times, Suvorin, wrote to him:

"You, Fr. Philosoph, are our only hope. Everyone around is silent."

And Batyushka continued fearlessly to denounce the Bolsheviks from the church ambon. It was clear to all that such bold preaching could not continue for long, and he himself noted not long before his death that he felt that his days were numbered.

Subsequently, a friend of Lydia Philosophovna who was on close terms with the Bolshevik elite, in a private conversation said:

"Why do you blame the Bolsheviks for the murder of Fr. Philosoph? It's all your priests who are to blame for it. Vvedensky [the future leader of the renovationist heretics] himself advised the Bolsheviks - 'get rid of Fr. Philosoph and Metropolitan Benjamin is yours.'"

It should be noted that Vvedensky later betrayed Metropolitan Benjamin to his death.

"On the 20th of July, 1918, on the eve of the feast of the Holy Prophet Elijah," Lydia Philosophovna recalls, Fr. Philosoph "was invited to serve the vigil in the church of St. Elijah in Okhta, which was close to a gunpower factory. This was one of the most rebellious parts of the city, and we could not understand why he had been invited to such a place. When Father returned home, we sat down to eat supper with Mother and my three brothers, Boris, Nicholas and Vladimir, along with the younger sister of my mother, the widow A.N. Skipetrova. Suddenly the bell rang and an armed sailor and two Red Army men appeared at the door. The sailor ordered that a search be made; the search was only cursory. Then he ordered Father to go with him, promising that he would return shortly. My older brother Nicholas, an army doctor, offered to accompany our father. The sailor then addressed my second brother, Boris, also an officer, telling him to accompany them as well. Not

long after they had taken away Father and my two older brothers, **Nicholas and Boris**, the secret police from the Kazan district (of Petrograd) came to arrest Boris. We told them that Boris had already been arrested with Father, which greatly surprised them. Their gaze then fell upon my third brother, Vladimir, also an officer, and they arrested him. This was the first night that officers were being arrested.

"After waiting until five in the morning for their return, very troubled, I set off first of all for the Narva district, where my father had spent the greater part of his life. When I arrived at the commissariat, I met the commissar there and told him that my father, Protopresbyter Philosoph Ornatsky, had been arrested that night together with his two sons and that the person arresting them had said that he was taking them only for interrogation and that they would soon return home. In reply, the commissar told me that he knew of no Ornatskys and that they had not been there. Then I asked him where I might look for them.

"Look for them in Kronstadt at "the Crosses", they are not here.'

"As I turned to leave, I met the sailor who had arrested my father and brothers, and said to him:

"Was it you who came to us on Kazan street and took them questioning, saying that they would return soon? They have not come home yet. Where are they now?'

"The sailor also denied this, saying that he had not been to us and had arrested no one. I left the commissariat and walked on, wondering what I might do. Suddenly I heard steps behind me and a voice:

"Sister Ornatsky, keep going, listen and do not turn around. Your father and brothers were here but were taken to be shot along with other prisoners at one of the dykes on the Gulf of Finland.'

"Then I heard the steps fading away. I turned and saw a person of short stature in a soldier's greatcoat hastening away.

"After hearing such terrible news, I hurried home where mother was waiting for me, alarmed by all that had transpired. When I saw her state, I could not find the courage to tell her what I had heard.

"The next day, I went to see Metropolitan Benjamin, who received me with great love. I related to him all that had taken place and he said:

"We shall pray."

When they learned of the arrest of Fr. Philosoph, the parishioners of the Kazan cathedral organized several delegations, but the Bolsheviks would not receive them. Finally, one Sunday after the Liturgy, a crowd of many thousands, composed mostly of women, and with the chanting of prayers, carrying banners and icons, moved along the Nevsky Prospect to Gorokh Street in order to free Fr. Philosoph.

The Bolsheviks received a delegation from the crowd and gave assurance that Fr. Ornatsky would soon be released, and that he was in a cell on Gorokh Street, in no danger. The crowd, pacified, dispersed. That very night Hieromartyr Philosoph was shot.

His daughter, Lydia Philosophovna Ryumin, writes: "Various rumours concerning the fate of my father and my brothers constantly came to our attention, but no official word came from the Cheka. I decided then to write a letter in my mother's name to the Chekist Uritsky, appealing to him as a human being to tell us the whole truth about the fate of Protopresbyter Ornatsky and his sons, Nicholas and Boris, noting that a month had already passed and we still had received no notification concerning their lot. Only then did my mother receive a letter signed by Uritsky with news that citizen Ornatsky had been shot as a blatant counter-revolutionary, but of the fate of his sons he knew nothing. A lengthy pannikhida was then served in the Kazan Cathedral by Metropolitan Benjamin with the clergy of the cathedral, Fr. Philosoph's brother, Fr. John, and two young priests, **Fr. Peter Balykov** and **Fr. Michael Yavorsky**, the husbands of my sisters **Mary** and **Vera**, who later also became victims of the Red terror."

Protopresbyter Michael Polsky writes: "The author of these statements, during his wandering through Russia, happened to meet a former worker from the Obukhov factory, the locksmith Pavlov. He was also a driver, and had transported Fr. Ornatsky and a large group of others to the place of execution. Persuaded to speak openly, he said:

"What could I do? I had to take people to their death - I was drafted for that purpose. But I could not do it when I was sober. I could not refuse to do it, for it would have been the end of me. Well, you drink a bottle of alcohol, as strong as you can get, and drive them. The agents of the Cheka were free with alcohol; when sober you couldn't take the car for such an assignment. I clearly recall the ride with Fr. Ornatsky... Fr. Ornatsky died like a saint. That night we picked up 32 men from different prisons. We were told they were all officers of the Imperial Army. Some were young, some were elderly. One said he was colonel of the guards and cursed the communists strongly:

""You will all perish, maybe in 20 years, but you will perish like dogs. Russia will be Russia again, but you will perish."

"The escorts kept silent, listening. Fr. Ornatsky tried to quieten the colonel, saying that they were all going to the Lord.

"Here, accept my pastoral blessing and listen to the holy prayers.'

"And he began to read what was appropriate - the service for the dying. He was reading it clearly, in an unwavering voice, and blessing everyone.

"It was a dark, rainy night. All those arrested started praying. Fear got hold of me and my head began to clear. I had been ordered to take them beyond Ligovo, to the bay [of Finland]. We drove a long time and Fr. Ornatsky said prayers all the time. At a spot on the shore, we unloaded and lined them up. The agents of the Cheka, already waiting, approached with revolvers and shot each one in the nape of the neck.

"Batiushka was knocked down by a gun-butt and then shot in the head. All the bodies were thrown into the sea. Later, I was told that the body of Fr. Ornatsky did not sink and was thrown out by the waves, on the shore near Orienbaum. There, they say, it was secretly buried by the inhabitants."

The account Lydia Philosophovna heard tallies with that of the driver:

"An elderly watchman lived at the dyke on the Gulf of Finland. That day was his name day. My father was killed on the feast of the Prophet Elijah. The guest who had arrived heard in the night that someone had been brought; they heard the name Ornatsky mentioned and heard how Father chanted the funeral verses for those killed before him.

"One day an unknown woman called us on the telephone to tell us that she had seen a body that resembled my father in the morgue on the shore of the Gulf of Finland. I went there to see for myself, but the watchman said that any bodies thrown up by the waves were usually buried immediately."

Lydia Philosophovna had a younger brother Sergius whom the Bolsheviks did not touch. He was the godson of St. John of Kronstadt. He was born very weak and his parents, fearing for his life, requested that St. John be his sponsor. He remained behind in Soviet Russia. Soon after Lydia Philosophovna had succeeded in crossing the border, she had the following remarkable dream. She saw three boys running about and romping on a green meadow. It became clear to her somehow that these were her brothers. A fiery chariot, like that usually depicted on the icons of the "Ascent of the Prophet Elijah into Heaven", suddenly came down from heaven and in it was Hieromartyr Philosoph. He took one of the brothers with him and returned whence he had come. Soon after, news came from Russia that her brother Sergius had reposed...

The Moscow Patriarchal commission on the canonization of the new martyrs considers that Fr. Philosoph was arrested on August 9, the feast of St. Panteleimon, and that the date of his death is uncertain.

(Sources: The Orthodox Word, vol. 10, no. 6 (59), November-December, 1974; V.P. Philimonov, Krestom otverzaetsa nebo..., St. Petersburg, 2000; Fr. Michael Polsky, Noviye Mucheniki Rossijskie, Jordanville, 1949, vol. 1, pp. 184-186; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

29. HIEROMARTYR THEODORE OF PETROGRAD

and those with him

Fr. Theodore Konstantinovich Andreyev was born in a merchant's family in St. Petersburg on April 1, 1888 (or 1887). On finishing his secondary education in 1905, he entered the St. Petersburg Institute of Civil Engineering, but left during his fourth year and moved to the Moscow Theological Academy, from which he graduated in 1913 with a degree of candidate of theology. The subject of his candidate's dissertation was "Yu. F. Samarin as a theologian and philosopher". Then he became professor of systematic philosophy and logic in the Moscow Theological Academy, receiving his cathedra from Fr. Paul Florensky.

After the revolution, considering it "a time of self-definition", he decided to devote himself entirely to the Church. In 1918 he cooperated on the Orthodox journal, Vozrozhdenie. In 1919, after the closure of the Moscow Academy, he moved to Petrograd, where he became a teacher of Russian language and literature in the former Mikhailovsky artillery school. He was also a teacher of apologetics and liturgics in the Petrograd theological institute from 1921 to 1923. On July 18, 1922 he became deputy of the pro-rector, and in his first academic year read 81 lectures on Christian apologetics. In the second year he read 83 lectures on patrology, and led the philosophico-apologetic circle.

I.M. Andreyev writes: "In 1921-22 Prof. T.K. Andreyev would sometimes give lectures or, more frequently, debates. Especially striking was his talk at the 'Home of Scientists' in the discussion after the lecture of Prof. N.O. Lossky in 1921, 'On the Nature of the Satanic', when the young professor, with immense feeling and broad erudition, censured the renowned philosopher Lossky, reading as it were a counter-lecture on the theme of 'The Origin of Evil'."

He also very cleverly and tactfully refuted the uniate exarch, Fr. Leonid Fyodorov and the talented Yu.N. Danzas, who until their arrest in 1922 preached the unia with Rome among the professorial body, claiming that it was the only way to the spiritual and political regeneration of Russia. Thanks to Theodore Konstantinovich, only two people in the whole professorial world accepted the unia. In this period, Theodore Konstantinovich began gradually to depart from his former professor and friend, Fr. Paul Florensky, and come closer to the well-known church writer and publisher, Michael Alexandrovich Novoselov (the future secret Bishop Mark).

On July 23, 1922 Theodore Konstantinovich married Natalia Nikolayevna Florovskaya. It was a happy marriage, and the couple had two twin girls.

On December 17, 1922 Theodore Konstantinovich was ordained to the diaconate, then to the priesthood, and on December 19, 1922 was appointed fourth priest in the Kazan cathedral. After the seizure of the cathedral by the renovationists, he temporarily did not serve. In the autumn of 1923 Bishop Manuel (Lemeshevsky) appointed him junior priest of the St. Sergius cathedral. He was raised to the rank of protopriest in 1927.

Fr. Theodore was tall, thin, well-built, with light-brown hair and beard, and with an exceptionally beautiful, inspired, but always waxy-pale face. He was distinguished for his asceticism, his simplicity and the strictness of his confession. Hundreds of inhabitants of Petrograd, especially from the intelligentsia, used to go to him for confession, when he gave many the Optina rule: "Live simply, say the Jesus prayer from day to day". However, he forbade many to receive Communion. It is known, for example, that once he did not allow the widow of a professor of the Military-Medical Academy to receive Communion because she had attended an anti-religious spectacle in a theatre. To another parishioner he offered either that she get married in church or that she terminate her living together of many years with a certain professor. Otherwise, he would not allow her to receive Communion.

From 1924 to 1928, Fr. Theodore taught Dogmatic Theology and Liturgics in the "Pastoral Courses" which had been set up in Petrograd by a number of theology professors as an answer to the two other theological schools remaining in the city, a "renovated" one and a "liberal" one. However, when the rector of these courses, Professor John Pavlovich Shcherbov died, the courses closed down. Fr. Theodore lost his professorship and began teaching in technical and high schools.

His sermons produced a powerful impression on his listeners. They attracted so many people that the huge cathedral could not hold all those who wished to hear his inspired Orthodox word. Among his listeners were many professors and students of the Military-Medical Academy and University, and scientific researchers at the Academy of Sciences, who gradually became his spiritual children.

In the summer of 1927, when Metropolitan Sergius issued his infamous declaration, Fr. Theodore refused to accept it. On July 14 he was arrested, but was released after signing a promise that he would not leave the city on August 31. On November 10, the case against him was dismissed by the OGPU. In December he left the Sergiev Cathedral, whose two mitre-bearing protopriests, Fr. John Morev and Fr. Basil Zapolsky, were sergianists, and moved to the Cathedral of the Resurrection on the Blood, where the clergy who did not recognize Metropolitan Sergius had gathered: the superior, Protopriest Basil Veryuzhsky, Protopriest Sergius Tikhomirov, Protopriest Alexander Tikhomirov, Fr. Nicholas Prozorov, Fr. Nicephorus Strelnikov, Protopriest Victorin Dobronravov and others.

On November 27, a delegation from the Petrograd clergy and laity went to Moscow to remonstrate with Metropolitan Sergius. Before going, they had sent a letter composed by Fr. Basil Veryuzhsky suggesting ways of averting the impending schism. Fr. Theodore was to have gone as a member of this delegation, but was prevented by illness, and Fr. Victorin Dobronravov went instead. (According to another source, the members of the delegation were Bishop Demetrius and Fr. Basil from the clergy, and I.M. Andreyevsky and Professor Abramovich-Baranovsky from the clergy).

When the delegation arrived in Moscow, they handed Metropolitan Sergius three letters, one from the episcopate which may have been composed by Fr. Theodore but which has not been preserved, another composed by S.S. Abramovich-Baranovsky from the academic world, and a third composed by Fr. Theodore from the clergy and laity. Fr. Theodore's letter read as follows:-

"Your Eminence!

"The present letter to you comes from certain representatives of the Orthodox clergy and laity of the city of Leningrad. It is elicited by your recent actions, beginning with the epistle of July 16/29 of this year. Our letter to you will probably be familiar to you in its contents. For us, however, who give it to you, it has to be decisive as regards the question of our further relationship to you and your activity. We therefore beg you to attend to us in your capacity as archpastor.

"We, your Eminence, - like, probably, the majority of the Orthodox people, - do not find that your recent actions have been perfect in the eyes of our God (Revelation 3.2).

"Do you remember what you undertook to do when you became the guardian of the Russian patriarchal throne, which had been widowed after the exile of its first locum tenens? You promised to maintain what was the only correct, though difficult, position in which the Lord had placed the Russian Church in relation to the present rulers of Russia. This position is difficult, for its common name is - rightlessness. But the Ecumenical Church as a whole has at times already known such a position; in individual parts she always known it; while the Russian Church, in the ten years of her living next to Soviet power, has likewise neither seen nor sought the possibility of any other kind of relationship. Orthodox people understood that an authority which has as one of its aims the spread of unbelief is unable not only to protect the Church, but even to preserve her order within the boundaries of its dominions.

"And truly, as we do not have to remind your Eminence, the position of believers in the country has become difficult. Remembering the words of the

Lord and the teaching of the apostles, we have obeyed all the prescriptions of the civil authorities that do not contradict our Orthodox conscience, and we have suffered in silence all the repressions to which our faith has been subjected. But we did not hope to have any closer juridical relations with the unbelieving authorities, and did not seek them.

"That is how things continued for ten years, and that is how they should have remained in the future. The Russian Orthodox Church, seeing her Sun of Righteousness hanging on the wood of the Cross, stood in her order, reflecting the way of the Cross of her Master in her earthly wanderings during the time of persecution.

"You, your Eminence, wished as it were to help the Church and obtain for her certain rights from the civil authorities. But at what price did you obtain these? A price which for many Orthodox will become and already has become 'the price of blood' (Matthew 27.6). True, you did not act on your own, but as it were in the name of the Church, in your capacity as the guardian of the patriarchal throne. But you have gone far beyond the bounds of your remit. In fact, you know, your remit derives from the patriarchal remit and is defined by it; the Patriarch depends on the Local Council, and the Council expresses the voice of the whole of the Russian Church. These three grades of ecclesiastical authority were before your eyes when you composed your epistle. But how did you ascend on them to the primary source of your rights?

"You began with the Patriarch. Here, on your way to him, there arose before you the figure of the locum tenens. He had already been deprived of his place of service and had been sent into exile by the same authority from which you sought new rights for the Church, and was silently witnessing before the face of the whole of the Russian Church that his sorrows were not the sorrows of this authority, as your epistle claims, but were the same as our common, Orthodox grief. You understood that you could not justify your way of acting in the name of him whose closest deputy you were; and so, passing by the locum tenens, you never even mentioned him in your epistle. You extended your hand to the Patriarch himself through his exiled head, as it were.

"On the basis of certain unclear, as yet unconfirmed words of the reposed Patriarch concerning some 'three years' which he supposedly put forward as necessary for his completion of a work identical to your own, if death had not hindered him, you established this specious link of yours with him, at the same time that his nearest deputy, who was probably better initiated into the intentions of the reposed Patriarch, preferred to spend these three fatal years in exile, instead of working in the direction supposedly bequeathed to him by the Patriarch.

"Having established in this way an artificial link with the Patriarch, you turn to the next step - the Local Council. But here, not finding anything in the most recent Council which would authorize you to create those relations with the civil authorities which were laid down in your epistle, but even finding a decision contrary to your own in the decree of August 2/15, 1918, you, of course, did not seek for confirmation in the acts of previous Councils but preferred to turn to a Council that was still to come. It, you claim in your epistle, will solve the question concerning the higher ecclesiastical administration and 'those who tear the robe of Christ' - that is, evidently, the most recent schismatics and heretics. Moreover it will do a number of other things - but you did not say that it would review your own epistle [declaration] and everything done in the name of the council before its actual convening. It follows that there will be no proper Local Council, but only some new executive institution attached to your person. Moreover, in being called to establish a new form of higher ecclesiastical administration, it will evidently remove also that very patriarchate, on your links with which you have just tried to base your epistle. Don't you see the vicious circle you have fallen into?

"Let us now turn to the third, highest step of ecclesiastical authority - the conciliar mind of the Church. Perhaps, in bypassing the Council and the Patriarch, you succeeded in making immediate contact with the Orthodox conscience of the Russian members of the Church, and your epistle appeared as the expression of their voice? No, this voice would have had to assure you that if you seek the true witness of the Christian conscience, you would first of all have to find out the opinion of those who especially bear the name of witnesses of the truth, that is, the confessors who have suffered for it. You not only did not do this, but, on the contrary, you completely swept them aside as have sinned against that very authority with which you have so ardently been concerned to establish better relations. You swept aside both the witnesses and those whom you simply supposed would not be on your side, considering them to be 'ivory-towered dreamers'. You even suggested that they depart from you altogether, whether temporarily or forever. You recognized what remained from this selection to be the true Russian flock and began to act in their name. It is not surprising that they turned out to be in full agreement with you.

"And so the whole aim of the epistle was to give you the appearance of lawfulness, and yet it all stands on sand. Neither the Patriarch, nor the Council nor the conciliar mind of the Church is in fact in agreement with it. The epistle not only does not express their opinion: on the contrary, having first deviated from them, it substituted false likenesses of them and then clothed itself in its own fictitious rights. To put it bluntly, it is not the Russian Church that has drawn this epistle from her own depths; it is rather that the epistle, having been torn away from the historical Church, has itself been laid as the cornerstone at the base of the new 'church of the evildoers'. It has

constructed new logical steps of representation in its own image and likeness: it has revealed to the world a deputy standing above and beyond the person he deputizes for; it has thought up a council with previously prepared acts; it has gathered to its advantage only those voices of whom it knew in advance that they would have to be in agreement with it.

"And this 'shame of nakedness' (Revelation 3.18) which has been revealed by the epistle cannot be covered by the 'Temporary Holy Synod' attached to the deputy which has arisen with it. It is in vain that it tries to communicate the likeness of a Patriarch to its president, for in accordance with the conciliar decree it is conceivable only with a Patriarch; its claims to express the voice of the Church are crazy. The synod is only a kind of soft carpet that covers over the profanation of the steps of ecclesiastical authority. They are now so smoothed down that they have formed a single steep incline along which the Russian Church is bound to crash down into the pit dug for it by you and the synodical epistle.

"But the abomination of desolation extends even further, it has been set up on the holy place, it penetrates into the very holy of holies of the Christian sacraments. Already the name of the patriarchal locum tenens is commemorated as if unwillingly, without calling him 'our lord'; already the deputy is sending out warnings that this commemoration will shortly cease because of 'the absence of canonical basis for it'; already the name of the deputy, which up to now has not been commemorated aloud in the churches, has been set next to that of the locum tenens and is about to crowd it out; already the names of the lawful diocesan bishops are being substituted with those of new ones forcibly imposed by the higher authorities in spite of the church canons; the commemoration of the very civil authorities who have rejected all faith is being introduced - a new phenomenon which disturbs the conscience of many; and many other anticanonical acts are also being carried out.

"And so the *unity* of the Church, which, in the words of Hieromartyr Ignatius the Godbearer, has its external expression in the bishop, and so for the Russian Church as a whole - in the Patriarch, has already been shaken - as a whole, by your union with a synod that has exceeded its rights to the point of equality with you, and in individual dioceses - by unlawful transfers of local bishops and their substitution by others. The *holiness* of the Church, which shines in martyrdom and confession, has been condemned by your epistle. Her *catholicity* has been desecrated. Her *apostolicity*, as her link with the Lord and as an embassy to the world (John 17.18), has been destroyed by the break in hierarchical succession (the removal of Metropolitan Peter) and the movement of the world itself into her.

"The stormy waves of this unprecedented ecclesiastical unrighteousness have rushed up even to our city. Our metropolitan has been removed without

guilt and without a trial - you know all about this, Vladyka, although you have paid no attention either to him or to those who ask about him. A new bishop has been consecrated without sufficient basis and against the will of many Orthodox; another banned bishop takes part in church services; a series of other ecclesiastical iniquities have been committed, about which those who have given you this letter will tell you about.

"Our embassy to you, Vladyka, has been directly elicited by the pressure of this wave, but in coming to you we knew that were ascending to the very source of all the recent misfortunes, for that source is your epistle, and for that reason we beseech you on behalf of the needs not only of our diocese, but of the whole Russian Orthodox Church, whose members, by the mercy of God, we are. And we repeat what we said at the beginning: our embassy to you is decisive.

"You, Vladyka, must separate yourself, as the head of the Russian Church, from your own epistle, declaring it to be the expression only of your personal opinion which is not binding for the other members of the Russian Church, in accordance with the decree of the Council of 1917-18 of August 2/15, 1918, which made the taking up of this or that kind of attitude towards political questions a matter of the conscience of the believers themselves, for our Church by the legislation of the civil authorities themselves is separated from the state. Moreover, you must annul and reconsider all the canonically incorrect acts carried out by you and the synod and, in places by diocesan councils as a result of your epistle.

"But at the present time of our meeting we expect from you the simple witness of your conscience: do you accept our letter or not, so that we can inform our like-minded fathers and brothers who have authorized us to come to you whether we can expect from you the return of our holy rightlessness. Otherwise, our rejection of your epistle and your actions connected with it must, to our great sorrow, be transferred to your person, and, preserving hierarchical succession through Metropolitan Peter, we shall be forced to break canonical communion with you."

This letter was dated November 26-28 / December 9-11. Metropolitan Sergius did not respond to it. And so the True Orthodox Christians of Petrograd broke communion with him; and it was Fr. Theodore who composed the text of their "secession" in a letter dated December 14-16, 1927.

On September 8, 1928 he was arrested. First he was tortured. Then his throat filled with blood. The prison doctors diagnosed tuberculosis of the throat and pleurisy. At one of the interrogations they offered him freedom on condition that he supported Metropolitan Sergius. The investigator Makarov painted a rosy picture of all the "delights" of a flourishing Church recognizing

the communist government and benefiting from the rights of a juridical person before the emaciated, barely alive pastor.

"We do not need your Soviet laws," replied Fr. Theodore, "leave us in our holy rightlessness".

Fr. Theodore defended his position in a work entitled "Apology of the Departed", which was published under the name of his close friend and mentor, M.A. Novoselov, but which is now thought to have been written by Fr. Theodore

When the doctors had determined that Fr. Theodore had no more than one month to live, the GPU allowed him home without sentencing him. According to one source, he caught a chill at the beginning of Great Lent, 1929 while giving confession for hours in the cathedral of the Resurrection "on the Blood". On returning home he lay down, with blood frequently pouring out of his throat. But in a weak voice he exhorted his visitors to be faithful to the Church of Christ and Metropolitan Joseph of Petrograd. His last known words were: "I am always thinking about the events that have taken place, and as I examine myself before the face of death, I can say one thing - with that mind and that soul that the Lord has given me, I could not have acted otherwise..."

Protopriest Theodore died quietly in his flat on May 23, 1929, and thousands attended his solemn funeral service. According to Professor A.I. Brilliantov of the St. Petersburg Theological Academy, the city had not known such an assembly for a funeral since the death of Dostoyevsky. Several future martyrs were there: **Bishop Demetrius of Gdov**, **Protopriest Sergius Tikhomirov**, **Fr. Nicholas Prozorov**, the young reader **Kartsev** (shot in 1931), and many pastors and laymen. Bishop Demetrius called him an "adamant of Orthodoxy" for his righteous criticism of Bulgakov, Berdyaev and other pseudo-Orthodox thinkers. It is known from the testimony of Hieromartyr Paul Borotinsky that Fr. Theodore, together with Bishop Demetrius of Gdov, was also opposed to Metropolitan Anthony Khrapovitsky's teaching on "the Dogma of Redemption".

In September, 1930 Fr. Theodore's matushka, **Natalya Nikolayevna**, was arrested in connection with the case of "The All-Union Counter-Revolutionary Monarchist Organization, 'The True Orthodox Church'", and was sentenced to three years in exile. A search was carried out in the flat and many precious theological works by Fr. Theodore were taken away into the depths of the NKVD. On returning from exile, Matushka Natalya and her daughter **Zoya** were taken care of by his disciple and future Catacomb confessor and theologian, I.M. Andreyevsky. However, according to another source, she returned to Leningrad only in the middle of the 1950s, and died in 1970.

(Sources: L.E. Sikorskaya, Svyaschennomuchenik Dmitrij Arkhiepiskop Godvskij, Moscow, 2008; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, chapter 19; "The Holy New Martyrs and Confessors of Russia", Orthodox Life, vol. 37, no. 1, 1987, p. 37; I.M. Andreyev, Russia's Catacomb Saints, St. Herman of Alaska Brotherhood, 1982, p. 92; Orthodox Apologetic Theology, St. Herman of Alaska Brotherhood, 1995, pp. 23-25; Victor Antonov, "Otvyet na Deklaratsiyu", Russkij Pastyr, 24, I-1996; M.B Danilushkin (ed.), Istoria Russkoj Tserkvi ot vosstanovlenia Patriarchestva do nashikh dnei, vol. I, St. Petersburg, 1997, pp. 989-990; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, p. 300; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/newmr; Bishop Ambrose (Epifanov), "'Ostav'te nam nashe sviatoe bespravie!'", Vertograd, 1 (96), April-June, 2009, pp. 14-27)

30. HIEROMARTYRS MICHAEL AND MICHAEL OF PETROGRAD

and those with them

Protopriest Michael Pavlovich Cheltsov was born in 1879 (according to another source, 1870) in the village of Kikino, Korablinskaya volost, Ryazhsky uyezd, Ryazan province, the son of a priest. He studied at the Ryazan theological seminary, and then in the Kazan Theological Academy, where he graduated in 1894. Then he taught missionary work and "the history and unmasking of the Russian schism and Old Ritualism" for some years in Kaluga theological seminary before moving with his family to Petrograd in 1898 in order to defend his master's thesis, "The Church of the Serbian Kingdom". On January 1, 1899 he was appointed diocesan missionary against Old Ritualism in St. Petersburg. In 1902 he was ordained to the priesthood, and while continuing as a missionary was appointed assistant editor of Missionary Review. In the autumn of 1903 he began to serve in the church of the Institute of Civil Engineers and delivered a very successful course of lectures in theology at the institute. He also wrote articles in journals and published brochures and books, including The Yedinoveriye during its one-hundred year existence in the Russian Church (1900), Contemporary Life among the Schismatics and Sectarians (1905) and The Christian World-View (1917). He taught the Law of God in a series of gymnasia, and often spoke at religious-philosophical and ecclesiastical gatherings. From 1917 to 1918 he was president of the Council of the All-Russian Union of Teachers of the Law of God, and co-editor of the journal, Religion and the School. He was appointed professor of the theological institute in Petrograd and (from July, 1918) president of the Petrograd Diocesan Council.

On September 9, 1918 he was arrested for the first time. In November he was released from Vyborg prison. On January 4, 1919 he was arrested again as a hostage of the Cheka, but was soon released. He was arrested four times in all, and each time his sentence was repealed and he was released.

In 1919 the theological institute's church was closed and Fr. Michael had to move to the Holy Trinity Izmailovsky cathedral. Here he headed the Trinity-Izmailovsky Orthodox Brotherhood, which occupied itself mainly in charitable work. At the same time he delivered lectures at higher theological courses.

On August 30, 1919 he was arrested again in connection with the case of the Cadet Party, but was released from the "Crosses" prison on September 22. In June, 1920 he was arrested again, and released almost immediately.

On May 31, 1922 Fr. Michael was arrested and on July 5 was convicted of "resistance to the requisitioning of church valuables" and "organizing a

criminal counter-revolutionary group which set struggle against Soviet power as its aim". This was part of the group case, "The Case of Metropolitan Benjamin".

On July 5 was sentenced to death in accordance with articles 62 and 119, and spent forty days in the death cell with Archimandrite Sergius Shein. Here, after the evening prayers he read for himself the service for the dying and the akathists and molebens that he could remember. Then, when it began to dawn, he thanked God for lengthening his life by another day, and went to sleep. In the course of this month he became so accustomed to the idea of death that he met the news that his sentence had been repealed with a certain indifference.

"About three in the afternoon [on August 3]," he writes, "after we had had something to eat, the door of our cell suddenly opened and in walked one of the prison administrators. Directing his remarks at Fr. Sergius and me, he said, 'Collect your belongings. In half an hour you're being transferred to DPZ on Shpalernaya.' How's that? Why? For what reason? No answers suggested themselves. We were completely bewildered. But just as a person in desperate circumstances wants to find a positive explanation for everything, a hopeful sign, so we began consoling ourselves with various conjectures. That means, we decided, that the executions had been postponed. Otherwise, why would they transfer us out of here? From here prisoners are taken only to the shooting range. Then again, the thought came, maybe this talk about a transfer to Shpalernaya is simply a ruse to quiet us down; maybe we are in fact already being taken for execution? But the time spoke against such a conclusion: it was the middle of the day; prisoners were taken for execution at night.

"We hurriedly gathered our things. What extra food we had we gave to be distributed to those prisoners in need, and we began to wait. Then, quite unexpectedly, Fr. Sergius turned to me: 'Still, we really don't know where they're taking us. Nor do we know what's in store, what is going to happen to us. Therefore, would you confess me?' I took off my priest's cross from around my neck and laid it on the windowsill, as if on an analogion. I put a towel around my neck, its two ends hanging down on my chest, serving as an epitachelion, and I began the confession, reciting from memory the appointed prayers. Fr. Sergius confessed sincerely, fervently, and tearfully. It was his last confession on earth. Afterwards I asked him to confess me. We confessed and both wept openly and unashamedly.

"Soon the same prison administrator came and told us to follow him. In the corridor we met Fr. L. Bogoyavlensky, who was also being transferred. We were led out of the back entrance where we were handed over to two soldiers who were to take us. Crossing the yard, we squeezed into a limousine (there were eight of us); it was so cramped that Fr. L. had to crouch on his heels,

leaning on our bundles for support. One of the accompanying soldiers sat next to the driver; the other sat with us, opposite me.

“The entire way I kept my eyes peeled to the window in the vain hope of seeing a familiar face, but I saw no one. Fr. Sergius treated us all, including our guard, to some fresh strawberries, which he had received that day. It sparked a veiled conversation with the guard. When he initially declined the berries, Fr. Sergius remarked that they were not poisonous; after all, we weren’t thinking of dying yet either. He answered that in Moscow we would be pardoned, although, he added, this was merely his opinion. When we asked why we were being transferred to Shpalernaya, he replied somewhat cagily, though reassuringly, that facility #1 was very crowded and some ‘robbers’ were being brought to trial and, in view of the possible death sentences, room had to be made. There in the Shpalernaya, he added, we would find it more peaceful. Here he was certainly correct: in the Shpalernaya it couldn’t have been quieter; it was like a grave. Along the way I was occupied with the suspicious thought that perhaps we were not being taken to Shpalernaya... And I was relieved when we stopped at our appointed destination.

“Following the usual prison procedure, at Shpalernaya we were taken first to the office. Then we were led through a long basement corridor. Well, I thought, they’re going to put us somewhere below. It was said that in such dark, damp cells they shut away undesirable human refuse. We walked in silence. It was morbidly quiet, save only for the hollow sounds of our footsteps. Not a human face to be seen; even the guards had hidden away somewhere.

“We reached a wall and began to ascend a narrow winding staircase with frequent small landings, climbing higher and higher. That meant I wouldn’t be rotting away in a damp cellar. We climbed to the fourth floor. Again a distressing thought crawled into my head: here, no doubt, cells are assigned to prisoners according to the severity of their crime - at least that appeared to be the system in facility #3: the worst criminals are sent to the upper floors. And we death row inmates should, after all, be closer to the heavens, where we’ll soon be going (about which we should be thinking more often). In prisons I always liked the upper storeys; there was more air and light, one could see the sky better, one felt somehow less confined.

“The eight of us who had come from facility #1 were dispersed on different floors, in separate cells, not even close to neighbouring, so that we would find no means of communicating. Except, by some oversight, no doubt, or physical constraints, Yelachich and Ognev were placed in adjoining cells. But they learned of this only at the end and never took advantage of it. Yelachich, Ognev, Kovsharov and I were left on the fourth floor, Fr. Sergius, Bogoyavlensky and Chukov were taken to the third, while Novitsky was sent

to the second floor, where there were already two bishops. Of course, at that time we knew nothing about this arrangement, and learned about it only later, when we arrived at facility #2.

“I was led to a cell; I didn’t notice what number it was. It was a cell like any other: about seven feet wide and twice as long. To the left of the door, bolted to the wall, was an iron bed with a tattered sack, which at one time contained straw, but now held only insignificant reminders of that fact... Opposite the cot, against the other wall, was a small square metal table with a chair of the same manufacture, also bolted to the wall. Beyond the table, in the corner by the window was a toilet and washstand with a water tank above. Beside the entrance door on the wall were two hooks and a small shelf.

“The first days we were subject to frequent surveillance. Suddenly the metal plate over the glass peep-hole would swing aside and you wouldn’t have time to reach the door before the eye disappeared and the plate fell back into place. Why this spying was necessary - was it the usual policy, wary lest we should attempt to commit suicide or to communicate with our neighbour or even to escape, or were we given special treatment - I can’t say. At first the frequent clacking of the peep-hole cover strained my nerves terribly, making me apprehensive of everything, but then I became accustomed to it and scarcely noticed it. Besides, what information could this surveillance provide the authorities: All they do is pray and walk around their cells.

“I will never forget Saint Sergius’ day. The night before, I lay down at the usual time. For a long time I couldn’t fall asleep; for some reason my heart was heavy. Suddenly I heard a bell toll: once, twice... What did it mean? Where did it come from? And why at such a late hour (it was already eleven or twelve o’clock)? Then I remembered. Tomorrow was the feastday of Saint Sergius of Radonezh, and they were ringing at the nearby St. Sergius cathedral, which was celebrating its patronal feast. The bells were calling the faithful to a night service. I felt dejected: there, in freedom, a feastday was being celebrated, while here I was - locked up, deprived of corporate worship, of Holy Communion. I remembered that before my imprisonment I had thought of going on this day to St. Sergius Hermitage, and I had an overwhelming desire to pray. I got up and, half-dressed, served a moleben to Saint Sergius. Afterwards I lay down and quickly fell asleep.

“The morning passed in the usual fashion, according to the prison routine. But then, at about half-past twelve, the hatch of my door opened and the guard on duty, a woman, passed me a small bundle in a red handkerchief, and whispered agitatedly: ‘Quick, take it. It appears to be Holy Communion. Careful, don’t spill it.’ I took it reverently and with trepidation unwrapped it. In the handkerchief was a small gold-plated box, and in it - the Holy Gifts; they had just been consecrated at the Liturgy in the cathedral. The Saviour’s Body and Blood. I separated out for myself what appeared to be the next

portion, wrapped the box up again, and waited for someone to come and take it.

“In half an hour, two unfamiliar women came accompanied by the well-disposed inspector, who several days earlier had been reassigned to another floor. The women wanted to take the box, but the inspector, reminding them that women are not supposed to touch the Holy Gifts, took it himself, and I watched as they descended the stairs. (My cell, #182, was located almost directly opposite the staircase.)

“I was left with the Holy Gifts. But what to do? Should I consume them right away? But I wasn’t prepared, and I had had lunch. I decided to wait until the next day. But would I still be alive? I decided to put the Holy Gifts, wrapped in a clean piece of paper, in a secret hiding place, and if they came at night to take me to the firing squad, I would immediately consume them. If not, the portion I had was sufficient for four to six days.

“I was overjoyed by the unexpected gift. Until that day I had been very concerned and distressed that I might be shot without being able to partake beforehand of the Holy Mysteries. I had had confession with Father Sergius in the correctional facility the day we were transferred to Shpalernaya, but it had been nearly two months, when I was still in freedom, since I had last communed. And suddenly I had been sent the Holy Mysteries. I was overjoyed and in a very festive mood. It was an evident gift from Saint Sergius.

“Soon, however, other contradictory thoughts began to arise, which were far from joyous. I began to think: Why did they send the Holy Gifts now? (I did not know then, of course, that they had been sent at the request of Metropolitan Benjamin, with the consent of the prison authorities.) Perhaps those outside had learned of the tragic outcome of our case in Moscow, and had sent the Gifts as a viaticum. After all, it was now exactly two weeks since the conclusion of the trial. But if this were so, why were the Gifts sent to everyone? Surely not everyone was to be executed? This would be more severe than the Moscow case, where out of eleven men sentenced only five were shot. The prosecutor himself, Smirnov, had said that ours was a less serious case than Moscow’s. And now it turns out that the outcome of ours is more tragic? It couldn’t be! That means that the Holy Gifts were not sent to prepare us for execution. But perhaps that is precisely why they were sent? I couldn’t know everything. There began an inner struggle between two contrary inclinations, two conflicting lines of reasoning, two varying dispositions.

“I awaited that night with anxiety, and I passed it in the same state, anticipating that at any moment the door would open and I would be taken somewhere far away. The next night passed with similar thoughts and

emotions. The anxiety came not from a fear of death, but rather from a grave realisation of death by execution, with concomitant humiliations and taunts. There had been so much of it at the trial; it was only to be expected, and in no lesser degree, before the execution. But partaking of the Holy Gifts had greatly strengthened me and had even peacefully reconciled me to death. I would die, but I would die with Christ, having partaken of His Body and Blood.

“For the next five days I communed daily, which gave me no little comfort and joy.

“A normal day in Shpalernaya passed under the following routine. At seven or eight o’clock I would get up and slowly read through all the morning prayers and the canon to the saint of the day according to the weekly cycle. This took about an hour. Afterwards I would pace the cell, lie down, read the Gospel or Saint John Chrysostom. At noon there was lunch and tea. Then I would again lie down, walk about, read the canon to Sweetest Jesus, and, after a short interval, the akathist to the Mother of God. At five o’clock I had supper and tea, then I read the penitential canon to the Saviour, the canon of intercession to the Mother of God, and, after a brief rest, evening prayers. On the eve of a feast, I would serve a vigil before evening prayers, and in the morning, Liturgy. Sometimes, pacing my cell, I would sing all those hymns that I knew from memory.

“Usually after a time of concentrated prayer, I enjoyed a period of spiritual tranquillity and often experienced prolonged periods of religious exaltation, when I was entirely removed from everything earthly, everything worldly, and felt entirely disposed to God’s will.

“It seems that I have give a fairly exhaustive description of the external aspects of life in Shpalernaya. It remains to touch upon what is most important: the state of the soul, the inner life. It was dominated by one thing - which was like a nail sticking in the head or a constant pain in the heart - the question: will I be executed or not? This question was excruciatingly persistent. No matter what I did, no matter how I tried to occupy myself, it tormented me incessantly. And I mean tormented. I would begin reading the Gospel and it would trouble me so that I couldn’t understand what I was reading. Chrysostom I couldn’t read at all for a long time. Only his letters to Olympiada were able to absorb my attention and distracted me somewhat. Even then, I’d read two or three lines, and again, without realising it, I would give in to the same relentless thoughts, and I would read them without comprehending.

“Only when I was praying - and even then not at once, not readily - was I able to forget myself. It happened that you would feel downcast, overcome by an unaccountable melancholy that you could not explain. You’d begin to pray

- and you'd feel as though some unknown force were pushing you away from it, and you'd be seized by an acute unwillingness to pray; you'd pronounce the words but your head would pound with the same maddening question and there would be no peace in your heart. You read and don't understand; you read the same words of prayer a second, a third time, and - compelling yourself in this way - finally you are freed of your tormentor, peace descends into your soul, and you finish the prayer with a calm, even joyous disposition, having found, as it were, a resolution to this question, and ready, even at that very moment, to meet death. It was only in prison that I felt and experienced true satisfaction, true peace and joy in prayer and from prayer."

In December, 1923 Fr. Michael was released from prison and returned to his flock. In April, 1924 he was appointed rector (in the rank of protopriest) of the church of the Holy Archangel Michael in Kolomna region, Petrograd. And until 1926 he taught dogmatic theology and the New Testament in the Higher Theological Courses. At this time he was married with four children.

It is not clear whether Fr. Michael ever joined the True Orthodox Church. In his notes written in the summer of 1928, he, in his words, commemorated the True Orthodox priest Fr. Basil Veryuzhsky and others. Nevertheless, he tried to persuade him not to create problems and not to commemorate Metropolitan Joseph. In the records of investigation his name is not recorded among the Josephite priests. M.V. Shkarovsky writes that "the lower church of the church of the Resurrection of Christ (the Malokolomenskaya of the Archangel Michael) became Josephite on October 31, 1929, although its rector was the authoritative sergianist Protopriest Michael Cheltsov". So it appears that Fr. Michael continued to commemorate Metropolitan Sergius. Nevertheless, he tolerated the Josephites in the lower church, where from 1929 there served **Fr. Philotheus Polyakov**.

He was arrested for the last time on September 2, 1930. The reason for this was as follows. In the summer of 1929 two former officers arrived illegally from abroad in Petrograd and took Countess Z. out of the USSR. The countess' spiritual father, Fr. Michael, knew about the illegal journey and served a moleben for it. But on arriving in one of the western capitals, the countess told everyone about her flight. Soviet agents informed the OGPU, and in the autumn of 1930 forty people whom she had known were arrested. On January 2, 1931 Fr. Michael was convicted of being "an active participant in a counter-revolutionary grouping of a monarchist tendency" in "The Case of Protopriest M.P. Cheltsov and others, Leningrad, 1931", and in accordance with articles 58-6 and 58-11 was sentenced to death.

He received the news with great calmness and told a fellow prisoner: "I am sixty-three years old. My life has not always been easy. My children are already grown-up and I must rejoice that the Lord is sending me this end, and not the weakness of old age and many years of suffering on the bed of

sickness... You are still young, but the Lord is calling me to Himself by this blessed way."

Soon he was transferred to Shpalernaya prison, and on January 7 he was shot.

One of the guards present at the execution later said to his widow: "What a man he was! As they led him to death, he sang hymns of the Nativity of Christ."

The day after his execution an order came from Moscow ordering the release of the prisoner in view of the lack of evidence of a crime...

Twenty-eight people were arrested together with Fr. Michael. They included:

Priest Michael Vasilyevich Nikolayevsky. He was born in 1881 (or 1880) in the village of Izsad, Novoladozhsky uyezd, St. Petersburg province into the family of a deacon (or reader). He finished his studies at the St. Petersburg theological seminary in 1903, in which year he was ordained to the priesthood. In 1904 he became priest of the church of St. Alexandra the Empress in Lermontovsky prospect, St. Petersburg. In 1920 he was arrested for "selling diamonds". He was in prison for two months before he was released and the case quashed. Later that year he was arrested again for "anti-Soviet propaganda" and was sentenced to one year's forced labour. He was in prison for eleven months, after which he was released. In 1922 he began to serve again in the church of St. Alexandra. From 1923 he was also working as an accountant in the port. From 1925 he was the parish choir director and treasurer of ZhAKT. In 1929 he was brought to trial for "exceeding his authority" at ZhAKT, and was fined five roubles. In 1930 he became director of the choir in the parish of Fr. Michael Cheltsov. He lived an ascetic life in a tiny room of five square metres, receiving no visitors. On August (or September) 2, 1930 he was arrested and cast into Leningrad DPZ. On January 2, 1931 he was condemned for "active participation in a counter-revolutionary grouping of a monarchist tendency". In accordance with articles 58-6 and 58-11 he was sentenced to death with confiscation of property. He was shot on January 7.

Fyodoritskaya, in whose flat the countess had stayed the last two or three nights before her flight.

The Guards officer **Dobryshin**.

The midshipman **von Berengof**. In his house the people coming from abroad had lived without official permission.

The former pupil of the Lyceum **Nikolayevsky**.

The former pupil of the Lyceum and editor-publisher of the journal "Starye Gody", **Peter Petrovich Weiner**. He had spent three years in exile in the Northern Urals from 1925 to 1928.

In December, 1930, Fr. Michael's deacon was arrested, and in June, 1931 - the choirmaster of his parish. But the community did not die out; its income rose from 13,000 roubles in 1930 to 26,000 roubles in January-October, 1931. But in March, 1932, the church was closed and demolished.

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Protopriest Michael Vladimirovich Tikhomirov was born in 1869 in St. Petersburg in the family of a priest. He was educated at the Riga theological seminary (1890), the juridical faculty of Yuryev university and St. Petersburg Theological Academy (1897). He was ordained to the priesthood on August 1, 1902, and from 1904 was serving as priest of the Guards Preobrazhensky regiment in the Saviour-Transfiguration Guards cathedral in St. Petersburg. In May, 1922 he was arrested for "resistance to the requisitioning of church valuables", but was acquitted.

In 1924 the church situation in Petrograd was grim. All the priests who had not joined the renovationists had been exiled except for two. One was Fr. Michael. The other was the former teacher of law at the Imperial Law School, Protopriest Xenophon Vinogradov. He was protected by the fact that he served in the Greek church on Ligovka, which was under the protection of the Greek embassy in Moscow (in 1924 Greece had renewed diplomatic relations with the USSR and had taken the Greek churches under her protection). He died in 1935.

It is not surprising that in the Great Fast all the believers who did not recognize renovationism confessed only with these two priests. Fr. Michael confessed between 200 and 300 people daily, and confession lasted no longer than between 2 and 3 minutes, because everyone understood that it was wrong to detain him and that simply appearing in his church signified faithfulness to Orthodoxy.

A year later, the vicar-bishops Alexis of Yamburg and Nicholas of Peterhof returned from exile, and immediately tens of churches passed from renovationism by way of the repentance of their clergy before Alexis into the Patriarchal Church. But the people did not know at that time that these men were the favourites of the authorities.

Fr. Michael was an ardent opponent of renovationism, and spoke out to the Patriarch's admission of Krasnitsky into the Synod. He was denounced by a renovationist and arrested on February 3, 1924 in connection with the case of

the "Spassky Brotherhood". On April 30 he was released, but in October he was exiled to Tver.

In 1930 a case was created by the Bolsheviks against the council of the Preobrazhensky cathedral. The council were accused of illegally despatching the regiment's regalia to the Dowager-Empress Maria Fyodorovna in Copenhagen. In the autumn of 1930 Fr. Michael was summoned from Tver in connection with this affair. He was cast into the Domzak on Shpalernaya.

On January 30 / February 12, 1931, the following were shot in connection with this affair: Fr. Michael Tikhomirov; the former Preobrazhensky **General Kazakevich** (who had already been in exile for the faith in the Narymsk region in 1922-25); the well-known church writer **Poselyanin** (his real surname was Pogozhev); a fine young man aged between 20 and 22 by the name of **Kartsev**, the son of an admiral, who in spite of his young years had firmly exposed the falsehood of Metropolitan Sergius' actions; and the widow of the member of the Kazan Judiciary Palace **Rymkevicha**.

E. Poselyanin (Pogozhev) was the author of such major works as The Mother of God and two works on Russian ascetics from the seventeenth to the nineteenth centuries. For many years he worked on the journal Russian Pilgrim.

After the revolution, according to the reminiscences of Nun Seraphima, he lived with his unbelieving sister in Petrograd. He was a parishioner of the Preobrazhensky Guards cathedral, which was noted for its anti-renovationist and anti-sergianist zeal. He was also a member of the parish council.

In 1930 the GPU initiated a case against the parish council, and one night E. Poselyanin had a dream. The telephone rang, and then some people came and took him away at night. In the morning Poselyanin woke up, went to his spiritual father, confessed and received Communion. That night his dream was fulfilled exactly: they rang, then burst into the flat, searched it and took him away. Some time later his sister learned that he had been shot. Since she was not a believer, she did not arrange for a funeral service or tell any of the priests. However, his spiritual father, Fr. Boris, was once serving in the church. He came out with the censer and suddenly saw Poselyanin standing on the cliros. When the priest came closer, Poselyanin opened his jacket and Fr. Boris saw a bullet wound on his breast. Fr. Boris asked:

"When did this happen?"

In reply, Poselyanin pointed to the icon of the Three Hierarchs, whose feast is January 30 / February 12.

Several of the parishioners and members of the church council, including the mother of the shot young man, were sentenced on February 10, 1931 to ten years in the camps. On February 19 they were sent to Karelia, where they arrived at the Lei-Guba camp on Vyg lake on February 24. In the spring they were transferred to Solovki.

(Sources: Fr. Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 215-16, part 2, 147-48, chapter 20; The New Martyrs of Russia, Montreal: Monastery Press, 1972, p. 107; Pravoslavnaya Rus', N 14 1539), July 15/28, 1995, pp. 9-10; Fr. Michael Cheltsov, Vospominaniya "Smertnika" o Perezhitom, Moscow: "Hierarch Ignatius of Stavropol", 1995; "Archpriest Michael Chel'tsov", Orthodox America, January, 1997, pp. 5-6; Pravoslavnaya Rus', N 18 (1567), September 15/28, 1996, p. 3; M.V. Shkarovsky, Iosifyanstvo, St. Petersburg, 1999, p. 158; Lydia Sikorskaya, personal communication, August 11, 2010; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

31. HIEROMARTYR VICTORIN OF PETROGRAD

Archpriest Victorin Mikhailovich Dobronravov was born on January 29 / February 10, 1889 in the Moldavian city of Kishinev. His father, Michael Dobronravov, was a priest, and he had a brother, Leonid.

The two boys' father died when they were still young, and their mother married a second time. Victorin's step-father was A.P. Rostovsky, the secretary of the Most Holy Synod in St. Petersburg; and it was to St. Petersburg that the family now moved. She had three other children from her second marriage, including an albino girl called Zinaida, to whom Victorin was particularly attached. She was blind from birth, which severely inhibited her studies. When the fame of St. John of Kronstadt first began to spread, Victorin's mother decided to go to Kronstadt with her handicapped daughter in the hope that Fr. John would cure the girl. As they approached the cathedral of St. Andrew, they saw the entire square in front of the cathedral filled with people. The Divine Liturgy had just finished, the doors of the cathedral swung open, and Fr. John stepped outside. Then, searching the crowd, Fr. John signalled the young albino girl to come closer. As she approached, he said,

"Well, little white girl, step closer to me."

When she came up to him, he laid his hand on her head, blessed her, and said,

"You will be able to see, little girl."

On the journey home she was able to see more and more clearly. Eventually she received enough sight to be able to finish secondary school. She became an artist, and was still painting at the time of her death in 1988 at the age of 93. This miracle of Fr. John so profoundly affected Victorin that he wanted to go into a monastery, but his mother stopped him.

On June 8, 1910 Victorin finished his studies at the St. Petersburg theological seminary, but he did not become a priest because he was not married, and on the insistence of his mother, on September 16, 1910 he joined the economic department of the Petersburg Polytechnic Institute.

He successfully finished his studies in 1915, but his desire for the spiritual life was overpowering. Not asking the blessing of his mother, he left school before finishing his final exams and went to see the Metropolitan of Moscow in order to get a blessing to become a monk. The metropolitan greeted him hospitably, but did not bless him to carry the cross of monasticism. The

metropolitan said he would give his blessing for the priesthood, and convinced him to get married. The Metropolitan said,

"You are too handsome for the monastic life, you may be a stumbling block for many."

The question arose of whom to marry. At this time, Victorin and his brother Leonid were both subdeacons of the future hieromartyr, Bishop Benjamin of Gdov, who often used to visit the house of the family of K.I. Voronova. On one of these visits the bishop brought the two brothers, and introduced them to the daughters of the family. Victorin's future bride, Anna Constantinovna, was the youngest of the four daughters; at that time she was only 18. Victorin decided to propose to her, and if she refused him, to become a monk. Five years later they were married. Anna's family was a pious and zealous merchant family with Old Believer traditions. Her uncle was the warden of a church, and knew many priests and hierarchs. But Anna was a lively, worldly girl who loved entertainments, including Swedish gymnastics and swimming. Victorin and his brother also liked sport, music and painting (the brothers took lessons in drawing from Repin). In the house of the Dobronravov-Rostovskys, as in the house of the Voronovs, there were many young people, and on feasts there was much jollity in both houses.

After their wedding, the newly married couple did not go off on the traditional honeymoon, but undertook a pilgrimage to Diveyevo and Sarov, to the relics of St. Seraphim. Soon after this, in spite of the protests of his mother and wife, Victorin embarked on the clerical path. On October 4/17, 1914 he was ordained to the diaconate in the Transfiguration Koltovsky church on the Petersburg side. On December 21, 1915 he was ordained to the priesthood, and served in the Koltovsky church. In this no longer existing church Fr. Victorin served for three and a half years, and earned the respect and love of his flock. On April 11, 1916 he was awarded with a nabadrennik for "exceptionally zealous service". On December 3, 1916 he was given a skufya, and on April 7, 1918 - a kamilavka. On January 31, 1918 his parishioners gave him a golden pectoral cross, which Metropolitan Benjamin blessed him to wear. From 1916 to 1918 he was a teacher of the Law of God in several schools in the city.

Fr. Victorin led a strict life. At home his word was law. His matushka used to say,

"My batiushka is heavenly, but I am earthly."

They had four children. The eldest daughter, Irene was born on October 23, 1915. After the arrest of Fr. Victorin, all the cares of the family on her fell on her. She went out to work without being able to continue her education, but her frail health could not hold out, and she died of tuberculosis in 1932. The

child Nicholas, who was born in June, 1917, died in 1922. A second son, Seraphim, who was born in 1921, died at the front in 1942. Only the youngest daughter, Zoya, who was born in May, 1925, remained alive. After the Second World War she went to live in the United States, where she worked as a university professor until the beginning of the 1990s.

Fr. Victorin was an exceptionally spiritual man, though not a very good speaker. His fame as a spiritual director was such that even the future Hieromartyr Bishop Demetrius of Gdov spoke well of him. He always spoke with authority, insisting that his spiritual children adhere strictly to the fasts, and commune every Sunday. He advocated abstention from meat and attending church services as often as possible.

When Tsar Nicholas abdicated in 1917, Fr. Victorin was serving in a church on Petrovsky island in St. Petersburg. He especially honoured the Derzhavnaya icon of the Mother of God. Every Friday evening in the house-chapel where he served, he used to serve a moleben and an akathist to the icon.

On September 25, 1918 the Cheka arrested Fr. Victorin and detained him for a month in the Peter and Paul fortress. On being released without being charged, he took on extra work in various Soviet institutions to feed his family. In 1918-19 he served on an audit commission, and in 1921-22 - in a repair workshop.

On February 25, 1919 Fr. Victorin was appointed priest of the Nikolsky church attached to the home for elderly stage workers on Petrovsky island. One of the worshippers there was Anatoly Evgrafovich Molchanov, the husband of the famous Russian actress Maria Gavrilovna Savinaya, who founded the home and did much for the church, being buried under the altar. Molchanov was president of the parish council until his death in May, 1921. He was buried next to his wife in under the altar.

Soon a community consisting of about 20 people formed round the young and zealous priest. Most of them were from the intelligentsia: the laypeople Tatyana Tarasova, Anna Pavlova, Maria Bok, Nadezhda Vasilyeva, Olga Mitskevich, Olga Grigoryevna, Ivan Meyer, Basil Lvov, Victor Barabanov and Alexis Morozov, and the nuns Vera Roshkina, Olga Grum-Grzhimailo, Seraphima Sinichkina and Martha Bogdanova. The chekists were alarmed because they "arranged pilgrimages to the churches in the suburbs and villages, where they spread counter-revolutionary brochures and leaflets in defence of True Orthodoxy." The investigator remarked that "a large quantity of anti-semitic literature of a pogrom character has been discovered.. together with various pre-revolutionary publications with a counter-revolutionary content."

Fr. Victorin's parish "was small, but his spiritual children were scattered throughout the city. He was very attentive to each soul. He saved many of his children from perishing."

One of his parishioners recounts: "Protopriest Victorin was an exceptional spiritual father... His thinking was purely Orthodox. His fame as a spiritual father spread a long way... During the abdication of the Russian tsar and the revolution Protopriest Victorin was serving in Petersburg. Batyushka greatly venerated the "Reigning" icon of the Mother of God. He attached great importance to the appearance of this icon at such a difficult time for Russia. Through this appearance the Mother of God comforted the faithful and as it were said that with the removal of 'him who restrains' she herself would accept the sceptre and orb. Every Friday evening in the church where he served... there was a moleben with an akathist before the Reigning icon of the Mother of God. In the house of Fr. Victorin there was a greatly venerated icon of the Kozelschanskaya Mother of God. On the day of the feast of this icon it was brought into the church, and an all-night vigil was carried out."

The authorities made many attempts to close the Nikolsky church, and on February 15, 1922 they succeeded, and the church was sealed. However, Fr. Victorin and the parishioners did not give up, and on March 4 the inter-departmental commission of the Petrograd executive committee reviewed the matter for the third time, and declared the church open - a unique instance of the reversal of a governmental decision in favour of the Church. The Nikolsky church remained open until the beginning of the 1930s.

In April, 1922 the members of the commission for the requisitioning of church valuables came to draw up a list of silver utensils marked for requisitioning. However, the parishioners answered Fr. Victorin's appeal and contributed 12.5 pounds of silver, and on May 4 bought back the church valuables.

When the renovationist heresy reared its head, the Nikolsky parish fought against it, and in August, 1922 entered the so-called Petrograd autocephaly. After its destruction by the GPU at the beginning of 1923, the parish still managed to hold out in conditions of severe persecution until the release of Patriarch Tikhon from prison. It was one of only about ten parishes in Petrograd that remained faithful to the patriarch.

In the autumn of 1923 the Ioannovsky monastery where St. John of Kronstadt was buried was closed. Fr. Victorin delivered a thunderous sermon on the subject, after which many sisters of the convent became his spiritual children. One of these was **Nun Ioanna** (in the world Anna Yakovlevna Lezhoeva), the treasurer of the convent and one of the closest spiritual children of St. John, on whose money the church and burial place of the saint had been built. She became Fr. Victorin's spiritual daughter on the

recommendation of Bishop Demetrius of Gdov, and stayed with him until her arrest in 1930. Other novices who joined the parish were **Martha Bogdanova** and **Olga Grum-Grzhimailo**.

The Nikolsky church was visited by the members of the Orthodox Brotherhood of St. Seraphim, which gathered in the nearby flat of its founder, Ivan Mikhailovich Andreyev. When the Brotherhood was founded in January, 1927, Deacon Cyril Ivanov, Fr. Victorin's assistant, took part in the moleben, while a year later the moleben on the feast of St. Seraphim was served by Fr. Victorin himself. One of the members of the Brotherhood, Edward Rozenberg, had converted from Lutheranism to Orthodoxy. Most of the brothers were opponents of Metropolitan Sergius and received various terms in the camps in the autumn of 1928.

In 1924 Fr. Victorin was raised to the rank of protopriest, and on September 16, 1925, contrary to the instructions of the Soviet authorities, he was included in the parish council. On April 3, 1927, at a general meeting of the parish, it was unanimously decided "to express sincere gratitude to our dear batyushka and rector, Fr. Victorin Dobronravov for his untiring labours and care for his flock and for his skilled education of his spiritual children."

Fr. Victorin was also the spiritual father of some of the best known priests in the Petrograd diocese, such as Protopriest Ioann Smolin, who reposed on January 25, 1927.

Nun Victorina (Korneeva) tells how Fr. Victorin changed the life of her and her sister, the future Schemanun Athenagora (Korneeva): "We lived like the majority of people at that time. We were taught everything, including the Law of God, but we did not live as Orthodox Christians, did not observe the fasts, did not go to church, and prepared for communion once a year, in Holy Week. When Fr. Victorin came to our house and looked at our life, he changed everything. I was then 22. When we came to him, he immediately decreed that without his blessing we should do nothing. He gave us a prayer rule and, as a follower of Fr. John of Kronstadt, ordered us to receive communion every Sunday, and for that reason not to eat meat and to go to church as often as possible. Batyushka acquainted us with Matushka Ioanna, and we were close to her all our life. She was like a spiritual mother. Fr. Victorin decreed for us the monastic life. He served a special moleben for us in our house. There was only batyushka, Mother Ioann and my sister and I."

When Metropolitan Sergius issued his notorious declaration in July, 1927, Fr. Victorin immediately joined his opponents, for he was "unhappy not only with the political position of the declaration, but also with Metropolitan Sergius' canonical transgressions in his formation of the Synod". Fr. Victorin said that "Metropolitan Sergius issued the declaration on the demand of Soviet power, under Tuchkov's dictation, and in this way sinned against the

Church... Metropolitan Sergius... did not write that in the land of the Soviets the teaching of the Law of God is forbidden, theological courses are closed and there is no possibility of preparing pastors. Monasteries are being closed and all their inhabitants expelled. In general, Metropolitan Sergius, before writing his declaration calling on people to be loyal to Soviet power, should have demanded the rights of the Church from the power. This he has not done to the present time. Being in communion with Metropolitan Sergius means selling out to Soviet power." And again: "Before writing his declaration calling for a loyal attitude to Soviet power, Metropolitan Sergius should have demanded rights for the Church from this power."

Bishop Demetrius of Gdov greatly valued Fr. Victorin as a good worker and propagandist and parish organizer. And on December 12, 1927, Fr. Victorin was part of the Petrograd delegation headed by Bishop Demetrius that went to Moscow to try and persuade Metropolitan Sergius to renounce his declaration. During the interview, Sergius said that the majority of Church people were with him. Fr. Victorin replied:

"Truth is not always where the majority is; otherwise the Saviour would not have spoken of the 'little flock'. And the head of a Church has not always turned out to be on the side of Truth. It is sufficient to recall the time of St. Maximus the Confessor."

"By my new Church policy I am saving the Church," Metropolitan Sergius replied.

"What are you saying, Vladyka!" all the members of the delegation exclaimed with one voice.

"The Church does not need salvation," added Fr. Victorin; "the gates of hell shall not prevail against her. You yourself, Vladyka, need salvation through the Church."

"I meant that in a different sense," replied Metropolitan Sergius, somewhat disconcerted.

Soon after the return of the delegation to Petrograd, on December 26, 1927, in the cathedral church of the Resurrection of Christ there was read out an act of separation from Metropolitan Sergius signed by two bishops and five eminent protopriests, including Fr. Victorin.

In February, 1928, Fr. Victorin was present at a meeting of the Josephite clergy of Petrograd with the participation of **Bishop Demetrius** (Lyubimov) and Professor **M. Novoselov**, at which it was announced that Metropolitan Joseph had allowed the priests banned by Metropolitan Sergius to serve. In the spring of 1928 Fr. Victorin was one of the five protopriests that constituted

a kind of collegial governing organ of the Josephites under Vladyka Demetrius. He, together with **Fr. Nicholas Prozorov**, was given the task of testing priests who wished to come over to the Josephites.

In May, 1929 Fr. Victorin took part in the very well-attended funeral of his friend, **Protopriest Theodore Andreyev** at the Nikolsky cemetery of the Alexander Nevsky Lavra. After the death of his friend he to some degree took his place.

Fr. Victorin kept up contacts with True Orthodox clergy in other dioceses; in particular he gave hospitality of **Hieromonk Photius (Solodov)** from Tver. Through him batyushka drew up a canonical analysis of the reasons for separating from Metropolitan Sergius to the priest Laskeev from Tver diocese, but did not succeed in persuading him.

According to the witness of Protopriest Basil Beryuzhsky, rector of the cathedral of the Resurrection of Christ, Bishop Demetrius greatly venerated Fr. Victorin.

In 1928-1929 Fr. Victorin led his parishioners in frequent pilgrimages to the Kikerinsky monastery, the St. Macarius the Roman monastery, the churches in Krasnoye Selo and Ratchino, and especially to the Fyodorovsky cathedral in Tsarskoye Selo. According to OGPU agency accounts, during these pilgrimages the parishioners would hand out brochures and leaflets in defence of True Orthodoxy. After services the spiritual children of Fr. Victorin would assemble in his flat for tea. There "they would chant verses, have conversations, and Ivan Meyer would declaim his verses." This activity was later used as part of the OGPU's accusations against Fr. Victorin.

At the end of 1929 massive repressions against the Josephites began. On November 29, Archbishop Demetrius was arrested, and 40 clergy and laity with him. Fr. Victorin's parishioners feared for his life. Every parishioner used to read Psalm 90 at the same time, at eleven o'clock every evening. On February 8, 1930 the Nikolsky church was closed, and batyushka with most of his flock moved to the Panteleimon church on Piskarevka.

Fr. Victorin was against the registration of parishes, considering it "criminal and sinful". He went to see Metropolitan Joseph about this question together with the superior of the Panteleimon church, Fr. Nicholas Ushakov and Protopriest Alexis Voznesensky from Posolodino.

However, Metropolitan Joseph did not take such a radical position, and the parish was registered without the qualifications demanded by the priests. So from April, 1930 Fr. Victorin stopped going to the church on Piskarevka and served only in flats. Together with the above-mentioned priests, and supported to some extent by Fr. Michael Rozhdestvensky from Strelna, he

formed a group which desired "the speed destruction of the Bolsheviks", which rejected Soviet registration and even reproached Bishop Sergius of Narva for compromising too much with the Bolsheviks. Under the influence of this group Metropolitan Joseph sent Bishop Sergius some "commandments" which to some extent limited his rights.

During the last summer that Fr. Victorin was free, in 1930, he went by himself to Sarov and Diveyevo. When he left he was sick with gangrene in his foot, but was healed at the spring of St. Seraphim, and he came back from Sarov in good health. He used to tell his spiritual children:

"Visit the monasteries while we still have them. Fill yourselves with the prayerful spirit of the monastery."

Thus his spiritual children used to spend their summer vacation in monasteries.

Fr. Victorin felt that his days were numbered. The closure of the Nikolsky church on February 26, 1930 was a heavy blow for him. Until the end of April he served in another Josephite church, that of St. Panteleimon on Pisarevka. But then he served only in the flats of his spiritual children.

His former parishioners remembered that time: "Although the church was not in the centre of the city, we began to fear for batyushka more and more, and with his blessing decided to intensify our prayer. Every parishioner had to read "He who dwells in the help of the Most High" (Psalm 90) at the same time, 11 in the evening, every day. Moreover, Mother Ioanna went for prayer to the Shamordino schemanun Antonia, who at that time was already mortally ill with cancer. She calmed her and said that batyushka was not under threat in the sense of being shot. She said what a remarkable spiritual father batyushka was, and she said he had 'the humility of wisdom'... In 1930 the church in which Fr. Victorin was serving was closed. But he still managed to celebrate the liturgy and bless water, which we then kept for a long time. Even in 1940, when there were no more churches any more, and especially Josephite ones, this water was given to those dying in Murom as a consolation. After the closure of his church Fr. Victorin said: 'My song has been sung. Serving in houses cannot continued for long.'

"During the last summer that Fr. Victorin was at liberty, he did not succeed in organizing the usual pilgrimage, and decided to serve a night service with a liturgy. During that summer he himself went alone to Sarov and Diveyevo. He went there a sick man, but returned healed at the spring of St. Seraphim. He said to his spiritual children: "Go to the monasteries while they still exist, gather up the monastic spirit of prayer." And so his spiritual children spent their summer vacations in monasteries... Before his arrest Fr. Victorin decided to give his antimins and the holy vessels to faithful people. He considered it

safer that they should keep them. He gave a small chalice to Matushka Antonina, a large one to the treasurer, and the antimins to two sisters, and told them how to hide them. He ordered a plank to be made somewhat deeper, like a pencil box, so that the lid could be moved. The antimins was to be put in there, the lid closed and then sealed with putty. And the icon of the Saviour with the golden hair was to be written on it so that nobody would know about it. By the mercy of God everything was preserved until Murom... After this Fr. Victorin asked that a breast cross be made for him out of cypress wood. This he was preparing for himself for prison, since he had been given a cross of pure gold by his parishioners which he always wore and which could be seen from a long distance during pilgrimages... His premonitions were realised."

Anna and Maria, the daughters of Hieromartyr Theodore Andreyev, witness: "We remember Fr. Victorin Dobronravov well. He was very well known. Tall, with dark chestnut hair and an inspired face, he was very handsome. In spite of his youth (33 years), he acted like a middle-aged man. Fr. Victorin openly adopted an extremely critical attitude towards the Church politics of Metropolitan Sergius. For several years he was the rector of the church of St. Nicholas... Here he lived in the church house with his family. His parishioners loved and deeply venerated their batyushka, and when, after the closure of the church, Fr. Victorin was transferred to Rzhevka, many of them began to go there."

In the second half of 1930 a new wave of persecutions fell upon the Petrograd Josephites. The arrests continued from August 22, 1930 to April 22, 1931, with the peak coming at the end of December. One of the first to be arrested, on September 19, was Fr. Victorin, who had recently returned from Sarov and Diveyevo. The secret police came for him and twenty other parishioners, all of whom had been betrayed, according to one source (but denied by another), by the reader Marfusha Bogdanova. They were all arrested in connection with the so-called "counter-revolutionary monarchist organization of the True Orthodox". Besides his parishioners who were summoned for interrogation, **Deacon Cyril Ivanov** spent several months in prison.

All of those arrested were held in the House of preliminary detention of Voykova street (now Shpalernaya). Fr. Victorin was interrogated seven times between September 19 and May 12. He behaved worthily, replied shortly and crisply, and did not recognize his guilt. At the same time batyushka did not hide his convictions and boldly spoke about his negative attitude to the anti-ecclesiastical politics of Soviet power and the position of Metropolitan Sergius. But his replies to the concrete questions of the interrogator were, as rule, evasive. "I don't remember that I met Novoselov, but cannot deny that I met him"; "I cannot remember what precisely I received from Yegunov, that is, what documents he handed over to me", etc. Only at the "additional"

interrogation of April 2, 1931 did Fr. Victorin admit that he kept his documents at the house of a parishioner, the former novice of the Ioannovsky monastery, Olga Grum-Grzhimailo. However, this had no effect on her fate. She was not condemned, and served as a reader during the war in Leningrad.

After a very long investigation lasting over a year, Fr. Victorin was sentenced on October 8, 1931 to ten years in the camps together with **Fr. Nicephorus Strelnikov**.

At this time he was allowed to see his matushka. A year later, his daughter Irene died from tuberculosis. Thus his prediction that Irene would be a bride of Christ was fulfilled.

At first Fr. Victorin was sent to Siberia, to the Mari camp, where he was put on general work. Then he was sent to the White Sea canal, where he at first worked on the construction of the canal, but then, after completing a course, as a medical assistant. This may have saved his life. He was in prison in all for six years and three months.

On December 7, 1936 he was released early, and on December 24 arrived at Oksochi station, Okulovsky region, Borovichi district, Leningrad (now Novgorod) province, where his family was living. In this place he had spent two summers with his family in 1925-26, renting a dacha at the "Gnezdysenko" farm from its owner, the former novice Olga Mikhailovna Poliektova. He and his family had also been there in the summer of 1930, just before his arrest. There, in a pine forest, was the regional home for mentally ill children, where **I.M. Andreyevsky**, who had completed his term on Solovki, was the chief doctor from 1930.

Ivan Mikhailovich Andreyevsky was born on March 14, 1894, in St. Petersburg, where he completed the gymnasium. Afterwards, he graduated in philosophy from the Sorbonne in Paris, and returned to his native city, where he entered the Bekhterev Institute. His reason for this decision was intense interest in the works of Dostoevsky, the depths of whose creativity he wished to examine with the aid of modern psychiatry. After completing his studies at the Institute, he studied philology at the University of St. Petersburg, while serving as a doctor in the Nikolaevsky Military Hospital during the civil war. In 1922, Ivan Mikhailovich accepted the post of professor at the university, but after his initial lectures, which proved to be inconsistent with official communist ideology, he was dismissed from the university, but forthwith obtained a position as instructor of literature in one of the Petrograd high schools.

Being a courageous man, Ivan Mikhailovich, concurrent with his teaching of literature, attended the underground theological courses and religio-philosophical circles which existed in Petrograd in the 1920s, in particular the

circle of St. Seraphim of Sarov, in which he made the acquaintance of Sergius Alexeyevich Askoldov, the professor of philosophy.

Following the declaration of Metropolitan Sergius on July 29, 1927, Ivan Mikhailovich travelled to Moscow as a spokesman for the Petrograd laity in the deputation sent to Metropolitan Sergius. Soon after this journey, all the members of the deputation were arrested and sent to Solovki.

In the spring of 1935 Ivan Mikhailovich invited the wife of Fr. Victorin, Anna Konstantinovna, who had been exiled to 101 kilometres from Leningrad, and gave her work as a medical sister. The hospitable Olga Mikhailovna also settled Anna Konstantinovna's daughters Seraphima and Zoya, and her sister Vera Konstantinovna Voronova, on her farm.

On the recommendation of I.M. Andreyevsky, on January 1, 1937 Fr. Victorin was given work at the boarding house in the name of Ushinsky as a medical assistant. Olga Mikhailovna also worked there as a medical sister and doctor. For seven and a half months the protopriest worked at liberty among relatives and people who were close to him. His wife took very close care of him. She would not let even those who were close to him see him, she was afraid they would betray him. However, according to the witness of I.M. Andreyevsky, batyushka conducted secret services at which members of his family and some of his spiritual children from Leningrad were present.

Fr. Victorin was arrested for the second time on August 6, 1937. He was accused of being "an active participant in a counter-revolutionary Fascist group of churchmen, systematically conducting counter-revolutionary agitation in the population aimed at the overthrow of Soviet power". At his arrest personal letters, documents, a Gospel and a "photograph" of St. Seraphim of Sarov were found on him, and were destroyed.

Only on August 15 was a witness found to testify against him – the priest of the village of Visleny, A. Ostrov, who, probably under threat of arrest, had written a declaration to the effect that on the territory of the Okulovsky region among the clergy there was supposedly a counter-revolutionary organisation consisting of twelve people. He asked that they be interrogated. On August 22 this witness gave detailed information about the anti-Soviet activities of all the priests of the region, and in particular about Fr. Victorin, saying: "Victorin Mikhailovich Dobronravov, a participant in the counter-revolutionary group of clergy, was the leader of the counter-revolutionary organisation 'the True Orthodox Church', for which he was condemned to ten years' deprivation of liberty. On returning from the concentration camp, Victorin arrived at Oksochi station and immediately established counter-revolutionary links with the participants of the counter-revolutionary group: Theodore Kurzhenkov, Ivan Filitsyn and Joseph Inomistov. Besides, Dobronravov, while working in the children's home in the name of Ushinsky, often expressed counter-

revolutionary views, saying that 'now life is becoming impossible, but don't expect a better life under these authorities'."

On the basis of these witnesses, in September-October, 1937, the workers of the regional section of the NKVD arrested all the clergy known to them (except Fr. A.), as well as church activists. 31 people were imprisoned in Borovichi prison. Then they began to "beat out" confessions of anti-Soviet activity from them. Fr. Victorin was interrogated four times, more than anyone else, but they failed to break him. At the first interrogation, on August 7, besides short biographical information, he only replied that he had 'no links with any counter-revolutionary work'. On August 12, in reply to question how often he met the priest Theodore Kurzhenkov of the Oskochki church, he said that he had met him three times in the last seven months and had never had any counter-revolutionary conversations with him. The third interrogation took place on September 15. According to the protocol, Fr. Victorin was four times asked about his counter-revolutionary activity and agitation and each time gave the same laconic reply: "I have not conducted counter-revolutionary work". The protopriest also categorically denied the possibility of his having had any counter-revolutionary conversations with I. Andreevsky, saying that he had known the latter since 1929 as a person who visited his church in Leningrad (although already in December, 1927 he went with Ivan Mikhailovich in the delegation to Metropolitan Sergius). By August, 1937 Andreevsky had already been sacked from his post as chief doctor of the pension, 'as not having documents', and had moved to Novgorod. Fr. Victorin's firmness under interrogation probably saved his life.

Understanding that they would not be able to break him, the investigatory organs tried to get evidence from witnesses and the other accused. The church at Oksochi station, like all the others in the region, was in the jurisdiction of Metropolitan Sergius (Stragorodsky), its priests did not serve together with Fr. Victorin, although they had known him since 1926-1927 and their personal relations were good. Fathers Theodore Kurzhenkov and Joseph Inomistov did not admit any guilt during interrogations and did not say anything about Fr. Victorin. Only Fr. John Filitsyn was "broken". On October 12, 1937 he said: "I know that besides the people I have indicated as belonging to our counter-revolutionary group, Victorin Mikhailovich Dobronravov also belonged to our group. He is a former priest, and was condemned for counter-revolutionary activity. On returning from the camps at the beginning of 1937, Dobronravov joined our counter-revolutionary group. Moreover, Dobronravov had direct links with the member of our counter-revolutionary group Theodore Kurzhenkov, who frequently visited Dobronravov." However, Filitsyn could not describe any counter-revolutionary activity of Fr. Victorin "amidst the population".

From August 12 to October 30, the investigators interrogated five workers at the boarding house in the name of Ushinsky: two medical sisters, the

person in charge of the educational section, a medical orderly and the person in charge of study. The first four gave no evidence concerning the “counter-revolutionary activity” of Fr. Victorin, and only said that the priest Theodore Kurzhenkov had gone to Fr. Victorin for books, and the latter had “very warmly welcomed him” during their meetings. Only the person in charge of study, A. O-v, witnessed on October 30 that four priests and a church warden had supposedly formed a counter-revolutionary group in Oksochki village. Moreover, Kurzhenkov together with Dobronravov had “worked over the workers of the children’s home in an anti-Soviet religious spirit”, as a result of which several of those serving there had been drawn into a church choir. Dobronravov had “in a very cautious form conducted counter-revolutionary agitation”, and had once declared “that life had become difficult, everything had collapsed, and no improvements in life were noticeable”, etc. Having received these two “proofs”, the organs presented them to Fr. Victorin at his last interrogation on November 15, but again they gained nothing. To the witness of Felitsyn, b atyushka replied: “Although I met Theodore Kurzhenkov, I, Dobronravov, did not enter a counter-revolutionary group”, and in relation to the assertions of the chief of studies he said: “I personally know Alexis O-v, and had a conversation with him about work, but I never expressed any counter-revolutionary views to O-v”. The investigators were not able to obtain anything more from him.

Out of the 31 people arrested in this case, one died during investigation, 24 confessed their guilt, while six, including Fr. Victorin, categorically denied it. Finally, on December 4 the prosecution’s conclusions were drawn up in Leningrad, and confirmed on December 7. In it was written the following: “It has been established by the investigation into this case that on the territory of Okulovsky region in Leningrad province there existed a counter-revolutionary organisation into which clergy and church activists with counter-revolutionary inclinations entered. The leaders of the counter-revolutionary organisation were: the dean M.A. Vasiliev, the priests A.A. Orlov, A.A. Steklov, N.N. Iyumov and A.K. Kulman. The counter-revolutionary organisation set before itself the following tasks: 1. to work over the population in a counter-revolutionary spirit with the aim of preparing it to overthrow Soviet power; 2. the overthrow of Soviet power and the establishment of a capitalist order...” Fr. Victorin was personally accused “that at the beginning of 1937 he was drawn by Pope Kurzhenkov into the counter-revolutionary organisation existing in the Okulovsky region, Leningrad province. He conducted anit-Soviet propaganda and agitation among the workers of the children’s home in the name of Ushinsky. He spread provocatory inventions.” On December 15, 1937 a Special Troika of the Administration of the NKVD for Leningrad province condemned Fr. Victorin and 24 other people to the death penalty, and five of the accused to ten years in the camps. Two weeks later, on December 28, Fr. Victorin and the others who were condemned were shot in the prison of the town of Borovichi.

The relatives of Fr. Victorin were told in the same month that he had been condemned to ten years in the camps with no right of correspondence. Because of this there arose the legend that batyushka had been devoured by a wolf in a camp in Komi, and had died like Hieromartyr Ignatius the Godbearer on the day of his birth. However, now it is known that Fr. Victorin was shot on the night of December 28. Some of his spiritual children were still alive in St. Petersburg in the 1990s. They kept his memory alive and longed for his glorification on earth.

After his arrest Fr. Victorin's family moved to Novgorod, where I.M. Andreyevsky had also been transferred. There Anna Constantinovna lived with her daughter Zoya until the retreat of the Germans. Then, under the protection of Andreyevsky, and together with S.A. Askoldov, they were evacuated to Germany, and from there, in 1950, to the U.S.A. In America Andreyevsky became a teacher in the Holy Trinity Monastery seminary in Jordanville, and eventually married Anna Constantinovna and adopted Zoya. He died on December 30, 1976.

(Sources: "Life of New Martyr Archpriest Victorin", Orthodox Life, vol. 41, no. 1, January-February, 1991; R. Polchaninov, "Professor Ivan M. Andreyevsky", Orthodox Life, vol. 27, no. 2, March-April, 1977, pp. 48-50; Victor Antonov, "Dva Petrogradskikh Ispovyednikov", Russkij Pastyr, 25, II, 1996, pp. 21-27; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 306-307; "Svyaschennomuchenik Protoierej Viktorin Dobronravov", Pravoslavnaya Rus', no. 13 (1778), July 1/14, 2005, pp. 10-14; no. 14 (1779), July 15/28, 2005, pp. 13-14; no. 15 (1780), August 1/14, 2005, pp. 3-6; "Hieromartyr Archpriest Victorin Dobronravov", Orthodox Life, September-October, 2007, pp. 9-26)

32. HIEROMARTYR CLAUDIUS AND HIEROCONFESSOR TIKHON OF PETROGRAD

and those with him

Archimandrite Claudius, in the world Constantine Sofronovich Savinsky, was born in May, 1882 in the village of Snitkovo, Mogilev uyezd, Podolsk province, in a peasant family. In 1900 he entered the Kiev Caves Lavra, first as a labourer, and then (from 1904) as a novice. He served in the army from 1916 to 1918, and then returned to the Lavra. In 1920 he was tonsured into the mantia with the name Claudius, and in 1923 was ordained to the priesthood. In 1925 the Lavra sent him in the rank of igumen to their Dormition podvorye in Petrograd, which was subject only to him, and not to the local hierarch.

In November, 1928 Igumen Claudius broke communion with the sergianist church because he considered that Metropolitan Sergius "had allowed a series of deviations from the church canons", and began to serve in the cathedral of the Saviour-on-the-blood or in Josephite parishes where there was no priest. In time he acquired many admirers among the laity and monastics, especially from the monastery of St. John on Karpovka, which had been closed by the Bolsheviks. With the blessing of Archbishop Demetrius, Fr. Claudius, who had been raised to the rank of archimandrite in 1929, tonsured women who wanted to live a monastic life in the world. In the flat of Abbess Veronica from the Vorontsovsky podvorye, for example, he tonsured thirty people; in the village of Ratchino near Yamburg, where Fr. Nicephorus used to serve – five; and in Kuzmin, near Tsarskoye Selo – two.

Every summer Fr. Claudius would go for several months to Kiev, bringing letters and appeals from Archbishop Demetrius. According to some sources, in 1929 or 1930 he was secretly consecrated to the episcopate, being proposed as a candidate by Bishop Sergius of Narva.

Fr. Claudius was arrested for the first time on December 27, 1930 with Bishop Sergius of Narva in connection with the Petrograd branch of the True Orthodox Church, and was cast into the Petrograd House of Preliminary Imprisonment. On October 8, 1931 he was convicted of "participation in a counter-revolutionary monarchist church organization", and was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps. On November 13 he arrived at the Mariinsk (or Osinniki) lagpunkt in Siblag. For four years he emptied sewage in Osinniki near Kuznetsk in Western Siberia. (According to one source, in May, 1933 he was arrested in camp for being "a participant in the church-monarchist counter-revolutionary group, the True Orthodox Church". On January 28, 1934 he was released from prison and his case was shelved.)

In January, 1936 he was released, but was forbidden to live in the major cities. So he went to Novgorod, where he lived on odd jobs and the help given him by his nephew, Theodore Demyanovich Kika, who worked in the Donbass as a miner. He had no fixed place of residence, and was spied on by the NKVD. There were many exiled Josephite priests in the Novgorod region at that time, and they gathered in houses for joint services. It is known that Fr. Claudius served together with Fr. Peter Belavsky in this region from 1936 to 1938. Fr. Peter joined the Moscow Patriarchate in 1945. He also mixed with **Protopriest Sergius Bogolyubovo**, and perhaps also with **Archimandrite Alexis** (Tereshikhin) and nuns from the community of **Schema-Abbess Seraphima** (Golubeva), who lived in the suburbs.

In July, 1938, **Protopriest Constantine Bystreyevsky** and **Protodeacon John Predtechensky** were arrested. Fearing arrest himself, in the autumn of 1938 Fr. Claudius went over to an illegal position. Having arrived in Petrograd, he stayed with a certain pious Christian woman. Soon he received a letter from Novgorod given him by the nuns Alexandra and Eudocia, in which he was told that the NKVD in Novgorod had taken an interest in his absence. Fr. Claudius therefore did not return, but stayed in Petrograd, living in an illegal situation and staying with nobody for more than three or four days. He stayed longest of all with Martha Fominichna Bogdanova, who lived near the St. John of Kronstadt monastery, and with **Nun Eudocia** (Deshkina). Sometimes he had to sleep in the open air, or spent days on the trams or trains. He served secretly in the homes of those of his spiritual children whom he could trust.

“We must pray,” he used to say, “wherever we can: in the church, in the fields, at home, standing, sitting, lying down, walking, during work. Pray as much as you can. Only prayer leads to salvation.”

When war broke out life became still more difficult for him. So in July or August, 1941 he moved to the house of **Anatolius Fyodorovich Chistyakov** in a private house in Kolomyagi, on the northern outskirts of Petrograd. Anatolius was born in 1904 in the village of Kholchikh, Kharov uyezd, Vologda province, where he helped his father on the farm. He went to four classes of the village school. When his father was dekulakized in 1929, he moved to Archangelsk, and then to Saratov, where he got to know the Josephite priest **Fr. Theodore** (+ 1934), who gave him the address of the Johnnites N.P. Boldin, I.I. Belkov and I.P. Abrosimov. Having moved with his family to Petrograd, the young carpenter began to meet the former Johnnites, who were united to the Orthodox Church after the revolution and mostly remained truly Orthodox after the declaration of 1927. Anatolius began to go to the last remaining Josephite church, the Trinity church on Lesny. However, in 1937 a new priest came to this church and the services began to be conducted according to new rules. As a consequence, a group of Josephites left and began to worship in the house church Anatolius built in his attic.

About twenty people used to visit Anatolius' secret church in Kolomyagi, including: **Nun Arsenia** (in the world Eudocia Yefimovna Savelyeva), **Nun Angelina** (in the world Lyudmilla Dmitrievna Afanasyeva), **Nun Nina** (in the world Eugenia Nikolayevna Kameneva), and **Schema-Nun Georgia**, who died in the blockade.

Nun Eudocia (Petrovna Denikina or Deshkina). She was born in 1903 in the village of Bolshaya Znamenka (or Lyapino), Ostashkovsky uyezd, Tver province, and entered the Verkhne-Volzhsy monastery in Ostashkovsky uyezd in 1920. After the closure of her monastery in 1929 she went to Petrograd, working as a chamber maid, and became a parishioner in the Josephite cathedral of the Resurrection (the Saviour-on-the-Blood). When the cathedral of the Saviour-on-the-blood was closed in 1930, she and other Josephites prayed in flats. She joined the Josephite community in Kolomyagi in 1937.

In the savage winter of 1941-42 several of the parishioners died of hunger, others could not come to the church because of their weakened condition. Mother Eudocia would take Communion to the scattered Josephites, take orders for commemoration of the deceased, burials and other needs. Fr. Claudius was in touch with Fr. Michael Rozhdestvensky, with whom he had been together in the camps. The catacomb priests met at molebens and names-days or by chance in the street. They confessed each other, and met for the last time at Christmas, 1942 in the flat of Fr. Michael, where they served a moleben together.

Fr. Claudius, Nun Eudocia and Anatolius were arrested on June 17, 1942 after a lengthy search revealed the church in the attic. On August 3 they were sentenced to death by a military tribunal of the NKVD in accordance with articles 58-10 and 58-11, and on August 12 all three were shot in the basement of the Big house on Shpalernaya.

During the exhausting and tormenting interrogation (one lasted from 9.40 a.m. to 9.00 p.m.), and the lengthy trial by a military tribunal, the three signed fabricated protocols to the effect that "our anti-Soviet organization had as its aim the preservation of Josephitism as a religious tendency hostile to Soviet power, opposing ourselves in every way to the supporters of the sergianist church, which goes along the path of supporting Soviet power". Fr. Claudius said: "I was personally dissatisfied with the measures of Soviet power taken in relation to the Church, and praised in our utterances the life and conditions of activity of the Church and clergy under the tsarist régime".

Fr. Claudius was accused of being "the leader of a counter-revolutionary organization of illegal churchmen of the Josephite tendency hidden in Leningrad. Amidst the participants in the organization he arranged illegal

services in a catacomb church specially equipped for this. He conducted anti-Soviet propaganda, and praised the order and life under tsarism." Fr. Claudius admitted this charge, and also gave a detailed account of how the Josephite movement arose out of disagreement with Metropolitan Sergius' declaration and its basic appeal "to recognize Soviet power, come closer to the latter and direct the whole of church activity to the benefit of the Soviet state".

Fr. Claudius named some of his parishioners, but only those who were already dead, had gone away or were in hiding. None of those he named was called to the investigators except one, **Anna Stepanovna Abramova**, a fifty-eight-year-old nurse who had been in exile in the 1930s and who was half-dead from dystrophy. She was sentenced to ten years in the camps, but was released from the Rybinsk camps after one year on the grounds of her health. She returned to Petrograd, and was in the flock of Fr. Michael Rozhdestvensky until her death. In 1956 she and the three executed Christians were "rehabilitated" on the grounds that "belonging to the Josephite tendency and performing services is not a criminal offence... There is no proof that the indicated group of Josephites was anti-Soviet." The military procurator pointed out that according to the Stalinist constitution of 1936 "freedom of religious cults was guaranteed", and was in effect also in 1942!

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Before Fr. Claudius there had served in the Lesny church **Hieromonk Tikhon**, in the world Basil Nikolayevich Zorin. He was born on January 28, 1893 in the village of Pupkovo, Kirillovsk uyezd, Novgorod province. He finished his studies at a two-class school in Kirillovsk, and in 1911 entered the Kirillo-Belozersk monastery as a novice. In 1914 he was transferred to the Dormition Tikhvin monastery, where in 1920 he was tonsured with the name Tikhon and ordained to the diaconate. In 1922 he was put on trial in Tikhvin for "anti-Soviet speeches". In 1924, after the closure of the monastery, he went to live in his native village and worked in the fields.

From 1925 to 1928 he served as a deacon in the St. Sophia cathedral in Novgorod, where Archbishop Joseph (Petrovykh) served. He did not recognize the declaration of Metropolitan Sergius, and in January, 1928 Metropolitan Joseph appointed him one of the clergy of the Trinity church in Lesny as an assistant to Protopriest Alexander Sovyetov. In the same year he was ordained to the priesthood by Archbishop Demetrius (Lyubimov). He visited Vladyka in his exile in the Modensky monastery at the end of 1929 and beginning of 1930. At the same time he was transferred into the brotherhood of the Alexander Nevsky Lavra, which supported Metropolitan Joseph, and lived in the same cell as **Archimandrite Alexis** (Tereshikhin).

On August 22, 1930 he was arrested with Archimandrite Alexis for being "a participant in Josephite parish councils", and "for anti-Soviet agitation and

keeping silver coins”, and on December 11 was sentenced to three years in the camps with confiscation of his property. He served his term in Komi ASSR. In 1933 he was released and went to his sister Eudocia Gorodnichnaya in Petrograd, but was expelled from the city by the authorities and settled in Novgorod, where he met Archimandrite Claudius. He secretly visited Petrograd, serving in the Trinity church in Lesny. In 1937 he created a secret community in Kolomyagi and consecrated a secret church in the attic for Anatoly and 30 former members of the Trinity church in Lesny. From 1938 he transferred to an illegal position, living in flats with his spiritual daughters.

At the beginning of the war he moved closer to the front-line, to Volodarskaya station, where he lived with his spiritual daughter **Theodosia Timofeyevna Rudneva**. It was in her home that the gatherings of the local Josephites took place. In August, 1941 the German armies occupied Volodarskaya, and Fr. Tikhon found himself on occupied territory, having lost contact with his flock. He and the local inhabitants petitioned the Germans to allow him to open the local church of St. Andrew of Crete, a Josephite church that had been closed in 1932. However, the commandant only allowed him to open a chapel attached to the station. In it Fr. Tikhon set up a church to St. Andrew of Crete in January, 1942. However, the front moved closer still to Volodarskaya, and on March 23, 1942, the Germans compelled all the inhabitants of the village to evacuate. Theodosia Rudneva had by this time been killed, and at the end of March Fr. Tikhon with his spiritual daughter **Catherine Stepanovna Shavrova** (a former singer in the Petrograd Josephite church of the Holy Trinity in Lesny and in the church of St. Andrew of Crete in Volodarskaya) arrived at the village of Ozhogino in Volosovsky region. There they settled with the sisters **Maria and Eudocia Kharlamova**, and lived there until the end of October, 1943, being joined by the Josephite **K.I. Philippova**. The nearest church was that of St. Irina in the village of Volgovo, which had been closed in 1939 and was now being used as a stable by the Germans. Fr. Tikhon served for a short time there. He also organized a church in the building of the local school, and in June, 1942 opened the church of the holy Apostles Peter and Paul in the village of Klopitsy, Volosovsky region, and another in one of the empty houses in the village of Dyatlitsy, Lomonosov region. In his choir there sang E.S. Shavrova, K.I. Philippova, **A.F. Tretinskaya**, **Nun Maria (Pork)** and several inhabitants of Ozhogino.

In October, 1942 Fr. Tikhon at the command of the Germans had to attend a regional conference of priests and teachers in Volosovo, which took the decision to start teaching the Law of God in the school. At the conference Fr. Tikhon met Fr. Demetrius Goremykin, the Volosovsky dean of the Navra diocese, but refused to recognize him since he commemorated the Sergianist Metropolitan Sergius (Voskresensky). He told him: “Let’s not be enemies. I will not carry out your commands, but if they are passed on via the German authorities, I will carry them out.”

From autumn 1942 to September 1943 Fr. Tikhon taught the Law of God once a week, by order of the Germans, in the primary schools of Klopitsy and Rankovitsy. At his interrogation in 1951 Fr. Tikhon said that he had not betrayed anyone to the Fascists, nor prayed for them, but in his sermons he called on people to submit to the German administration and refused the request of relatives to pray for those who served in the Soviet army. In August, 1943 he served a thanksgiving service on the day of the second anniversary of the German occupation of Volosovsky region. In his sermons he always mentioned Metropolitans Peter and Joseph, and “praised the monarchical order”.

At the end of October 1943 the Germans evacuated the inhabitants of Ozhogino and the neighbouring villages to Latvia. Fr. Tikhon settled together with five of his spiritual daughters – E.S. Shavrova, E.A. Kharlamova, M.A. Kharlamova, A.F. Philippova and N. Alexeeva in Strauneki farm, Vetsaulskaya volost, Bautsky uyezd, where they lived until August 1944. Fr. Tikhon celebrated services in the house church. At the beginning of February 1944 he went to Riga to Bishop Ioann (Garklavsu) of Riga, thinking that he belonged to the Josephite orientation, but Vladyka said that he belonged to the Moscow Patriarchate, so Fr. Tikhon decided not to see him again. In August, 1944 he was forced by the Germans to take part in the construction of defensive structures, but was soon released from this work.

In September 1944 the Soviets occupied the region. Fr. Tikhon and his spiritual daughters lived until April, 1948 in Sitti farm, Islitskaya volost, Bautsky uyezd. There they did agricultural work and conducted secret services. According to one account, after the war he moved to the Novgorod village of Okulovka, where Catacomb Christians came to him from Petrograd, Sukhumi, Central Russia and Ukraine for confession, communion and strengthening in the faith. They arrived alone or in small groups to avoid betraying the secret of their pastor’s dwelling-place. He was visited especially often by the former novice of the Petrograd Ioannovsky monastery **Elena Domnysheva**, and **Nun Ioanna (Chaenkova) and K.P. Savelyeva** from Petrograd.

Nun Helena (Vasilyevna Domnysheva). She was born in 1887 (or 1877) in the village of Penirovka, Balashov uyezd, Saratov province, and was a spiritual daughter of Protopriest Theodore Andreyev. In 1899 (or 1889) she entered the Pokrov monastery in Saratov province and was tonsured into the mantia. From 1917 to November, 1923 she was in the Ioannovsky monastery on Karpovka in Petrograd. After the closure of the monastery she joined the Josephite Tikhvin church of the Alexander Nevsky Lavra, becoming a member of the parish council in 1928. About 50 nuns from this monastery joined the Josephites, as well as twenty from the Resurrection Novodevichi monastery. In the 1920s she worked in a consumer cooperative, but was

unemployed from 1930. She was an assistant of Archbishop Demetrius and Archimandrite Claudius, and would send secret nuns and novices to different churches, three to five people in each place "under the guise of singers, cleaners, watchmen". On February 4, 1930 she was arrested and cast into prison in Petrograd. She was accused that, "being a member of the 'Josephite' organization... she conducted anti-Soviet agitation". On August 3 she was sentenced to three years in the camps in accordance with articles 58-10 and 58-11. On September 19 she was sent to Kem, and arrived on Solovki on September 26. On December 5, 1932 she was released early but deprived of the right to live in twelve cities. According to one source, from 1933 she went for three years to live in Vologda. In the 1940s she lived in Riga and went to the secret services of Hieromonk Tikhon, becoming his spiritual daughter. Nothing more is known about her.

On April 30, 1948, at the insistence of believing Josephites, he moved to Petrograd, where he lived until his arrest on January 24, 1951, serving in three house churches. He looked after a community of about 60 (25) in Petrograd and 20 (15) in Novgorod province. On January 24, 1951 he was arrested for being "the organizer and leader of an anti-Soviet church-monarchist organization, the True Orthodox Church", and on October 26 was sentenced to 25 years in the corrective labour camps (no proof was found of his cooperation with the Germans). He served his term in the special MVD camp no. 7 in Irkutsk province. He was released on June 16, 1956 and went to **Schema-Bishop Peter** (Ladygin). He moved to the village of Okulovka, Novgorod province, and continued to look after his flock in secret. At the beginning of the 1960s he was arrested, but released after three days on the obligation of his discontinuing his secret pastoral work. He settled secretly with Nun Alexia (Savelyeva) in Petrograd, and from 1964 - in her little house at Okulovka station, Novgorod province, which had been bought by his spiritual children. He served in a catacomb church there and confessed his more than one hundred spiritual children through his "nephew" Alexis Soloviev.

He died on January 31, 1976. His spiritual children did not know about his death immediately, and the day of his death was not spread abroad because of the danger involved. After his death the Petersburg community of the Catacomb Church sought out the priest Fr. Michael Rozhdestvensky, who looked after them until his death in 1987.

Nun Veronica, in the world Ulyana (?) Mikhailovna (?) Ilyina. She lived in Moscow and from 1928 was an active Josephite. At the end of the 1940s she visited Hieromonk Tikhon in Petrograd and was tonsured by him into the mantia with the name Veronica. In 1951 she was arrested and condemned. Nothing more is known about her.

Nun Magdalene, in the world Maria Gavrilovna Petrova. She was born in 1904 in the village of Rachino, Yamburg uyezd, St. Petersburg province into a peasant family. She finished seven classes at school. From 1922 to 1928 she was living in the Kikerinsky monastery. After its closure, in 1929, she became a parishioner of the church of the Resurrection on the Blood. On May 16, 1931 she was arrested for being "a participant in the counter-revolutionary monarchist church organization, the True Orthodox Church", and on November 12 was sentenced to three years in the camps and sent to a camp. In 1933, after being released from camp, she returned to her native village, then went to Gorkom, and then, in 1938, to Petrograd, where she took part in secret services. In the 1940s she became a nun with the name Magdalene. After the war she lived in Krasnoye Selo, and worked at a petrol filling station. She took part in the secret services of Fr. Tikhon. On January 24, 1951 she was arrested for being "a participant in the anti-Soviet church-monarchist organization, the True Orthodox Church", and on October 26 was sentenced to twenty-five years in the camps with disenfranchisement for five years and confiscation of property. She was sent to the special camp no. 7 in Irkutsk. On March 19, 1955 her case was shelved because the accusation could not be proved, and she was soon released and returned to Petrograd. Nothing more is known about her.

Nun Panteleimona, in the world Catherine Nikolayevna Rozanova. She was born in 1901 in Tsaritsyn, in the family of a doctor. She went to a gymnasium, and from 1918 was working as a nurse. In December, 1927 she became an active Josephite. In 1931 she finished her studies at the First Medical Institute in Petrograd, and from 1933 was living in Novgorod. In 1935 she was tonsured into the mantia with the name Panteleimona in the village of Izvoz. In 1938 she got to know Fr. Tikhon and took part in secret services in Petrograd. From 1939 she was head of the department of infectious diseases in the hospital, and healed many people during the blockade. After the war she lived in Latvia, but in 1948 returned to Petrograd and worked as the head of a department in the children's hospital in the name of Filatov, taking part in secret services led by Fr. Tikhon. On January 25, 1951 she was arrested as "a participant in the anti-Soviet church-monarchist organization, the True Orthodox Church", and on October 26 was sentenced to ten years in the camps with disenfranchisement for three years and confiscation of her property and her medal "for the defence of Leningrad". On December 25 her sentence was increased to twenty-five years. She was sent to special camp number 7 in Irkutsk province. On March 19, 1955 her sentence was reduced to ten years. In 1956 she was released, and she returned to Petrograd. Nothing more is known about her.

Nun Alexia, in the world Xenia Petrovna Savelyeva. She was born in 1890 in St. Petersburg into the family of a member of a court orchestra. She had an elementary education and worked as a nanny. From December, 1927 she became an active Josephite, and from the middle of the 1930s - an active

participant in the secret services of Fr. Tikhon. In 1944 she went to his services at Sitti khutor, and was tonsured into the mantia with the name Alexia. From 1948 Fr. Tikhon conducted illegal services in her flat. On January 25, 1951 she was arrested as “a participant in the anti-Soviet church-monarchist organization, the True Orthodox Church”, and on October 26 was sentenced to twenty-five years in the camps with disenfranchisement for five years and confiscation of her property. She was sent to special camp number 7 in Irkutsk province. On March 19, 1955 her case was shelved because of insufficiency of evidence against her, and she was soon released and returned to Petrograd. In 1964 she moved to Okulovka station, Novgorod province, which had been bought by Fr. Tikhon’s spiritual children and where there was a catacomb church. Nothing more is known about her.

Nun Joanna, in the world Melania Ivanovna Chayenkova. She was born in 1899 in the village of Fefelovo, Novosokolnichesky uyezd, Pskov province into a peasant family. She went to the village school, and in 1916 joined the Vorontsovy monastery. From 1922 she was living at the monastery’s podvorye in Petrograd and working in a blanket artel. From 1932 she was working as a housemaid. In 1930 she joined the Josephites and became a parishioner at the Holy Trinity church in Lesny. From 1935 she was going to secret services of Fr. Tikhon, and later of Archimandrite Claudius. From 1941 she was working as a nurse in a hospital, and from 1944 was making jackets at home. In June, 1946 she went to see Fr. Tikhon in Latvia. There, after confession and communion, she was tonsured with the name Joanna. From 1948 she was taking part in secret services of Fr. Tikhon in Petrograd. In January, 1951 she was arrested for being “a participant in the anti-Soviet church-monarchist organization, the True Orthodox Church”, and on October 26 was sentenced to ten years in the camps with disenfranchisement for three years and confiscation of her property. She was sent to special camp no. 7 in Irkutsk. On March 19, 1955 her case was shelved for lack of proof of the accusation. She was soon released and returned to Petrograd. Nothing more is known about her.

Theodore Ilyich Kharlamov. He was born in 1885 in the village of Ozhogino, Volosovsky uyezd, St. Petersburg province into a peasant family. He was a free peasant. In the 1930s he was forced to enter a collective farm, and became its president. In 1938 he was arrested for “anti-Soviet agitation”, and sentenced to eight years in the camps and sent to a camp. At the beginning of 1945 he was released and sent to the front. Nothing more is known about him.

Catherine Stepanovna Shavrova. She was born in 1901 in St. Petersburg into a tradesman’s family. From 1915 she worked in a factory and later as a nurse. In 1916 she joined a church singing circle in the Holy Trinity church in Lesny, becoming director in 1929. On December 23, 1933 she was convicted of being a member of “a group of followers of the True Orthodox Church”, of

“drawing young people into church activity” and of “giving material help to people repressed for counter-revolutionary activity”. In accordance with articles 58-10 part 1 and 58-11, she was sentenced to three years’ exile to Kazakhstan with confiscation of her church literature. This was part of the group case, “The Case of the Priest P.I. Gaidaj, A.A. Kolesova and other participants in the secret church society, ‘The True Orthodox Church’, Leningrad, 1933”. She was exiled to Alma-Ata. During the war she became the cell-attendant of Fr. Tikhon. On October 5, 1943 she was driven by the Germans into a camp in Latvia. From 1944 she was living on a farm near Islitsej, Bausky region. In 1948 she went to Petrograd. Nothing more is known about her.

Maria Petrovna Savelyeva. She was born in 1893 in Petrozavodsk into the family of a member of a court orchestra. She had an elementary education and worked as a nanny. From December, 1936 she became an active Josephite, and took part in secret services. In January, 1951 she was arrested as “a participant in the anti-Soviet church-monarchist organization, the True Orthodox Church”, and on October 26 was sentenced to ten years in the camps with disenfranchisement for three years and confiscation of her property. She was sent to special camp number 7 in Irkutsk province, where she fell seriously ill. On March 19, 1955 her case was shelved because of insufficiency of evidence against her, and she was soon released and returned to Petrograd. Nothing more is known about her.

Theodosia (?) Grigoryevna (?) Ufinskaya. She lived in Moscow, and from 1928 was an active Josephite. At the end of the 1940s she visited Fr. Tikhon in Petrograd and became his spiritual daughter. In 1951 she was arrested and condemned.

Fr. Tikhon’s cell-attendant, **Alexis Petrovich Soloviev**, died in December, 1998 and was buried on December 12, 1998 in St. Petersburg by Bishop Michael of Toronto.

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During the war there existed several other Josephite priests who did not submit to the Pskov spiritual mission. One of them was **Hieromonk Sergius** (Sampsonik), who at the end of 1941-42 was serving in the churches of the Beloye Pskovskoye region and the village of Meletovo, Seredkinsky region. According to the witness of Protopriest Nicholas Zhundy (1944), in December, 1942 the mission ordered the superior of the Meletovsky parish, Protopriest Nicholas Popov, “by all means to counteract the Josephite priest”, and Fr. Nicholas was able to carry out this command, “having sorted out parish life in Meletovo”. It is not known what happened to Hieromonk Sergius.

In the Novgorod region during the German occupation there served the Josephite priest from Strelny, **Fr. Alexis Voznesensky**, who did not enter into contact with the Pskov mission. On February 21, 1945 he was arrested in Novgorod, and on March 1 was put in the prison hospital, where he died from heart failure on July 18, 1945.

(Sources: L.A. Sikorskaya, Svyaschennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij, Ilarion, episkop Porechskij. Tainoye sluzhenie Iosiflyan, Moscow: Bratonezh, 2009; M.V. Shkarovsky, "Iosiflyanskoye Dvizheniye i Oppozitsiya v SSSR (1927-1943)", Minuvsheye, 15, 1994, pp. 446-463; "Istinno-pravoslavniye na Ukrainye", Russkaia Zhizn', 48, N 9 (585), September, 1998, p. 6; "Iosiflianskiye obschiny v blokadnom Petrograde", Pravoslavnaia Rus' NN 14 (1731), 15/28 July, 2003, pp. 13-14, 15 (1732), 1/14 August, 2003, p. 15; "Iosiflyane na Severo-Zapade Rossii v period nemetskoj okkupatsii 1941-1944 gg.", Pravoslavnaia Rus', N 14 (1755), 15/28 July, 2004, pp. 11-13; "Tainij khram v Kolomyagakh", Vozvrashchenie, N 2 (10), 1997, pp. 32-37; <http://www.histor-ipt-kt.org/KNIGA/len.html>; <http://www.histor-ipt-kt.org/KNIGA/len.html#n.243>)

33. HIEROMARTYR ISHMAEL AND HIEROCONFESSOR MICHAEL OF PETROGRAD

and those with them

Fr. Ishmael (Izmail) Vasilyevich Rozhdestvensky was born in the village of Khubets, Krestetsky uyezd, Novgorod province on June 10, 1894, and was the second son of six children of the priest of the church of the village of Perechino (or Peregino). In 1909 he finished his studies at the Starorussa theological school, and in 1915 - at the Novgorod theological seminary. In the same year he entered the Moscow Theological Academy. In 1916 he served in a student battalion in Nizhni Novgorod. On graduating from the Academy in 1919, he went to the St. Anthony monastery in Novgorod (where the Novgorod seminary in which he had studied was situated), becoming the leader of the choir. After six months, in 1920, he had made up his mind what to do: he married Maria Vasilyevna Tretinskaya and was ordained to the priesthood in the Tikhvin cathedral. Very soon, on May 19 / June 2, 1921 he was arrested for the first time "for counter-revolutionary agitation" (probably for resisting the closure of the cathedral), but after three months in the provincial cheka prison he was released, but was forbidden to live in Cherepovets province (in which the town of Tikhvin was situated). In 1921 he was arrested for a second time in Moscow, and was cast into Butyrki prison. However, he was acquitted by a revolutionary court.

At the beginning of 1922 (according to another source, 1921), he was appointed rector of the Transfiguration church in Strelna, near Petrograd, and began to lead a very serious and conscientious priest's life. According to member of the Makushin family, who lived not far from the church, "the honest glance of the pure eyes of Fr. Ishmael attracted many believers. At times they could not all get into the church and stood in the garden. They waited in hope until batyushka would come out to them and bless them. Some of them had come from distant places, sick and demon-possessed people came to be healed. It was enough for Fr. Ishmael to read a prayer and press the holy cross to their lips for the attack to cease, and for the sick to become normal instantaneously, getting up on their feet and looking around. We were more than once witnesses of such healings." The suffering women sometimes trembled even at the sight of his devoted, obedient spiritual children.

Fr. Ishmael was also clairvoyant. A man who lived fifteen miles away never came to church, even though he had heard of this exceptional priest who drew people to himself. One Sunday he decided to verify the rumours, and he came. At the end of the Liturgy, while standing among the faithful, he heard Fr. Ishmael say:

"Well, thank you, servant of God Peter, for praying for me,"

and he looked in his direction. He was indeed Peter, and this struck him so forcibly that from then on he became a constant visitor to the church and close to Fr. Ishmael.

After the declaration of Metropolitan Sergius in 1927, which placed the Church in more or less unconditional subordination to the militant atheists, Fr. Ishmael and his brother, Fr. Michael signed a document rejecting it (their signatures were numbers 51 and 52), and joined the Catacomb Church.

The former renovationist deacon Anatoly Levitin-Krasnov writes: "Ecstatic speeches were uttered in Strelna, where at the head of the church stood the popular priest Fr. Ishmael, who was called 'the Strelna fanatic'. Fr. Ishmael was tall, with long hair falling on both sides to his waist which flew in all directions during his sermons. In a heart-rending voice he denounced the 'sergianist church', calling it 'the whore of Babylon', and he called the services of the sergianists and renovationists - between whom he made no distinction - the service of Satan..."

This led to his persecution. Once Fr. Ishmael said:

"I am going to Golgotha. Who will follow me?"

He was arrested in the night of February 12/25, 1928 in his house by the church in connection "with the sending to the OGPU of agents' information" concerning the fact that "he systematically conducted counter-revolutionary propaganda in church and went round the houses of believers stirring them up against Soviet power".

But it took four months for two false witnesses from Strelna to be found who could confirm this accusation. The assistant station chief of Strelna railway station (who had been sentenced to ten years' hard labour for stealing a bag of oats) declared that "Ishmael Rozhdestvensky built for himself a house and in general lived in style... He showed himself to be an enemy of Soviet power, making a public counter-revolutionary sermon in the church on November 20, 1927." The second witness, a woman, said that the priest "deliberately does not use the word 'Petrograd', but 'Petrograd', etc." In spite of a written petition signed by 403 parishioners that Fr. Ishmael should be released, these two false-witnesses were enough for the OGPU to sentence him, on August 17, to three years' exile in the Urals.

But in 1931, at the end of his term, the authorities added three more years, forbidding him to live in 12 specified places. When they saw him off for the last time, people wanted to run after the train, but the rifle-butts of the Red Army soldiers drove them back. Before going on his last journey, he handed over the care of his flock to his brother, Fr. Michael, and forbade his flock to have anything whatever to do with the Soviet church.

According to one source, a woman who was not well known to Fr. Ishmael once came to him for confession. When she returned home, perhaps desiring to please her daughter, who was married to an atheist, she declared that the priest had hit her while blessing her. Fr. Ishmael had the custom of as it were implanting the sign of the cross in the forehead and shoulders. A trial followed, and he was condemned to forced labour.

Others from the Strelna parish suffered with Fr. Ishmael, including:

Hieromonk Barsanuphius, in the world Vladimir Mikhailovich Yushkov. He was arrested and exiled at the beginning of the 1930s. He was sent to Rogachev in Mogilev province, and then to Kazakhstan. He died in exile in Kazakhstan in 1935.

Reader John Petrovich Yezhikov. He died in exile in 1937.

Alexander Ivanovich Andreyev. He was born in Strelna in January, 1886 and was the president of the church council from 1927, while working as an accountant on the October railway, was arrested in the church on October 4, 1932, and on December 10 was sentenced to five years in the camps as part of the group case, "The Case of the Organization, 'The True Orthodox Church', Petrograd, 1932".

Fr. Ishmael's house, which had been built near the church in 1923, was now occupied by the family of a policeman.

Being unable to return to his beloved Strelna, Fr. Ishmael served in another "Josephite" parish in the village of Bystritsa, Orichevsky region, Vyatka district, until its closure in April, 1936.

On May 2/15, 1937 a daughter by the name of Maria was born to Fr. Ishmael. But he never saw her, since from April, 1937 he was forced to live in hiding.

Once Fr. Ishmael was serving before the icon of the Mother of God "Assuage My Sorrow". While he was reading the Gospel, before the eyes of those present there appeared a small rose-coloured cloud surrounding his head like a halo. This was not long before his arrest and martyr's death in 1937.

On July 18/31, 1937 Fr. Ishmael was again arrested in the village of Cholovo, Oredezhsy region, Petrograd district, and was sent under escort to Vyatka. Two months later, on September 16/29, a special troika of the Kirov district UNKVD sentenced him to be shot. "Citizen I.V. Rozhdestvensky" was accused as follows: "being one of the leaders of a counter-revolutionary-

monarchist organization, he organized illegal meetings in his house, where questions relating to the organized struggle against Soviet power were discussed. He was closely linked to the leaders of counter-revolutionary organizations..." In accordance with articles 58-10 and 58-11, he was sentenced to death.

Fr. Ishmael was shot on October 1/14, 1937 in Vyatka (then Kirov). It is possible that he was buried with other victims of the Bolshevik repressions in the Petelinskoye cemetery in Vyatka, where a general memorial was recently erected. Fr. Ishmael's matushka, **Maria Vasilyevna**, was alone with her one-year-old daughter. She died of hunger in the terrible winter of 1942. By a miracle his daughter survived.

In the 1930s Fr. Ishmael had told his brother that if he heard that he had died of illness in prison or in the course of fleeing he should not believe it, but should know that he had been killed. And he asked him in that case to serve a burial service near the grave of the superior of the Saviour-Transfiguration church, Protopriest Nicholas Kedrov (+1904). In 1967, on hearing reliable news about his brother's death from returning prisoners, Fr. Michael carried out the will of his brother.

Protopriest Michael Vasilyevich Rozhdestvensky was born in 1901 in the village of Perechino, Starorussa uyezd, Novgorod province. In 1915 he finished his studies at the Starorussa theological school, and in 1917 - at the Novgorod (or Petrozavodsk) theological seminary. He lived in Novgorod province until 1919, when he became a teacher in a village school. In 1920 he was enrolled in the Red army, but in 1924 was condemned to one year's conditional imprisonment for desertion. From 1923 to 1925 he was a student at the Petrograd Higher Theological Courses. In 1925 he was ordained to the diaconate, and to the priesthood at the end of the year by the future hieromartyr, Metropolitan Joseph of Petrograd. He served with his brother in the Transfiguration church in Strelna, and also in the parish of Saints Peter and Paul in Vyritsy.

Once, at 11 p.m., he knocked at the door of Alexis and Zinaida Makushinsky and asked to stay the night. At that time he no longer had his own quarters near the church, since everything had been taken away. He went from house to house and stayed wherever people were not afraid to receive him. This time, after walking the dark, unlighted road from his spiritual daughter to the Makushinskys, he told them by the way that she had unexpectedly sent him away. After spending the night with them he set out on his way; but he did not in the least change his attitude towards his spiritual daughter, knowing that she was forced to do this because the secret police were looking for him to arrest him, and she had a family of her own to protect.

Fr. Ishmael's arrest left Fr. Michael as the only priest of the parish, and February 25, 1928 he became rector. However, he was arrested on December 26 (or 27), 1930 in connection with the case of the Petrograd branch of the True Orthodox Church, and on October 8, 1931, in accordance with articles 58-10 and 58-11, was sentenced to three years in the camps. He was sent to Siblago, then to the Belomor canal, where he carried sand in wheelbarrows on starvation rations, and later to Dmitrovlag. Towards the end of his term his wife, too, was arrested.

He was released in August, 1933 without the right to live in twelve major cities and at least 110 kilometres from Petrograd. He moved to Novgorod province, and secretly served his flock. From 1938 to 1943 he was again serving illegally in Petrograd, and just before his next arrest lived with **Maria Fyodorovna** on Lekhtenbergskaya near the Baltic station. He was in contact with the secret **Bishop Claudius**, who was shot in 1943, and with **Hieromonk Tikon (Zorin)**.

Alexis and Zinaida Makushinsky write: "Father Michael's deep understanding of Christianity and his faith in the future life, for which temporal earthly life is only a preparation, sometimes simply stunned people. And so an ever-increasing flock was drawn to Father Michael just as they had been to his arrested brother. He celebrated the Divine services, which at first were still in the church, reverently, penetratingly, and attentively. His sermons, which he considered indispensable, were penetrated with the desire to teach people to love God entirely, with a true, self-sacrificing love, preparing a soul for unavoidable trials, and perhaps for death for Him.

"The unforgettable meals after the Liturgy were a great joy, despite the poor food and, in addition, the strictly observed fasts! At table there sat poor and miserable people. To everyone Father Michael had the same attitude; everyone he encouraged. After one such pauper had been buried without charge, the widow was treated with special kindness and was asked to eat at the common table for the whole forty days afterwards. This was an apostolic family; everyone was kin and close, each suffering for the others. Having almost no income, since their flock was very poor, both brothers lived with a single thought: to help, rather than to receive.

"In those frightful times, when people were jailed and banished without trial or investigation, solely for faith in God, Father Michael went immediately wherever he was summoned, risking his life, supported only by his faith in God's Omnipresence. He went even to complete atheists in the hours before their death, if by inspiration from above he hoped to awaken their frozen souls. And a dying atheist would glance at the face which bent over him in love, would soften, and... repent.

"In 1934 Father Michael also was arrested with his wife and sent in banishment to various places; his two children were taken by their grandparents. After three years [in 1938] he was released, and then he could serve only in secret, having no right even to a place to stay. His wife could not endure such a life of suffering, and on being released from prison she did not return to him but found another man for herself. Still, Father Michael waited to see her when she would come to visit the children. He had no home where he could see his wife or children, and of course he could not meet them at the catacomb services; and so he would meet his wife at various places in the country, and would see the children often at our place. Once she wished to take the children for a visit to her home in Alma Ata. Father Michael asked us to come with him to see them off at the train station. The tickets had already been bought and we sat there waiting for the train, when suddenly the little girl declared that she did not want to go but would remain with her father. The boy, however, went, and when he returned he was already quite different.

"After Metropolitan Sergius' 'Declaration', which delivered the Russian Church into the hands of the militant atheists, Father Michael, of course, became a 'Josephite' like his brother, and he allowed us no contact whatever with the Sergianist church. Once he became extremely angry with me for merely turning to look into a Sergianist church as I passed by on the street.

"After the Second World War broke out, life became ever more frightful. Here our father increased his prayer and began to prepare everyone to accept a yet more difficult cross. All of us were already prepared for death. Somewhere in a little village, in a hut located far from the main road, services would begin at 5 in the morning. When and where the services were to be held was communicated by word of mouth, and people would gather, but tried to come separately, at different times, so as not to attract anyone's attention. Afterwards, also, people would leave separately, one at a time.

"There were few people at a time for services. Each person was well known to Father Michael, all 'our own' people. No new person was accepted into the Catacomb Church until he, his life and outlook had been investigated. If you told an outsider, you might unwillingly become a traitor.

"In place of an altar table there was a simple table; on it were a Gospel, a Cross, and the Holy Chalice. On the wall were icons. Those who were going to sing would gather by the entrance. There were many icon-lamps, and they illuminated the room. Beeswax candles were obtained, apparently from whoever made them. Everything was quiet, orderly, reverent. In the reading and singing not a single letter was allowed to be added or taken away; the services were absolutely complete.

"By the beginning of the Proskomedia everyone would have gathered for the Liturgy. One can never forget it! Such prayer one cannot experience again in one's whole life! Father Michael with his arms outstretched, and tears streaming down his cheeks... Everyone would weep together, both for themselves and for him, who had, besides everything else, such great trials in his own family. He served slowly, penetratingly... When the dogs would bark outside our hearts froze; but it was for this that we were called, trying to strengthen ourselves.

"One's spiritual state at such catacomb services is difficult to express in human language. It is not at all like any service in our free Russian Church Abroad, even though it is the same Orthodoxy. First of all, there is total fearlessness, peace of soul, a heavenly, unearthly joy, the desire not to leave, not to cease praying. One wished only to be with the faithful; let them take us away, let them deprive us of life!

"The Paschal service was entirely of heaven. Father Michael was in white linen vestments. His face was unforgettable; it entirely glowed from within, with a heavenly, angelic smile.

"Father Michael remained always calm. In moments that could be dangerous, when he, not having a roof of his own and for the sake of his flock not wishing to be arrested, would spend the night with us, suddenly all our fear vanished and we were ready to go with him wherever he might be sent. He was both friend, and brother, and father, and mother. If he had to celebrate a service at our place, he would come in lay clothes with a suitcase in his hand which contained his vestments, and, under cover of the noise made by the kerosene stoves in the common kitchen, he would peacefully and quietly celebrate the service. And God preserved him!

"The words which Father Michael spoke to us that last time we saw him were remarkable. The Second World War was raging. The approaching enemy was already bombarding Petrograd, when at night Father Michael secretly visited us on his way to give Holy Communion to his spiritual daughter in the city. All our pleas not to go because of the danger, or to come with us into occupied territory, were in vain, and nothing could stop him. He sat by our table, called us close to him, and said,

"Listen carefully. Now we are all about to part. Many of us will not remain alive, will be killed. But remember: no matter where you may be, at the hour of your death, I will come to you, will confess you and will give you Holy Communion and will myself lead you to the Heavenly Kingdom to the Altar of God, bearing witness for you; for my brother, Father Ishmael, entrusted you to me to take care of you as spiritual children, and I must give answer for you.'

"These were his last words to us. He got up, blessed us, and went away into the night that was charged with guns, fire and death."

On the feast of Theophany, January 19, 1943, during the first part of the Divine Liturgy, there was a knock at the door, NKVD agents burst into the flat, and arrested Fr. Michael. As he was being driven to prison, the NKVD investigator turned to him and said:

"Michael Vasilyevich, how fortunate you are!"

"It is a great happiness to be taken to prison," replied Fr. Michael.

It turned out that the day before, January 18, the blockade of Petrograd had been lifted and the death penalty rescinded!

"If they had managed to arrest you even yesterday morning, they would certainly have shot you," explained the investigator.

After an unusually quick trial, Fr. Michael was sentenced on March 13 to ten years in the Vorkuta camps, followed by deprivation of rights for five years. He served his term near Vorkuta. However, after serving his term, in 1953, he was sentenced to another ten years on the basis of a false accusation. Only on October 7, 1955 was he released after a medical commission certified him unfit.

His son took him to his domicile in Pechora. However, Fr. Michael still had to live in a dug-out and appear regularly before the local officials. In 1957, he was allowed to move south to the Bryansk region. There he continued to serve secretly. But in 1962 the authorities came to his house searching for rations and accusing him of murdering an old woman. They found nothing, but from now on Fr. Michael had to stop serving in his house temporarily.

Twice a year Fr. Michael would leave - ostensibly to see his son, but in fact to carry out the needs of Catacomb Christians in various regions as far afield as Petrograd, the Central Black Earth region, the Caucasus and Voronezh. However, he had to act in great secret, both for his own sake and so as not to cause trouble for his son. So no-one saw him leaving or entering his house.

Through Fr. Lazarus (Zhurbenko) he petitioned Archbishop Leontius of Chile to come under his omophorion. In 1982 he was put forward by Fr. Lazarus as a candidate for the episcopate. However, he was not able to arrive on the appointed day for the ordination, and Fr. Lazarus was ordained in his stead.

In the spring of 1986 Fr. Michael was visiting some of his flock in Belorussia when the Chernobyl catastrophe took place. As a result he

contracted cancer of the lung. However, in spite of his worsening health, he never stopped serving. In the difficult conditions of his life he constantly celebrated the Divine Liturgy during the night. Batiushka passed the whole of his life in constant prayer and strict fasting. He slept no more than four hours in the twenty-four. His constant food was bread, potatoes and water.

Father Michael strictly followed the canons of the Ecumenical Councils. In all his sufferings he was patient, placing all his hope on God. To his spiritual children he was condescending, affectionate and kind. He was sensitive and responsive to suffering, was compassionate to poor people, helped widows and orphans and was truly a loving father to all, warming everybody by the warmth of his love. He was joyful with those who rejoiced, wept with those who wept and comforted everyone, teaching them to rely in all things on God.

On August 16/29, 1988, Fr. Michael celebrated his last Liturgy in Luga, Petrograd province, and on August 28 / September 10, 1988, at 11 p.m. he peacefully passed away at the age of 87. The news shook the hearts of many people. His faithful children were inconsolable.

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, p. 216, part 2, p. 227; "Sud'ba rossijskogo svyashchennika", Prikhodskiya vyedomosti, N 3, 1991; I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood, 1982, chapter 22; "Konchina ispovednika", Pravoslavnaya Rus', N 1 (1382), 1/14 January, 1989, p. 12; Vera Fyodorovna Sazonova; Monk Ambrose (von Sievers), "Istoki i svyazi Katakombnoj Tserkvi v Petrograde i obl. (1922-1992)", report read at the conference "The Historical Path of Orthodoxy in Russia after 1917", Saint Petersburg, 1-3 June, 1993; "Poslednij Stavlennik Svyatitelya Iosifa", Vozvrashcheniye, N 2 (10), 1997, pp. 36, 38-40; A. Krasnov-Levitin, Likhiye Gody, Paris, 1977, p. 108; O.P. Varenik, "Vyery radi postradal yesi dazhe do krove...", Vozvrashcheniye, 11, 1998, pp. 11-14; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 316-317; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266)

34. HIEROMARTYRS AND MARTYRS OF NORTH-WESTERN RUSSIA

Michael Dmitrievich Oberuchev was born in 1871 in Kutaisi. After finishing military school, he joined the army, and from the first days of the First World War was engaged in active combat, showing great heroism. He attained the rank of lieutenant-colonel. At the beginning of 1917 Michael Dmitrievich came to Revel to visit his family. During the first week of the Great Fast the whole family fasted and received Holy Communion. On the Saturday of the Third Week, Michael Dmitrievich was intending to go the procession of the cross in church. His relatives tried to dissuade him, since disorders had already started, but he said: "How can I not go on such a day?" He went and did not return. During the disorders that began by the church, he was struck on the head with a sabre by a revolutionary sailor. A week later, on March 10, 1917, Michael Dmitrievich died.

On March 25, Palm Sunday, the coffin with the body was brought to Kozelsk. When the sister of the deceased, the future Nun Ambrosia, went to the superior of Optina desert, Archimandrite Isaac (Bobrikov) and asked forgiveness that she had brought the coffin without permission, he replied joyfully: "What are you saying? We will joyfully accept the martyr and find him a better place in the cemetery." On Great Wednesday, after the liturgy of the Presanctified Gifts, they buried Michael Dmitrievich. Archimandrite Isaac himself took part in the burial and chose the place in the cemetery - across the path from the chapel. A white cross was placed on the grave. A lantern was hung on it which was lit during the evening.

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Shortly after October, 1917 the superior of the Ostrovsky cathedral, Ostrov, Pskov diocese, **Priest V. Ladinsky**, was arrested. While being led to his death by the Bolsheviks, he chanted psalms. The Bolsheviks dragged his body through all the streets of the little town. All the stones were covered with his blood. The inhabitants of Ostrov lovingly preserved the memory of this courageous pastor who from the ambon anathematized the Bolsheviks.

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Protopriest Theodore Kolobov, the superior of the church of St. John the Theologian on Zapskovye, near Pskov, after several arrests was sent to Siberia. His wife followed him, and they both disappeared without trace.

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Priest Michael Kamensky, the superior of St. Clement's church on the bank of the Velikaya river, on Zavelichye, in Pskov, was tortured to death by the Bolsheviks.

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Priest Paul Kushnikov, from the village of Belskoye, Ustyug uyezd, Novgorod diocese, was shot by order of the local executive committee on February 23, 1918. He was officially glorified at a funeral liturgy celebrated by Patriarch Tikhon on March 31 / April 13, 1918.

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Priest Martin Karklin was serving in the church of Rum posad, Lithuania. On February 19, 1918 he was arrested and cast into the prison of the city of Staraya Russa, Novgorod province.

*

Priest Adam Nende was serving in Rauna, Lithuania. During the Bolshevik retreat from Lithuania, he was captured as one of more than three hundred hostages, and was shot at "Polkovy Dvor" station, not far from Pskov, on February 24, 1918.

*

Priest Basil Sherkevich was serving in Sebema, Chakinskaya volost, Novgorod province. On September 3, 1918 he was shot for preaching against Soviet power in church, and for serving a pannikhida for the Tsar.

*

Deacon Dorell was serving in the Sogorsko-Resurrection church in Nikolsky uyezd, Vologda province. On September 4, 1918 he was convicted of "agitation against Soviet power" and sentenced to ten years' forced labour. Nothing more is known about him.

*

Hierodeacon James (Zherebtsov) was serving the Koryazhensky Nikolayevsky monastery in Solvychegodsky uyezd, Vologda province. On October 13, 1918 he was shot.

*

Priest Alexis Vasilyevich Khorlov was born in 1863 and served in the village of Vysotskoye, Porkhov uyezd, Pskov province. He was married to Parakeva Alexandrovna. On October 22, 1918 he was arrested and accused of “anti-Soviet agitation by means of sermons amidst the population”. He was sentenced to death and shot.

*

Priests Andrew Niadre and **Beldau** were among the more than 300 hostages taken by the Bolsheviks as they retreated from Lithuania in 1918. After their arrest they were sent to Siberia. Nothing more is known about them.

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Another of the hostages was **Priest Palovosar**, from the city of Valmara, Lithuania. He was shot in at 4 a.m. in February, 1918 at the “Polkovoij dvor” station near Pskov.

*

Peter Andreyevich Marshan was born in 1867 or 1868, and was a teacher in the town of Prekmashy, Vendensky uyezd, Latvia. He was a member of the Local Council of the Russian Orthodox Church, and in December, 1917, during an interval between sessions, returned to his estate near Prekmashy. On December 25 he was arrested and beaten up for being a member of the Council. He would have been shot by the leader or the division if he had not been saved by a widow who interceded for him, saying that he was the guardian of her young orphaned children. His guard let him go at night, and he went to his sister, where he fell seriously ill. Nothing more is known about him.

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At the 169th session of the Local Council of the Russian Orthodox Church it was announced that **Boris Andreyevich Byalynitsky-Birulya** and **G.A. Polonsky**, members of the Council from Polotsk province, had been taken as hostages in reply to the murder of Uritsky and wounding of Lenin, and had been shot.

B.A. Byalynitsky-Birulya was born in 1874 or 1875 and went to university before becoming a member of the Vitebsk district court. On July 5, 1918 he was arrested and cast into Vitebsk prison. Bishop Panteleimon of Dvina appealed to Patriarch Tikhon to help to release him, and an announcement was made at the Council. On September 18 the Vitebsk Cheka shot him.

*

Priest Michael Shangin was serving in the parish of Chukhchenemsky, Pinega uyezd, Arkhangelsk province. In 1918 he was murdered in a bestial fashion and his body cut up into pieces.

*

Priest Procopius Mikhailovich Popov was born in 1864 in Vologda province in the family of a priest. He went to the Nikolsk theological school and Vologda theological seminary. In December, 1885 he became priest in the village of Sholga, Velikij Ustyug uyezd, Vologda province and dean of the fifth Nikolsky uyezd district (from 1901 to 1917). In 1905 his wife died. Already during the First World War he foresaw the catastrophe that was to overtake Russia. Once he showed someone some tsarist money and said: "Look, Basil Vasilyevich, there will soon come a time when you'll stick this Nicholasite money to the walls, and nobody will need it." On October 13, 1918 he was arrested and shot in a field near Sholga. A punitive detachment decided to shoot him in the daytime, and did not stop the people from being present. A pit was dug out in the field. Then Fr. Procopius stood in front of the grave, prayed, said goodbye to his parishioners, bowed down to the ground before them and said: "Forgive me, a sinner." The parishioners wept, but nobody dared to intervene and try to stop the evil. The priest took off his ryasa, gave it to his sons, who were standing nearby, and remained in his podryasnik. Then he turned to the east, again prayed and said: "I'm ready." A shot rang out. He fell. With the second shot he was dead. At first he was buried there, where he fell. But his sons began to ask permission to transfer his body to the cemetery. The authorities refused, but the relatives did not cease asking, and finally they were given permission to bury him in the cemetery of the village of Koskovo.

*

Stepan Nikolayevich Klochkov was an Orthodox missionary in Ust-Sysolsk, Vologda province (Komi AO). He was a deputy in the Fourth State Duma. In September, 1918 he was arrested and sentenced to death for "the organization of a rebellion against Soviet power and agitation for the Provisional Government". In a group of "unreliable citizens" he was sent from Ust-Sysolsk to Kotlas in Arkhangelsk province, where he was shot on September 24.

*

Priest Peter Ivanovich Karatygin (Korotygin) was born in 1862, and served in the village of Apolets, Demyansky uyezd, Kholm region, Novgorod

province. There, in the Kazan church, he was arrested in 1918, and on September 15 was shot. On September 29 he was shot.

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Protopriest Alexander Nikandrovich Karelin was born in 1886 in the village of Tikhmanga, Kargopol uyezd, Olonets province. He finished his studies at the Arkhangelsk theological seminary. From 1907 to 1918 he was the rector of the church in the village of Ust-Padensky pogost, Shenkursky uyezd, Arkhangelsk province, and was the district dean. In 1918 White Guardists were in the region. With the approach of the reds, these were threatened by local activists. After several morning shootings, Fr. Alexander took his family away to the village of Sholosha in the rear of the Whites. Having put his family in the house of a priest, he returned to the pogost long before dawn. On December 12 he was seized by red scouts, who interrogated him, beat him and then took him away to another village. He was shot between December 14 and 16. Two local reds who took part in the murder decided to mock Fr. Alexander's widow by throwing his cut-off head into the house where she was. As neighbours testified, Matushka Anastasia screamed, cast herself on the bloodied head of her husband and would not allow herself to be taken away. Then she became quiet and prayed for the whole night in the church with Deacon Zosimas. By the morning she had washed the head and buried it in a child's coffin by the summer church. Matushka and her children wandered for a long time. They put one of the murderers in her house. He not only did not let her enter the house, but did not even let her take warm things for the children. Then, having with difficulty collected some money and things with the help of spiritual children of Fr. Alexander, she left for Archangelsk, and thence to Petrograd, where she received work as a cleaner in a children's home. This account was handed down by her grandson, Vladimir Petrovich Karelin.

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Protopriest Nicholas Nikolayevich Podyakov was born in 1867 in the family of a priest. He went to Nikolsk theological school and Vologda theological seminary. In 1889 he was ordained to the priesthood, and on July 2 was appointed to the church of the Nativity of the Mother of God in the village of Podosinovets, Nikolsky uyezd, Vologda province. In 1918 his wife died. He had five sons and a daughter. In September, 1918 Fr. Nicholas read from the ambon the epistle of Patriarch Tikhon. This courageous epistle irritated the Bolsheviks, and the parishioners, fearing attacks on the church and on the life of their priest, set up a constant guard in the church. The eyewitness Paul Petrovich Ponomarev wrote in his diary: "Between the 10th and 15th of September [old style], a punitive detachment shot on suspicion of counter-revolution **Priests Procopius Titov and Autonomus Golovkov** of the Sholga Trinity church and the son of the reader, **Theodore Sokolov**... {Fr.)

Nicholas Podyakov of the Podosinovets Nativity of the Mother of God church and {Fr.} **Victor Usov** of the Theophany church in Yakhrenga..."

On September 24 Fr. Nicholas buried one of his parishioners and went with the relatives of the deceased to the cemetery. Towards the end of the pannikhida a nun who served in the church, dressed this time in secular clothes, ran up and said: "Fr. Nicholas, hide quickly. Today they are coming to shoot you." Fr. Nicholas smiled, and turning his attention to her unusual clothing, said: "What, you ran up to save me in this skirt?" The punitive detachment arrived in the village after midday. They were all wearing red bows and identical red calico shirts. "Where's the priest?" they asked. Nobody wanted to tell them. "Well, if he doesn't appear, we'll take his youngest son," they threatened. Learning about this, Fr. Nicholas went home and gathered his children for a last talk. He taught them that whatever the difficulties of this present life, they had to preserve faith in God, remain faithful to the Church and not cease from practising the commandments, even if everyone around them compelled them to. He was calm, and in his counsels he went into all the details of their future life: how they were to live as children alone, since their mother had died. During the conversation the soldiers came in. "Nobody is to leave!" they ordered. Then they shot the priest, and seeing that he was wounded, left the house. "Well, glory to God!" sighed Fr. Nicholas, crossing himself. A son ran for the doctor. The doctor came immediately, but was unable to bind the wound before the soldiers rushed in again. "Why are you here?" they angrily asked the doctor. He replied: "I am a doctor and I am obliged to come to a sick man." "Get out of here immediately! This minute! We ourselves will take him to the 'hospital'," they shouted, pointing to the crutches they had brought with them. The children were forbidden from accompanying their father. The "hospital" turned out to be just nearby - it was a meadow next to a stream. Before killing Fr. Nicholas, the soldiers dug a grave on the edge of the village, put Fr. Nicholas next to the pit and started to torture him. Some shot at him, others bayoneted him. A post-mortem revealed that apart from bullet wounds he had received eleven bayonet wounds. They hurled the body of the priest into the pit, but did not cover it up. At that time the priest of a neighbouring parish, **Fr. Victor**, was detained in the village soviet. They brought him to the pit and ordered him to bury Fr. Nicholas. When the burial service was coming to an end, one of the executioners killed Fr. Victor with a bullet in the back of his head. In the spring the children of Fr. Victor and the children of Fr. Nicholas came to the authorities and asked permission to bury the priests. Fr. Victor's body was taken to the parish where he served, while Fr. Nicholas was buried in the cemetery in Podosinovets. In the 1930s many of the villagers were exiled to Siberia, while exiled peasants were brought to the village to take their place, so the place of the burial was lost...

Priest Victor Ivanovich Usov was born in 1887 in Nikolsky uyezd, Vologda province into the family of a deacon. He went to the Nikolsk

theological school and the Vologda theological seminary. On September 1, 1913 he started serving in the Theophany church in the village of Yakhrenga, Nikolsky uyezd, Vologda province (now Podosinovsky region, Kirov province). In August, 1918, after reading the epistle of Patriarch Tikhon in the church, he was arrested in the village of Sholga and accused of “counter-revolution”. In September he was shot without trial or investigation together with **Protopriest Nicholas Podyakov**.

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Archimandrite Paul (Moiseyev) (born 1849) and **Hieromonks Nicodemus** (Schapkov) (born 1852) and **Seraphim** (Kulakov) served in the Koryazhensky Nikolayevsky monastery, Solvychevodsk uyezd, Vologda province. On September 30, 1918 they were shot.

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Archimandrite Theodosius (Sobolev) was born in 1842 and served as superior of the monastery of the Entrance of the Mother of God in Solvychevodsk. On September 30, 1918 he was shot.

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Paul Ganichev was from Arkhangelsk and lived in the Koryazhensky Nikolayevsky monastery in Solvychevodsk uyezd, Vologda province. He was arrested and shot on September 30, 1918 for serving a pannikhida over a dead soldier.

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Priest Ivan Matveyevich Lavrov was serving in the Catherine cathedral, Kresty, Novgorod province. On October 5, 1918 he was arrested and shot.

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Priest Anfal Surovtsev was rector of the church of St. Nicholas, Ust-Tsilma, Pechora uyezd, Arkhangelsk province, as well as being a member of the Pechora ruling committee. On September 27, 1918 he was arrested by a Red Army detachment led by Mandelbaum which was sailing down the Pechora river on the steamer “Alexander” and filling the local inhabitants with horror through their bestialities. Fr. Anfal was cast into the prison on the steamer and subjected to tortures for ten days. He was beaten with lashes, and his nose, ears and tongue were cut off. Finally, he was shot on board the steamer and then thrown overboard into the Pechora.

*

Monk Nicephorus, in the world Nicholas Ilyich Yugov, was born into a peasant family in Vologda province. In 1902 he went to live with his uncle, Elder Maximus (Yugov) in his desert dwelling thirty kilometres from Veliky Ustyug. From the 1890s many people would go to the pious elder for advice and healing. The young Nicholas was told to read the monastic rule, and it often happened that a knock on the door or something else would distract him from his rule. Under the direction of the elder, he learned to distinguish these demonic phenomena from ordinary ones. The elder foretold his death, which took place on December 14, 1906, and was buried in the Pogorelovskaya Pyatnitskaya church, fifteen kilometres away. Before his death he tonsured Nicholas into monasticism with the name Nicephorus. Fr. Nicephorus then retreated into his forest dwelling and intensified his efforts in prayer and fasting. In time, many of Fr. Maximus' spiritual children decided to go to him for advice. So he divided his cell into two; he lived in the further half, while he received people in the nearer. In 1918 the Bolsheviks sent an armed unit to arrest Fr. Nicephorus. That day the desert dwelling was full of people. Fr. Nicephorus could have got away and hidden in the woods. But in order that nobody should suffer on his account, he went out to meet the executioners. They took him away to the village of Krasavino. People came out of their house and children ran along the street behind the soldiers and the arrested ascetic. On seeing the children, he signed them with the sign of the cross and said: "Live with God!" Fr. Nicephorus was cast into prison in Veliky Ustyug. He was shot with **seventeen people**, and was buried in the city cemetery.

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Monk Jeremiah, in the world Ivan Mikhailovich Leonov, was born on January 1, 1876 in the village of Gavripolskoye, Zaraisk uyezd, Courland province. He finished a course at the Vilnius technical school and at the monastic theological school. On February 12, 1908 he entered the Spaso-Preobrazhensky monastery on Valaam as a novice, and was tonsured into monasticism on August 4, 1912. His obedience was in the metal workshop, where he became overseer. In 1917 he was in Russia on vacation. In 1918 he was killed.

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Priest Alexander Semyonovich Grivsky was born on May 25, 1874 in Bolchino pogost, Porkhov uyezd, Pskov province into the family of a protopriest. Two of his brothers were also priests. He went to Pskov theological seminary, and then, in 1900, became reader in Dubki pogost and the village of Chirskaya. In 1907 he was ordained to the priesthood and went to serve in Sine-Nikola pogost, Opochetsky uyezd. In about 1908 he was transferred to the village of Podolinye, where besides looking serving his 3000

parishioners in the Theophany church and nine chapels, he was teacher of the Law of God in two zemstvo schools and was a member of the Administration of the Porkhov theological school. He was married to Nina Semyonovna, and had no children. In 1918, when reprisals against the clergy began, Fr. Alexander could not keep silent, and he began preaching in defence of the faith and the people's holy things. In the autumn he was arrested, severely beaten and hurled into a cart scarcely alive. His matushka was also arrested. He was condemned for "belonging to a counter-revolutionary tendency" and "for giving pogromist speeches", and was sentenced to death. He was shot on October 24, 1918 in "Peski", Porkhov region. His grave has not been found.

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On November 14, 1918, a band of Bolsheviks burst, with cursing and blasphemy on their lips into the Alexander Svir monastery, Lodeinopolye uyezd, Olonets province. They demanded the keys for the monastery storerooms from **Igumen Eugene**, the treasurer, **Hieromonk Barsanuphius** and the steward. The leaders of the monastery objected as best they could and defended the monastery's heritage from the looters. The band did not like this, and they condemned the monks to execution by shooting. They forced six of the older, leading fathers, including the igumen, to dig a pit-grave in the courtyard of the monastery. When the pit had been dug, they placed them on its edge and began to aim at them with their guns. The martyrs asked the executioners to allow them to chant "Christ is risen!" The executioners did not allow them, but they began to chant nevertheless. At the same time shots rang out. The monks fell into the pit. One of them was **Hieromonk Isaiah**. According to a witness, the Karelian novice John, who observed the whole scene from a trunk in which he had hidden himself, the steward had a big, black beard and it had immediately gone white when he stood in front of the pit.

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Priest Anthony (Antonin) Ivanovich Ozerov was born in 1866, and served in the village of Loevocha, Khvoyninsky region, Novgorod province. On December 23, 1918 he was condemned to death and was shot in the city of Borovichi, Novgorod province.

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Priest Vladimir Bezhanitsky was serving in the Krengolmskaya Resurrection church in the city of Narva, St. Petersburg province. On December 30, 1918 he was arrested together with **Fr. Alexander Volkov** and **Fr. Demetrius Chistoserdov**, who were shot. Fr. Vladimir was released with the right to live in Narva, but at the same time he was forced to dig the graves

of the shot priests. The poor pastor could not stand this, and soon went out of his mind...

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Priest John Mikhailovich Pettai was born on January 1, 1894 in Karolen volost, Lithuania into the family of an Orthodox Estonian farm-labourer. His mother was Russian. In 1910 he finished his studies at the Riga theological school, and in May, 1915 – at the Riga theological seminary, when the seminary was evacuated because of the war. Then he entered the juridical faculty of Yuryev (Tartu) university. But in 1916 he was called up, and in 1917 he was seriously wounded. He went to live with his parents at the Karolen estate. On October 13, 1918 he was ordained to the priesthood, and was sent to serve in Penuya, near the border between Estonia and Latvia. The parish consisted of Orthodox Estonian peasants. In the second month after his ordination, Fr. John received a letter from his sister saying that his mother was near death. Having served the Divine Liturgy, on January 7 Fr. John went to the town of Balk with the aim of going to Karolen, hoping to arrive back in his parish on January 11. However, on January 11 Balk was taken by the Reds. Fr. John was captured and sent to prison. The Karolen volost committee informed the interrogator that Yan Pettai “always in word and deed took the side of the poor and landless”. In spite of this and many other testimonials, he was sentenced to death, and was shot on January 29, 1919.

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Protopriest Basil Alexandrovich Triumphov was born in 1848 in Pskov province. In 1870 he finished his studies at Pskov theological seminary and was appointed to the Pokrov church in the village of Bezhanitsy, Novorzhev uyezd, Pskov province. This huge parish required huge and unstinting labour on the part of Fr. Basil, especially since his fellow priest became old and unable to work at full capacity. Besides his priestly duties, Fr. Basil worked without remuneration as teacher of the Law of God in the local church-parish school; but in 1911 he was forced to give up this job in view of his work-load. However, when Bishop Arsenius examined the pupils of the church-parish school and found their performance unsatisfactory, Fr. Basil returned to teaching activity and was soon appointed director of the school. Following the example of St. John of Kronstadt, Fr. Basil also organized the first temperance society in the province. In 1911 he was promoted to the rank of protopriest. Early in February, 1919 Fr. Basil was arrested for “counter-revolutionary activity” and sentenced to death by the Pskov Cheka. A little later, on February 20, a rebellion broke out in Novorzhev uyezd. When the president of the Retail Committee stepped onto the tribune and tried to demonstrate that a reduction in the bread ration was right, the people dragged him from the tribune, disarmed a member of the executive committee and forced both of them to flee. There was anarchy in the volost.

Fights began, which ended with killed and wounded on both sides. To frighten the masses, a temporary military-revolutionary committee ordered sixteen so-called counter-revolutionaries in Novorzhev prison to be shot. Among them were Fathers Basil Triumfov and Gabriel Preobrazhensky. Fr. Basil was shot on February 26.

Priest Gabriel Stefanovich Preobrazhensky was born on March 21, 1878 in Kotelnaya pogost, Ostrovsky uyezd, Pskov province into the family of a distinguished protopriest. He was the third son in a family of three sons and three daughters. He entered the Porkhov theological school, and passed an exam to become a church-parish school teacher. He became a reader in Kupuj pogost, Velikoluzhsky uyezd, Pskov province, and then in Vrev pogost, Ostrovsky uyezd. He was also a teacher of singing for five years in a school in Vrev. On August 31, 1903 he was ordained to the diaconate, and went to serve in Dubrovny pogost, Porkhov uyezd. There he also taught in the church-parish school gratis. In 1907 he was transferred to the Nikolayevskaya-so-Usokhi church in Pskov. In 1911 he took part in the work of a congress of diocesan clergy. In 1911 he was ordained to the priesthood by Archbishop Arsenius of Novgorod in the Holy Trinity cathedral in Pskov, and went to serve in the church of the Nativity of St. John the Forerunner in Aprosyevo, Novorzhev uyezd. Fr. Gabriel's parish comprised 79 villages and 4500 people, including 300 sectarians. In addition to the labour involved in looking after this huge parish, Fr. Gabriel was successively director and teacher of the Law of God in a school in Aprosyevo, in a church-parish school in Borovsk and in a church-parish school in the village of Bezhanitsy, Novorzhev uyezd. In February, 1919 he was arrested in Aprosyevo together with Fr. Basil Triumfov for "counter-revolutionary activity" not long before there was an armed rebellion in the Novorzhev uyezd. He was cast into a prison in Novorzhev, convicted of "counter-revolutionary activity" by a military-revolutionary committee, and sentenced to death. On February 26 he was shot.

Protopriest Basil Nikolayevich Novikov was born on April 1, 1867 in the family of a priest. In 1888 he finished his studies at the Arkhangelsk theological seminary, and on September 21 was ordained to the priesthood by Bishop Nathaniel of Arkhangelsk. He was sent to the village of Koinas, Mezen uyezd, and became the spiritual father of the clergy of the third Mezen deanery in 1891. Until 1894 he was a teacher of the Law of God in the Koinas church-parish school, and from 1891 he was supervisor of the church-parish schools in the third Mezen deanery. On June 6, 1896 he was transferred to the cathedral in Mezen, and in 1898 became spiritual father of the clergy of the first Mezen deanery. From 1896 he was uyezd supervisor of the church-parish schools. On March 11, 1898 he was transferred to the Transfiguration church in the village of Izhma, Pechora uyezd, and became successively second priest (1898-1910), rector (from 1911), member (from 1898) and dean (1915-18) of the first Pechora deanery district. In 1908, 1909, 1911 and 1916 he was elected by the clergy as their deputy at the diocesan congresses. In 1917 he became

protopriest. In the winter of 1919 he was arrested after the taking of Izhma by the Reds. All his property was seized, and his family was thrown out of their house. He was sentenced to death and cast into a prison in Komi Autonomous Province. At the last moment the sentence of shooting was commuted, but on March 9, 1919 he died of starvation in prison.

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Hierodeacon Nicodemus, in the world Nicholas Ivanovich Lemin, was born on March 12, 1883, and served in the Holy Trinity - St. Stephen men's monastery in the village of Ulyanovo, Ust-Sysolsk uyezd, Vologda province. In 1918 the monastery was closed. Hierodeacon Nicodemus and the other inmates of the monastery continued to live on its territory and take part in Divine services in the churches that had not yet been closed. On September 18, 1919 he was arrested by the Cheka together with **Igumen Ambrose** (Morozov) and **four monks**, including **Monk Benjamin** (Afanasyevich Matyushev, born December 21, 1860), for "hiding 500 pounds of bread", and sent to the North Dvina concentration camp in Veliky Ustyug. There they were released after promising to go to the city of Latsk and stay there until the end of the investigation. On November 11, 1919 they were again arrested in the monastery of St. John the Forerunner in Veliky Ustyug, and sentenced to a camp until the end of the Civil War. Theirs was part of the group case, "The Case of Igumen Ambrose (Morozov) and others, Komi, Ulyanovsk Holy Trinity - St. Stephen monastery, 1919". They were in the North Dvina camp until May, 1920. Nothing more is known about them.

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Reader Timothy Ivanovich Rodimov was born in 1893 in the village of Shirshinskoye, Arkhangelsk uyezd, Arkhangelsk province. In 1896 the family moved to the city of Shenkursk, Arkhangelsk province, since his father, Protopriest John Danilovich Rodimov, had been appointed spiritual father of the Holy Trinity monastery. Timothy spent much time with his father in the monastery in his spare time from looking after his younger brothers and sisters. After studying at the Arkhangelsk theological seminary, in October, 1914 he went to the front as a volunteer soldier with his father's blessing. On August 19, 1915 he was seriously wounded, but survived after treatment at the St. Seraphim field hospital of the Red Cross in Petrograd. He returned to military service as a corporal, but the consequences of his wound continued to make themselves felt, and on January 15, 1918 he was recognized as unfit for military service "for ever". He returned to Shenkursk just when the Bolsheviks were invading the Shenkursk women's monastery. Fr. John blessed his eldest son to stand up in defence of the monastery. He organized the citizens of Shenkursk into "The Society of the Zealots and Defenders of the Orthodox Faith", of which he later became the president. The Society

managed to preserve the monastery from destruction and the nuns from expulsion.

On May 21, 1918 Timothy was appointed reader in the Shegovarinsky parish in Shenkursk uyezd. In July a peasant rebellion broke out. Timothy, with the blessing of his father, was among the rebels. Soviet power in the uyezd was overthrown through the joint efforts of the rebels and the White Guard. Timothy became commandant, and then was in charge of guarding the Red Army soldiers and members of the executive committee so that revenge should not be taken on them. Through his intercession a sick soldier was released. The rebels held their position for a little more than a week. But on August 1, 1918 the Red Army moved into Shekursk and the rebellion was suppressed. About three hundred citizens were arrested, including Timothy. At the interrogation he hid nothing about his role. On August 24 he was convicted of "preparing and actively participating in the White Guard rebellion in Shenkursk" and was sentenced to death.

On the eve of his execution the president of the Cheka and two guards came into Timothy's cell. Saying that they were taking him for interrogation, they bound his hands behind his back and led him away. At the gates of the prison Timothy asked one of the guards whether they were going to shoot him. He replied: "You shoot us, but we do not shoot you." And indeed, in spite of the decree of the Cheka, Timothy was not shot. On the bank of the Vagi river they made a noose out of rope, put it over his head and strangled him. Then they hurled the body with the noose round his neck into the river. On September 26 the body arrived at Vagi zapan, five versts from the village of Paitovskaya, Sudromskaya volost, Velsk uyezd, where it was recognized from the cross and icon on his chest - his father's blessing.

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Protopriest Sergius Fyodorovich Florinsky was born in the ancient city of Suzdal on March 4, 1873 in the family of the priest of the church of the holy Unmercenaries Cosmas and Damian, Theodore Florinsky. On finishing his studies at the Vladimir theological seminary in 1893, he became a teacher in the Yaksayevskoye zemstvo school in Suzdal uyezd. According to the custom of that time, Sergius Florinsky taught for a number of years in the teaching faculty before being appointed as a regimental priest by an order of the Protopresbyter of military and naval clergy. He married Elizabeth Ivanovna Smolenskaya, the daughter of the regiment priest of the Ulan Guards of His Majesty - Protopriest Ioann Smolensky. On March 5, 1900 the future hieromartyr Bishop Benjamin (Muratovsky) of Gdov ordained him to the priesthood in the St. Isaac cathedral in St. Petersburg. The newly-ordained priest was sent straight from St. Petersburg to the place of his service in Grodno province, to the village of Bereza-Kartuzskaya, where he was billeted with the 151st Pyatigorsk infantry regiment.

At the beginning of the Russo-Japanese war of 1904-1905 the regiment sent its seventh company to Manchuria, and continued to send soldiers and officers there to make up the ranks. Fr. Sergius spent almost a year with the warriors of his regiment on active service. His service at the front was marked by two awards: the order of St. Anna, third class, and a commemorative bronze medal on a ribbon of SS. Alexander and George. His duties of a regimental priest were not confined to carrying out Divine services, but included carrying out discussions with the soldiers and members of their families, nourishing spiritual-moral qualities in them, and encouraging and supporting them on the field of battle. At times regimental priests went onto the attack together with their units, carrying the Holy Cross instead of weapons, and in times of disaster they did not abandon those in their charge, remaining on the decks of sinking ships together with the wounded and dying. However, regimental priests did not always find support for their activity among the commanders.

When the First World War began in 1914, Protopriest Sergius together with his regiment set off for the front. Here, too, he received awards: the order of St. Anna, third class, of St. Vladimir, fourth class and a gold cross on a ribbon of St. George. Protopresbyter George Shavelsky says in his memoirs that a special exploit was required to receive such a cross. Fr. Sergius won the love and respect of those around him. Thus Colonel D.L. Ardaziani, the commander of the regiment, wrote as follows to the Protopresbyter: "I inform you that Fr. Sergius is an exemplary pastor in all respects, an indispensable spiritual person on the field of battle and fine man."

After the February revolution of 1917 the position of the military clergy in the units became very difficult. The indifference and blasphemies of those around them engendered the feeling that you were not necessary. There was a threat of death not so much from the bullets and shells of the enemy as from your own soldiers, who had been stirred up by revolutionary propaganda. And in the regiment where Fr. Sergius served things were no better. On June 22, 1917 Fr. Sergius was transferred to the 29th reserve field hospital, which at that time was in Estonia, in the city of Wesenberg (Rakver) and occupied the building of the city hospital.

In January, 1918, six months after his appointment, The People's Commissariat ordered all the clergy to be dismissed from the military. The hospital committee resolutely opposed this order of the new authorities and decided to retain Fr. Sergius in the hospital "at the desire of all the staff".

Fr. Sergius was not destined to serve long in the hospital. In February, 1918, in view of the final collapse of the Russian army, Estonia was occupied by the German army. On March 22, the hospital was disbanded, and Fr. Sergius remained in a foreign country without means to support himself. The

situation was the worse in that the new government had taken under its control all the clergy of the Baltic region, and did not allow Fr. Sergius to return to his homeland, even when he was no longer under supervision.

However, when the Estonian Working Commune took control of Wesenberg and most of Estonia, on December 19, 1918 Protopriest Sergius, together with many other inhabitants of Wesenberg from various levels of society, was arrested as a representative of the old reactionary regime.

Fr. Sergius' case did not last long. At the end of his only short interrogation, the protocol of which occupied just one page of handwritten text, Protopriest Sergius declared: "I have one thought: that my guilt consists in my being a priest, which I admit to." On December 26 the commission resolved that he be executed by shooting. The shooting took place in Palermo wood, where a commemorative stone to all those shot at that time has been erected. Fr. Sergius was shot on December 30.

After the departure of the Bolsheviki, all those shot were reburied. Protopriest Sergius Florinsky was buried in the city cemetery on the east side of the Orthodox chapel, around which they used to bury the priests who served in the church of the Nativity of the Mother of God in Rakver.

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Igumen Leonid (Molchanov) was born in 1872, and served in the Solvychegodesky Vvedensky monastery in Solvychegodsk, Vologda province. On November 13, 1918 he was shot.

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Priest Panteleimon Ivanovich Bogoyavlensky was born in 1881 in Velikiye Luki, Pskov province in the family of a reader. He was orphaned at an early age. He went to Pskov theological seminary, and in 1903 became reader at the St. Nicholas church in the village of Alexandrovsky Posad, Talabaskiye islands, Pskov province. He also became one of the brothers of the Brotherhood of the first teachers of the Slavs Cyril and Methodius. On June 3, 1907 he was ordained to the priesthood in Pskov by Archbishop Arsenius (Stadnitsky) of Pskov and Porkhov, and was sent to serve in the church of St. George of Seni pogost, Pskov province. On September 20, 1908 he was ordained to the priesthood and sent to the Annunciation Vorontsovsky women's monastery in Kholm uyezd, Pskov province. In 1911 he was transferred to the town of Verkhny Ostrov, Pskov province, but in September was made rector of the church of St. Nicholas in Karachunitsy pogost, Porkhov uyezd, and in October he was transferred to the Holy Trinity cathedral in Porkhov. In 1913 he began to teach in the Porkhov theological school, and in 1915 became a member of the Administration of the Audit

Committee. In 1918 he was shot for his fearless preaching against the enemies of the Church of Christ.

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Priest Alexander Mikhailovich Lyubimov was born on July 13, 1884 or 1885 in the village of Polonsk, Pikalikhinskaya, Pskov province in the family of a priest. In 1905 he finished his studies at the Pskov theological seminary, and was made teacher of the Law of God in the church-parish school opened in honour of the birth of the Tsarevich Alexis in the podvorye of the Nicander desert in Porkhov, Pskov province. Later he combined his teaching in the school with teacher the Russian and Church Slavonic languages in the first class of the Porkhov theological school. On November 2, 1906 he was ordained to the diaconate, and on December 2 - to the priesthood by Archbishop Arsenius of Pskov and Porkhov in the Holy Trinity cathedral in Pskov. He then began to serve in the St. Alexander Nevsky church attached to the Porkhov theological school, and (from 1907) in the St. Elijah church in Pogonsky pogost, Pikalikhinskaya volost. The Polonsky parish was large, and Fr. Alexander also had to exert much effort to bring 100 Old Ritualists in the area into the bosom of the Orthodox Church. Moreover, he had to look after a work-house attached to the St. Elijah church since 1886, and was teacher of the Law of God in four schools.

Deacon Vladimir Petrovich Dvinsky was born on June 13, 1858 in the village of Polonsk into the family of a priest that lived on its family estate next to the church of the Prophet Elijah. He entered Pskov theological seminary, but after one year, in 1875, was forced to leave because he could not pay for his study. In reply to the petition of his father, the diocesan consistory offered Vladimir the place of reader in the Prophet Elijah church. In 1888, after he had married, he was ordained to the diaconate in the same church. Besides his duties in the church, Fr. Vladimir was for many years a teacher of the Law of God in the Trubnikoskoye and Zhukovskoye zemstvo schools. And he tried to give his five children a good education. In 1907, when Fr. Alexander became the priest of the Prophet Elijah church, the two clerics became close friends.

When the revolution began Fathers Alexander and Vladimir continued to serve in the parish, preaching and teaching and explaining the essence of the events they were living through. Fr. Alexander called on parishioners to defend the property of the Church, which at that time involved no small risk, and there is some evidence that he hindered the confiscation of bread from the local peasants. As a result, the authorities began to receive denunciations against him. On September 10, 1918 Fr. Alexander and Fr. Vladimir were arrested. Some books and gramophone records found in a search were declared to be monarchist. The two clergymen denied all accusations of counter-revolution. In September, 1918 they were condemned for "counter-

revolutionary actions, monarchist agitation in the church amidst the peasants against the peasants against the decree of the Council of People's Commissars", and were sentenced to be shot. On September 14 they were taken with tied hands beyond the village into a grove. The chekists then shot the two friends, whose birth, childhood years, service in church and, finally, martyric end all happened in one place.

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Protopriest Ivan Ivanovich Dyakonov was serving in one of the churches of the city of Archangelsk. In 1918 he was shot in Archangelsk.

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N. Kostritsa was working as church warden in the Yasnenskaya church, Disnensky uyezd, Vilnius province. In 1918 she was imprisoned in the provincial prison in Vitebsk, and then shot.

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Reader Basil Nikolayevich Titov was born in 1894, and went to Arkhangelsk theological seminary. He served as a reader in the village of Rovidino, Kholmogor uyezd, Arkhangelsk province, and was also a teacher in Yelets uyezd. In 1919 he was shot because he was a member of the clergy.

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Priest Basil Ivanovich Katayev was born in 1872, and finished his studies at a theological seminary in 1903, when he went to serve as the teacher of the church-parish school in the village of Knyazh-Pogost, Ust-Sysolsk uyezd, Vologda province. In 1907 he became teacher in the Zanulsky zemstvo school. In 1908 he was ordained to the priesthood and served in the village of Obyachevo, Ust-Sysolsk uyezd, as well as being teacher of the Law of God in the Zagorsk zemstvo school. In November, 1919 he was taken hostage by the Cheka as the reds retreated from Ust-Sysolsk. Nothing more is known about him.

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Priest Ivan Alexandrovich Fivejsky was serving in Melandomsky parish, Kholmogor uyezd, Arkhangelsk province. On September 11, 1920 he was shot.

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Reader Peter Alexeyevich Taratin was born on December 20, 1854 in the family of a reader. He went to Arkhangelsk theological school (1870), and then served in various churches in Mezen (Pechorsky) uyezd, Arkhangelsk province. On February 19, 1919 he was arrested for “rejoicing at the approach of the White Guards”, and was shot without trial by the Red Army in the village of Kychkar, Mezen uyezd.

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In Pinega region, **Priest Shangin** was killed and his body cut into pieces.

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In Pechora, **Protopriest Surtsov** was beaten for many days and then shot and his body thrown into the river.

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In Seletsky parish, **Reader Athanasius Smirnov** was shot for performing a pannikhida on a dead French soldier.

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Priest Joseph Ivanovich Rasputin was born on April 6, 1867 in the village of Sizyabsk, Mezen uyezd, Arkhangelsk province into the family of the reader of Sizyabsk church. In 1882 he finished his studies at Arkhangelsk theological school, and in 1888 he was appointed reader at the Spasskaya church in the village of Bakur, Pechora uyezd. On January 21, 1892 he was ordained to the diaconate, and on July 31, 1894 – to the priesthood. On that day he started serving in the St. Nicholas church in the village of Poromov, Pechora uyezd, and was also teacher of the Law of God and a teacher in the missionary school. On August 8, 1901 he returned to Bakur. In October, 1917 he was elected president of the Mokhchensk volost zemstvo meeting, Pechora uyezd, Arkhangelsk province. At the end of 1918 he was arrested by Red Army soldiers in Bakur, and in 1919 was tied to a telegraph pole in Izhma and shot. Then his body was given to be eaten by the dogs.

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Fr. Joseph's son, **Priest Nicholas Iosifovich Rasputin**, was born on February 19, 1896 in the village of Poromes, Pechora uyezd (now Izhma region, Komi ASSR). In 1912 he finished his studies at the Arkhangelsk theological school, and was sent as reader to the church of St. Stephen in the village of Kipeyevo, Arkhangelsk province. In 1915 he was called up into the army, and served as a clerk. In 1917 he returned to Bakur, where his father was priest. In December, 1918 he joined the White Army as a volunteer,

serving first as a clerk and then as a journalist in the headquarters of Captain Akhatkin in Izhma. After the martyrdom of his father and the end of the civil war, Nicholas Iosifovich served in Soviet institutions. In 1922 he was arrested and condemned to eighteen months' imprisonment for "appropriating other people's things". In 1923 he was serving as reader in the Bakur church. In June, 1924 he was ordained to the priesthood and continued to serve in Bakur church, or, according to another version, was sent to the St. Nicholas church in Poromovo. In 1925 he was arrested in Bakur and condemned in accordance with article 153. From 1925 to 1929 he served in Bakur, and then, until April, 1930, in the village of Mutny Materik, Izhma region. On April 10, 1930 he was arrested, was cast into Izhma Domzak and on July 1 was condemned to death in accordance with articles 58-10 and 58-13. On October 6, 1930 he was shot in Izhma.

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Ivan Popov was the editor of the Diocesan News of Arkhangelsk, which printed lists of the victims of the Bolsheviki in every issue. In 1920 he was arrested and sentenced to death by the Moscow province tribunal, which was commuted to five years' imprisonment. Nothing more is known about him.

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Priest Vitaly Alexeyevich Popov was serving in the Nimengsky parish, Onega uyezd, Arkhangelsk province. On August 5, 1920 he was shot.

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Protopriest Ivan Ivanovich Dyakonov and **Deacon Sergius Ivanovich Polosenov** were serving in the Nativity church in Arkhangelsk. On August 5, 1920 they were shot.

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Priest Basil Azarievich Firsov was serving in the Dormition women's monastery in Kholmogory, Arkhangelsk province. On September 16, 1920 he was shot.

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Priest Nicholas Ivanovich Makarov was serving in the Izhemsky parish, Pechorsky uyezd, Arkhangelsk province. On March 17, 1921 he was shot.

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Priest George Mikhailovich Makkoveyev served in the Shetogorsky parish, Pinega uyezd, Arkhangelsk province. He was arrested on November 11, 1920 and shot.

*

Priest Michael Vasilyevich Legatov was born in 1869. He was dean of the churches of Arkhangelsk, and served at the cemetery church. In August, 1920 the "Union of the clergy and laity" of Arkhangelsk at a general assembly in the cathedral, in view of the heavy persecutions suffered by the Orthodox Church, appealed for help in a telegram to the Archbishop of Canterbury. Fr. Michael signed this telegram. After this, on August 3, he was arrested and cast into Arkhangelsk prison together with Bishop Paul (Pavlovsky), the dean Fr. Basil Melentiev and others who had also signed the telegram. 11 people in all were prosecuted. On September 7 Fr. Michael was transferred to the Butyrki prison in Moscow. Nothing more is known about him.

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Priest Theodore Alexandrovich Klepikov was born on February 15, 1873 in the village of Gam, Yarensk uyezd, Vologda province (Komi, Ust-Vymsky region), the son of a church reader in the local church. In 1894 he finished his studies in the Vologda theological seminary, and on September 4 began serving as a reader in the village of Ust-Kulom, Ust-Sysolsk uyezd, Vologda province. On January 2, 1895 he was ordained to the diaconate, and began serving in the SS. Peter and Paul church in Ust-Kulom, and in the Nikosly church in the village of Savinoborsk (from March 25). On May 25, 1895 he was ordained to the priesthood and went back to serve in Savinoborsk. From 1902 he was transferred to the church of the Forerunner in the village of Myyeldino, Ust-Sysolsk uyezd. At the end of 1918, when the village fell into the hands of the reds, he moved to the village of Vashgort, Vologda province. There, in 1919, he was taken hostage by the reds, and cast into prison in Yarensk. On June 26, 1920, in "the case of Fr. Theodore Klepikov, Nicholas Parshukova and Paul Loginov, Komi, 1920", he was accused of "counter-revolution" and sentenced to death. The sentence was carried out on September 30, 1920.

Others indicted in this case were the natives of the village of Myedlino, **Nicholas Leonidovich Parshukov** and **Paul Diomidovich Loginov**. Nothing more is known about them.

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Priest James Vassianovich Spassky was born on September 9, 1876 in Ust-Sysolsk, Vologda province (now Syktyvkar, Komi) into the family of a priest. His brother was **Fr. Demetrius Spassky**, who was martyred in 1918. Fr. James

went to Vologda theological seminary (1897), then became a teacher in church-parish schools in the villages of Glubokovo, Kadnikovskiy uyezd (1898), Savinobor, Ust-Sysolsk uyezd (1898) and Derevyansk, Ust-Sysolsk uyezd (1902). On June 29, 1902 he was ordained to the diaconate for the church in the village of Ust-Nem, Ust-Sysolsk uyezd, and on November 21, 1903 he was ordained to the priesthood for the church in the village of Savinobor. He was the spiritual father of the sixth deanery district of Ust-Sysolsk uyezd (from 1904). On December 28, 1907 he was transferred to the church of SS. Florus and Laurus in the village of Tsivozero, Vologda province, and on August 19, 1909 - to the St. George church in the village of Rozdino, Ust-Sysolsk uyezd, where he also taught the Law of God and singing in the zemstvo school. In 1911 he was transferred to the village of Madzha, Ust-Sysolsk uyezd. He was married to Pelagia Ivanovna and had children. On May 22, 1920 he was condemned by the Cheka for "cooperating with the White Guards and spreading false counter-revolutionary rumours". He was sentenced to three years' hard labour. In spite of a petition from his parishioners containing 144 signatures, he was not pardoned. Nothing more is known about him.

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In the spring and summer of 1920 one female Bolshevik surpassed all the male chekists in cruelty. "She remembered all the small slights given her by her husband's family and literally crucified this family; and those who were not killed she killed morally. A cruel, hysterical, crazy woman, she thought that the White officers wanted to tie her to the tail of a mare and let the horse gallop. Believing in this invention, she went to the Solovki monastery and there led the reprisal together with her new husband Kedrov. Then she insisted on the return of all those arrested by Eiduk's commission from Moscow and sent them in parts on a steamer to Kholmogory, the graveyard of Russian youth, where, having been undressed they were killed on the barge and drowned in the sea. The city groaned under the oppression of this terror throughout the summer."

"In Arkhangelsk Maizel-Kedrova shot with her own hands **87 officers and 33 citizens**, and sank a barge with refugees and soldiers from Miller's army."

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Priest Peter Alexeyevich Chernozersky was born in 1866 in Vskhonovo pogost, Toropets uyezd, Pskov province, and served in the Dormition church in Velikiye Luki. On November 12, 1920 he was arrested, and on December 2 was convicted of "supposed disloyalty" to Soviet power. Then he was shot.

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Priest Nicholas Vyacheslavovich Titov was born in 1867, and served as a priest in the village of Rovdino, Kholmogor uyezd, Arkhangelsk province. In 1919 he was arrested because he was a servant of the Church while his son served in the People's Army of the North, He was cast into Arkhangelsk prison. Shortly after his release he died, in 1922.

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In 1922, **31 clergy and monastics** of various ranks were killed by the Bolsheviks in Pskov province in connection with the confiscation of church valuables; in Novgorod province - **68**; in Arkhangelsk province - **9** clergy; and in Vologda province - **27**.

Priest Paul Kushnikov was serving in the one of the churches of the Novgorod diocese. In 1922 he was killed in connection with the confiscation of church valuables.

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The following were convicted in "The Case of Th. S. Malofeyev and others, Novgorod, 1922":

Theodore Sergeyevich Malafeyev (or Malofeyev) was born in 1882 into a noble family. He was a captain in the tsarist army, and assistant warden of the St. Sophia church in Novgorod. He was arrested in 1922 for "resisting the undertakings of Soviet power in the question of the requisitioning of church valuables". On March 24, with the permission of the Bolsheviks, a meeting of the believers took place to discuss the question of requisitioning. After the Bolshevik representative had spoken, several representatives of the believers took the floor, including Malafeyev, Mikhailova and Bogolyubova, who said that it was possible to sacrifice church valuables for the needs of the starving, but only those that were not sacred objects that were necessary for the Divine services. They said that the requisitioning of such valuables should not be permitted since it would offend the religious feelings of the believing people. Their speeches were well received, and the corresponding resolution was passed. Soon after this Malafeyev, Mikhailova, Panov and many other participants in the meeting were arrested. Theodore Sergeyevich was accused that, "while being present at the above-mentioned meeting, he called on those present not to obey the instructions of the authorities, pointing out in his speech that he had more than once sat in a Cheka prison and that he thought that they would imprison him again, but in spite of that he still believed that if they came for the valuables he would not give them up voluntarily". Theodore Sergeyevich turned out to be right: they did arrest him. Besides, during a search in his flat on February 11-13th, 1921 they had found an album in which there was the following note: "The case of Metropolitan Arsenius of Novgorod and Staraya Russa, Bishop Alexis and other members of the

Diocesan Council has been heard... The details are in the newspapers, but I personally judge otherwise; I judge from what I know personally, and I know that he was been judged not by a court, but by a band of usurpers of power..." This deepened his guilt. On May 28 he was accused of "resisting the requisitioning of church valuables" and was sentenced to be shot.

Michael Petrovich Panov was born in 1872 in the town of Soltsy, Pskov province. From 1905 he was a member of the SRs, and from 1918 to 1921 - of the Bolshevik party. In 1922, having undergone a profound conversion, he became a member of a church-parish council in Novgorod. At the meeting on March 24, he said that handing over vessels used in church services would be "sacrilege". He was arrested, and on May 28 was accused of "resistance to the requisitioning of church valuables". He was sentenced to death, and in spite of an appeal to the Political Red Cross on his behalf, the sentence remained in force and he was shot.

Alexandra Mandaryevna Pokrovskaya was born in 1880. She was a dentist. She was a member of the church council. She was arrested in 1922 for "resisting the undertakings of Soviet power in the question of the requisitioning of church valuables". She was accused of being the initiator of the meeting in Novgorod, of being its president, and of allowing opponents of the requisitioning to speak at the meeting. On May 28 she was convicted of "resistance to the requisitioning of church valuables", and sentenced to four years' imprisonment with strict isolation, with deprivation of rights for five years.

Eugenia Mikhailovna Mikhailova was born in 1887 into a noble family, the daughter of a major-general. She was a member of the church council. She was arrested in 1922 for "resisting the undertakings of Soviet power in the question of the requisitioning of church valuables". She was also accused that at a meeting of the believers with regard to the requisitioning "she delivered a speech in which she appealed for the valuable not to be handed over. At the same time she directed her words to discredit Soviet power and criticized its actions in a demagogical manner, saying that the unbelievers in Christ had come to ask 'for the sake of Christ'... Soviet power had been robbing the people for four years, and had now decided to rob the Church, too... This speech was received by the crowd of those assembled with shouts of 'Don't give up the valuables!'" On May 28 she was convicted of "resistance to the requisitioning of church valuables" and sentenced to be shot. But thanks to the petition of the Political Cross her sentence was commuted to exile to the settlement of Kolpashevo, Narymsk region, Tomsk province. Nothing more is known about her.

Natalya Pavlovna Bogolyubova. She was born in 1894, the daughter of a former attorney. She was a member of the parish council, and in the meeting delivered a speech in which "she called on the people not to submit to the

decrees of the authorities on the requisitioning of church valuables, saying that in the given question the communists fear the people. That is why they are asking 'for Christ's sake, and when they know that the people will not rebel, they go into the church and without discussion take the valuables, as was done in the Yuryev monastery. She considers that the valuables requisitioned from the Yuryev monastery are quite sufficient and that no more should be given." She was also accused of composing the resolution of the meeting against the requisitioning of church valuables. On May 28, 1922 was condemned for "resistance to the requisitioning of church valuables" to five years' imprisonment with strict isolation.

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The following were convicted in "The case of Priest Basil Rostovtsev and others, Polya village, Novgorod province, 1922":

Gregory Fedotov. He was born in 1898 in the village of Sivuschino, Polskaya volost, Demyansk uyezd, Novgorod province into a peasant family. In 1922 he was arrested, and on August 22 was condemned by a revolutionary tribunal for "resisting the requisitioning of church valuables and beating up the commission during the requisitioning". In accordance with articles 77 part 2 and 86, he was sentenced to seven years' imprisonment with strict isolation and deprivation of civil rights for five years.

Laurence Fyodorov. He was born in 1893 in the village of Linya, Polskaya volost, Demyansk uyezd, into a peasant family. On August 22, 1922 he was convicted for resisting the requisitioning of church valuables and participating in disorders, and in accordance with article 77-2 was sentenced to five years' deprivation of freedom in strict isolation. Nothing more is known about him.

Theodore Filippov. He was born in 1889 in the village of Linya, Polskaya volost, Demyansk uyezd, into a peasant family. On August 22, 1922 he was convicted for resisting the requisitioning of church valuables and participating in disorders, and in accordance with article 77-2 was sentenced to five year's deprivation of freedom in strict isolation. Nothing more is known about him.

Carpus Shamin. He was born in 1866 in the village of Linya, Polskaya volost, Demyansk uyezd, into a peasant family. On August 22, 1922 he was convicted for resisting the requisitioning of church valuables and participating in disorders, and in accordance with articles 77-2 and 86 was sentenced to eight years' deprivation of freedom in strict isolation and deprivation of civil rights for five years. Nothing more is known about him.

Theodotus Nikolayev was born in 1896 into a peasant family in the village of Sivuschino, Polskaya volost, Demyansk uyezd. On August 22, 1922 he was arrested for resisting the requisitioning of church valuables and participating in disorders, and in accordance with article 77-2 was sentenced to ten years deprivation of freedom in strict isolation and deprivation of his civil rights for five years. "Being the leader and inciter of the disorders in the village of Polya, he was violent to the president of the executive committee, beating him up and forcing him to give back the church valuables". Nothing more is known about him.

Semyon Lemkin was born in 1886 into a peasant family in the village of Shiryakino, Polskaya volost, Demyansk uyezd. On August 22, 1922 he was arrested for resisting the requisitioning of church valuables and participating in disorders, and in accordance with article 77-2 was sentenced to five years deprivation of freedom in strict isolation. Nothing more is known about him.

Carpus Solovyev was born in 1862 in the village of Teplika, Polskaya volost, Demyansky uyezd, Novgorod province into a peasant family. On August 22, 1922 he was arrested for resisting the requisitioning of church valuables and participating in disorders that took place in Polya on April 28, including blows to the president of the executive committee Orlov, and in accordance with article 77-2 was sentenced to eight years deprivation of freedom in strict isolation with five years' deprivation of his civil rights. Nothing more is known about him.

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On April 26, 1922, in "The Case of Pavlov and others, at the requisitioning of church valuables, Pskov, 1922", several people were arrested and condemned for "resisting the requisitioning of church valuables" from Pskov cathedral. **Basil Ivanovich Ivanov**, who was born in 1880, was a member of the parish council and treasurer of the Board of the Pskov Gubispolkom, was sentenced to four years' forced labour; **Basil Vasilyevich Gorokhov**, who was born in 1884 and was a member of the parish council, was sentenced to three years' hard labour, as was his brother, **Theodore Vasily Davydov**, who was born in 1894 and was also a member of the parish council.

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The following were convicted in "The Case of the Staraya Russa Disorders, Staraya Russa, 1922":

Nicholas Pavlovich Vikhorev. He was born in 1868. On March 16, 1922 he was arrested for "agitation against the decree of VTsIK on the requisitioning of church valuables". He was accused that "on March 15, 1922 he took part in disorders arising on the soil of the requisitioning of church valuables and

agitated in the masses of the assembled people that the church valuable should not be handed over". On May 12 the Novgorod revolutionary tribunal, sitting in Staraya Russa, convicted him of "participation in disorders and agitation against the decree on the requisitioning of church valuables", and sentenced him to five years' imprisonment and deprivation of the right to vote or be elected. Nothing more is known about him.

Ivan Alexandrovich Vishnevsky. He was born in 1888. On May 12, 1922 the Novgorod revolutionary tribunal, sitting in Staraya Russa, convicted him of "participation in disorders and agitation against the decree on the requisitioning of church valuables", and sentenced him to four years' imprisonment and deprivation of the right to vote or be elected. Nothing more is known about him.

Peter Petrovich Chagodayev. He was born in 1903. On March 16, 1922 he was arrested for "agitation against the decree of VTsIK on the requisitioning of church valuables". He was accused that "on March 16, 1922, during the Staraya Russa disorders, he tried to take arrested participants in the disorders out of the convoy. On May 12 the Novgorod revolutionary tribunal, sitting in Staraya Russa, convicted him of "participation in disorders and agitation against the decree on the requisitioning of church valuables", and sentenced him to four years' imprisonment and deprivation of the right to vote or be elected. Nothing more is known about him.

Alexis Stepanovich Burikhin was born in 1884 in the village of Bryashnaya Gora, Starorussky uyezd. On March 16, 1922 he was arrested for "agitation against the decree of VTsIK on the requisitioning of church valuables", and on May 12 was sentenced to three years' imprisonment and deprivation of the right to vote or be elected. Nothing more is known about him.

Eudocia Arkhipova was born in 1894. On March 16, 1922 she was arrested in Staraya Russa for "agitation against the decree of VTsIK on the requisitioning of church valuables", and on May 12 was sentenced to five years' imprisonment. Nothing more is known about her.

Zinaida Filippovna Zyabkina was born in 1889. On March 16, 1922 she was arrested in Staraya Russa for "agitation against the decree of VTsIK on the requisitioning of church valuables", and on May 12 was sentenced to three years' imprisonment. Nothing more is known about her.

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The following were convicted in "The Case of Priests Nicholas Andreyev, Paul Solovyev and others, Novgorod province, Luzhno village, 1922":

Priest Nicholas Andreyev. He was born in 1880 in Novgorod province into a peasant family, and became rector of the church in Luzhno village, Demyansk uyezd, Novgorod province. On May 25, 1922 he was convicted of “resistance to the requisitioning of church valuables”, and sentenced to ten years’ imprisonment with strict isolation and disenfranchisement for five years in accordance with articles 77 part 2 and 86. He and Fr. Paul Solovyev were accused that on “April 27 and 28, at the moment of the return of the valuables taken by the crowd, they took part in a religious service and thereby used the religious prejudices of the peasantry with the aim of inciting them to resistance in the question of the requisitioning of church valuables. Moreover, it was suggested to Nicholas Andreyev that he serve a thanksgiving moleben.

Priest Paul Solovyev. He was born in 1884 in Novgorod province in a peasant family. He was serving in the village of Luzhno when he was arrested and accused of serving a thanksgiving prayer service together with Fr. Nicholas Andreyev after the return of requisitioned church valuables. On August 25, 1922 he was convicted of “resistance to the requisitioning of church valuables and beating up [members of] the Commission for their requisitioning”. In accordance with articles 77 part 2 and 86, he was sentenced to eight years’ imprisonment in strict isolation and deprivation of his civil rights for five years. Nothing more is known about him.

Peter Gorbachkov. He was born in 1887 in the village of Bely Bor, Luzhno volost, Demyansky uyezd, Novgorod province. In 1922 he was arrested, and on August 25 was condemned by a revolutionary tribunal for “resisting the requisitioning of church valuables and beating up the commission during the requisitioning”. In accordance with articles 77 part 2 and 86, he was sentenced to seven years’ imprisonment with strict isolation and deprivation of civil rights for five years. Nothing more is known about him.

Nicholas Sorokin. He was born in 1884 in Bely Bor. In 1922 he was arrested, and on August 25 was condemned by a revolutionary tribunal for “resisting the requisitioning of church valuables and beating up the commission during the requisitioning”. He was particularly accused of inciting and taking part in the beating up of Citizen Filippov, a member of the commission for the requisitioning of church valuables. In accordance with articles 77 part 2 and 86, he was sentenced to seven years’ imprisonment with strict isolation and deprivation of civil rights for five years. Nothing more is known about him.

Stepan Volkov. He was born in the village of Luzhno into a peasant family. In 1922 he was arrested, and on August 25 was condemned by a revolutionary tribunal for “resisting the requisitioning of church valuables and beating up the commission during the requisitioning”. In accordance with articles 77 part 2 and 86, he was sentenced to ten years’ imprisonment

with strict isolation and deprivation of civil rights for five years. Nothing more is known about him.

Maria Volkova. She was born in Luzhno in 1899 into a peasant family. In 1922 she was arrested, and on August 25 was condemned by a revolutionary tribunal for “resisting the requisitioning of church valuables and beating up the commission during the requisitioning”. In accordance with articles 77 part 2 and 86, she was sentenced to seven years’ imprisonment with strict isolation and deprivation of civil rights for five years. Nothing more is known about her.

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The following were convicted in “The Case of the Church Council of the Village of Ulom, Cherepovets province, 1922”:

Ivan Ivanovich Lukichev (born in 1875 in the village of Popadino, Ulom volost, Cherepovets uyezd, Cherepovets province into a peasant family), **Alexis Terentyevich Parsakov** (born 1860 in the village of Korotkovo, Ulom volost, into a peasant family), **Ivan Petrovich Utkin** (born in 1850 in the village of Pesye, Ulom volost, into a peasant family), his son **Peter Ivanovich Utkin** (born 1879 in the village of Pesye, Ulom volost), **Basil Vasilyevich Matveyev** (born in 1879 in the village of Fedosovo, Ulom volost into a peasant family) and **Trophimus Evimovich Nikolayev** (born 1875 in the village of Korotkovo, Ulom volost into a peasant family). They were arrested on March 29, 1922 for “organizing an unlawful assembly in the church and speaking against the requisitioning of church valuables”. All the members of the church council were accused that “they did not resist the organization of an unlawful assembly to discuss the question of the requisitioning of church valuables, thereby breaking the agreement made at the handing over of the church property, that is, resisting the authorities through negligence”. On May 17 the Cherepovets revolutionary tribunal sentenced Parsakov to three years’ imprisonment, and the others to two years imprisonment with forced social labour conditionally, and deprived them of civil voting rights for three years. Nothing more is known about them.

Olga Vasilyevna Levina. She was born in 1881 in the village of Klopuzovo, Ulom volost, Cherepovets uyezd, Cherepovets province into a peasant family. She was a member of the church council in the village of Ulom in the same area. On March 29, 1922 she was arrested in Klopuzovo for “being the leader and organizer of the church meeting on March 26 at which it was decided by all means to resist the requisitioning of church valuables. They tried to carry out this decision on March 28, 1922, that is, in organizing the citizens to resist the authorities.” On May 17, 1922 she was sentenced to four years imprisonment in the house of correction with three years deprivation of voting rights.

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Basil Vasilyevich Gorokhov was born in about 1884 and was a member of the church council of Pskov cathedral. On April 26, 1922 he was condemned to three years' hard labour for "resisting the requisitioning of church valuables". "Gorokhov and his brother Theodore fervently supported anti-Soviet feelings, considering church gold to be the heritage of parishioners and reproaching Soviet power with provocative attacks". This was part of "The Case of Pavlov and others at the requisitioning of church valuables, Pskov, 1922. Nothing more is known about him.

*

Priest Paul Vasilyevich Nevolin was born on June 12, 1865 in the village of Vilegod, Sovychevodsky uyezd, Vologda province into the family of the reader of the Vilegod church of the Prophet Elijah. In 1887 he finished his studies at the Vologda theological seminary, and in the same year began to serve as reader in the village of Kichmensky, Nikolsky uyezd, Vologda province, and also in the St. Nicholas church in the village of Komyan, Gryazovetsky uyezd, Vologda province. In 1888 he was ordained to the diaconate by Bishop Israel, and was appointed to the St. Elijah church in Vilegod. In 1890 he was ordained to the priesthood by Bishop Joannicius and was appointed to the church of St. Nicholas in the village of Semukovo, Yarensk uyezd, Vologda province. He became assistant dean of the second district of Yarensk uyezd (from 1897), and a member (1898-1899) and president (1899-1903) of the trust council. In 1903 he became priest of the church of the Meeting of the Lord in the village of Vylgort, Ust-Sysolsk uyezd, Vologda province (now Syktyvkar region), spiritual father of the Ust-Sysolsk city clergy (from 1906) and teacher of the Law of God in the zemstvo school. In 1908 he was elected a deputy to the school and diocesan congresses. From 1910 he became a member of the Ust-Sysolsk department of the diocesan candle committee.

On April 30, 1923 Fr. Paul was arrested in Vilgort, and on September 19 was convicted to three-and-a-half years' imprisonment in accordance with article 119. However, by a decision of the Supreme Court of the Russian Federation of November 16, he was acquitted and the case shelved for lack of evidence of a crime. Nothing more is known about him.

*

Priest Victor Ivanovich Damansky went to Petrozavodsk theological seminary, where he served as teacher of singing. In 1923 he became rector of the church in Pudozh, Olonets province. A few months later he was exiled by the GPU for resisting the renovationists. Nothing more is known about him.

*

Protopriest Ivan Vasilyevich Schukin was born in Pskov province. He was the father of Archbishop Alexander (Ivanovich Schukin). He went to Pskov theological seminary and then Moscow Theological Academy, from where he graduated in 1886. On December 5, 1886 he became a teacher at the Pskov theological seminary. On May 11, 1890 he was transferred to the Porkhov theological school, and on August 21, 1893 - to the Riga theological seminary, where he taught Greek. On May 22, 1895 he was ordained to the priesthood, becoming a protopriest on May 9, 1914. At the beginning of the First World War he was evacuated to Novgorod. In 1918 he was arrested in Novgorod, and was in prison for six months. There he became serious ill, was released and arrived home scarcely alive. For a time he served in the village of Lyskovo, Novgorod province together with his son. When, in 1923, Alexander was summoned to Moscow for ordination, Fr. John fell ill with pneumonia. Knowing that he was dying, he waited for his son to come and give him Holy Communion. Vladyka Alexander arrived on the day before his death. His father was still conscious. Vladyka had a long talk with him and then gave him Holy Communion. He died on August 23, 1923. He was buried by his son next to the church in which he had served in Lyskovo.

*

Priest Nicholas Pavlovich Shumilov was serving in Vologda province. He was arrested not later than February 12, 1925 and cast into prison in Vologda. On March 19 he gratefully acknowledged receiving money from E.P. Peshkova of the Political Red Cross. Nothing more is known about him.

*

Priest Nicholas Pavlovich Sheshenin was serving in Alexandrovsky (Kola) uyezd, Arkhangelsk (Murmansk) province. On March 1, 1925 he was sentenced to three-and-a-half years' imprisonment with strict isolation. Nothing more is known about him.

Priest Nicholas Fyodorovich Sheshenin was serving in Alexandrovsky (Kola) uyezd, Arkhangelsk (Murmansk) province. On March 1, 1925 he was sentenced to two years' imprisonment with strict isolation. Nothing more is known about him.

*

Prince Andrew Georgievich Chagodavev was born in 1878 or 1879. He went to university and studied at the Konstantinovsky landmark institute. In 1917-18 he was a member of the Local Council of the Russian Orthodox

Church from Turkestan diocese. He was also a judge. In 1925 he was sent to Solovki, where he used to play chess with Archbishop Hilarion (Troitsky). Nothing more is known about him.

*

During the time when the executioners Dzerzhinsky and Bahrman were in charge of Solovki, there was exiled a **priest** by the name of **Uspensky** and his son. The son soon got a job as a guard. He would escort groups of prisoners from one camp to another; apparently his cruelty earned him the trust of the NKVD. One winter, during a blizzard, he had to escort a group of prisoners which included his own father. Already old and sick, the father could not walk straight through the deep snow; he would often stumble and fall and apparently slowed the procession. Then the depraved son ordered his father to step aside into the bushes, and there he shot him. The shots echoed through the forest, and the Solovki blizzard, to the singing of the north winds, buried the new hieromartyr in snow-white vestments. The next spring, they discovered the body of the archpriest with a bullet in the back of his neck. It was incorrupt, the holy relics of a saint.

But the son Uspensky, having performed such an abomination, was rewarded by the NKVD bosses with a promotion and for a while enjoyed their confidence. For the next several years he was the chief in the Bear Hill camp and all concentration camps beyond the Onega Lake, until he was shot in the Yezhov purge.

*

A former prisoner in the Solovki camps recounted the following story:-

"While I was in the Solovki camp, one prisoner who worked in the fishery suffered very much from eczema on his legs. He sorrowed greatly about this for a long time, and then, finally, on entering the church of St. Onuphrius which had been kept open for the freelabour monks to worship in, he saw a coffin with a deceased monk lying in it and said with tears:

"O Lord, if this now reposed monk has been pleasing to Thee, accept his prayers for me, a sinner, and cure me of my illness."

"On returning to his place in the fishermen's barracks, and wishing to change the dressing on his leg, he suddenly saw that his eczema had disappeared. In his great joy he told his neighbour and fellow-worker, Bishop Sophronius of Selenginsk, about this, and the latter told all of us clergy, who were nearby. The monk who had been buried that day was our fellow-prisoner, Fr. **Igumen Antonin** from the Simonov monastery in Moscow. In 1925 he had just begun his term of imprisonment, and he could not endure it.

Because of his weak health, he was given the job of sweeper of the courtyard in Solovki. God had given me the joy of meeting him often in the courtyard, of sitting and chatting with him, and of seeing how he was wasting away from his illnesses. The unfortunate elder had caused inconvenience to his neighbours in his cell because of his illnesses and the abundance of lice on his body, and everyone breathed a sigh of relief when he went into the hospital. There he departed to the Lord, having trodden his way of the cross in a fine manner."

*

Priest George Fadeyevich Gavrilyuk was born in 1881, and served in the church of St. Euthymius in Vyazhisch, Novgorod uyezd. In 1926 he was arrested, and on May 31 was sentenced to three years in exile. Nothing more is known about him.

*

Agrippina Yakovlevna Kochegarova was born in 1878 in the village of Chernitsyno, Kirillovsk uyezd, Novgorod province. She was a member of the sisterhood of Bishop Macarius (Opotsky) in the city of Cherepovets. She was arrested for "distributing a letter of anti-Soviet content by Metropolitan Anthony (Khrapovitsky)", and on June 25, 1926 was sentenced by the OGPU to exile in Turkestan for three and a half years.

Maria Fyodorovna Pokrovskaya was born in 1888 in the village of Baikovo, Starorussky uyezd, Cherepovets province. She was arrested in the village of Bogorodskoye because, "together with Bishop Macarius (Opotsky) she organized in the village of Bogorodskoye, Cherepovets province, a circle-sisterhood and led it". On June 25 she was sentenced to three years' exile in Siberia.

*

Priest Ivan Andreyevich Valsky was born in 1861, and served in Vologda province. In September, 1926 he was arrested, and in November was sentenced to five (or three) years' exile in the north. In 1926 Bishop Ambrose (Smirnov) met Fr. John in Kotlas as he was being taken under convoy to Velikij Ustyug, and wrote to E.P. Peshkova at the Political Red Cross: "He is an old man, without clothing or shoes. He has not outer clothing, and his boots have completely disintegrated. It would be good to send him a sheepskin coat, but bear in mind that he is very strong and tall, and in any case send him very large boots. You would really be doing a good deed." Nothing more is known about him.

*

Archimandrite Theodoretus, in the world Theodore Ivanovich Preobrazhensky, was born in about 1852 and served in the Kirillo-Belozersky monastery in Kirillov, Novgorod province. In 1927 he was disenfranchised and repressed for commemorating Patriarch Tikhon. Nothing more is known about him.

*

Hieromonk Macarius, in the world Gabriel Lodyagin, was born in about 1854, and served as treasurer in the Kirillo-Belozersk monastery in the city of Kirillov, Novgorod province. In 1927 he was condemned by the GPU for commemorating Patriarch Tikhon, was deprived of civil rights and repressed. Nothing more is known about him.

*

Priest Nicetas Trofimovich Trofimov was born in 1884 in the village of Smolino, Palkinsky region, Pskov province. On August 11, 1926 he was arrested, and on April 15, 1927 was sentenced to three years' exile to Siberia in accordance with article 58-11.

*

Protodeacon Nicholas Rodionovich Kaplin was born in 1875 in Orel province, and served in Oranienbaum. On September 3, 1926 he was sentenced to three years' exile (?). Nothing more is known about him.

*

Priest Basil Ivanovich Stekhnovsky was born in 1866 in Pskov, and was serving in the Bobyakovskaya church in Pskov province. On June 16, 1927 he was arrested, and on December 2 was sentenced by the OGPU to three years' exile in Siberia in accordance with article 58-10 part 2.

*

Reader Paul Matveyevich Tudor was born in 1902 in Pskov province. He was serving in the Kolbezhetskaya church in Palkinsky region, Pskov province when, on June 16, 1927, he was arrested. On December 2 he was sentenced to three years' exile in Siberia in accordance with article 58-10.

*

Priest Alexander Ivanov was rector of the church of the Dormition in the city of Archangelsk. In 1927 or 1928 he was arrested and exiled. Nothing more is known about him.

*

Hieromonk Mardarius was one of the Old Calendarist monks expelled from Valaam monastery. He settled in a monastery in Serbian Macedonia. There he received a martyric crown in 1928.

*

Priest Alexander Ivanov was rector of the church of the Dormition in Arkhangelsk. In about 1927-28 he was arrested and exiled. Nothing more is known about him.

*

Reader Paul Bogomolov began serving in the village of Nosovskoye, Cherepovets region, Vologda province in 1928. On Paschal night, 1928 he was conducting a service in his izba in the village of Bolshoj Dvor, Cherepovets region, with the participation of parishioners of the already closed Resurrection church. The following night he was arrested on the denunciation of his nephew, the secretary of the local party cell, and was soon shot. The members of his family were exiled to the Altai.

*

Archimandrite Benjamin, the last superior of the Solovki monastery, came from a peasant family in Shenkursk uyezd, Archangelsk province. He was tonsured and ordained to the priesthood in Solovki monastery. In 1912 he was appointed superior of the St. Anthony of Siya monastery with promotion to the rank of archimandrite. In 1917 (according to another source, 1918) he was appointed superior of the Solovki monastery in place of Archimandrite Joannicius in order to bring peace to the troubled community. After a part of the brotherhood left, peace was restored through the firmness and wisdom of Archimandrite Benjamin.

By February, 1920 Soviet power had been established in the north, as a result of which Archimandrite Benjamin and the brotherhood (400 monks and 200 novices) had to endure many hardships. The cheka of Archangelsk province robbed and looted the monastery, while many slanders against it appeared in the press. In the autumn of 1920 the monastery was closed, most of the monks left the island, and it was left to Archimandrite Benjamin and Hieromonk Nicephorus, who was in charge of the monastery property, to save what they could of the church valuables.

Hieromonk Nicephorus, in the world Nicholas Ivanovich Kuchin, was born in Solvychegodsk uyezd, North Dvina province. He joined the Solovki monastery as a novice in 1909, and was ordained to the priesthood on February 24, 1913.

In 1920 Fathers Benjamin and Nicephorus were sentenced to hard labour in Kholmogory. In the summer of 1922 they were released and in October moved to the podvorye of Solovki in Arkhangelsk. On October 28 they moved into the flat of a pharmacist, and for almost four years lived there on money sent them by Fr. Benjamin's spiritual children. In the summer of 1926 they decided to move to a very isolated spot on a hill above Wolf Lake, forty kilometres from the nearest populated place and sixty kilometres from Archangelsk. A former novice of Solovki monastery, S.M. Antonov, helped them to settle in. He constructed a hut for them and brought in food and kerosene. Archimandrite Benjamin and Hieromonk Nicephorus set off for the wilderness. On the way, in the village of Lodma, they ordered shoes from a cobbler and cotton jackets from a tailor.

For almost two years the ascetics lived in this isolated cabin, visited occasionally by former Solovki monks, as well as by Orthodox hunters who lived not far away.

However, two young men from the Komsomol learned who these desert-dwellers were. They decided that the superior must have some gold. With the aim of seizing the gold the lads went up to the monks.

"Hand over the monastery gold!"

"Not even our buttons are made of gold," replied Fathers Benjamin and Nicephorus.

The young communists did not believe them. But they did not find any gold. They found an axe, a saw and some nails. They boarded up the doors and windows with boards. They found a supply of kerosene. They poured this kerosene onto the walls and set the hut in which the desert-dwellers were living alight. Afterwards they found only a small bone from them...

The two monks were martyred on April 17, 1928, Bright Tuesday.

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Priest Matthew was imprisoned on Solovki in 1929. He participated in secret services, and is mentioned in the memoirs of I.M. Andreyev.

*

Priest Metrophanes was imprisoned on Solovki in 1929. He participated in secret services.

*

Petrov, a doctor, suffered for the faith on Solovki in 1929. He is mentioned in the memoirs of I.M. Andreyev.

*

Priest Michael Petrovich was born in 1876 and served in the Nikolsky church in the village of Sutoki, Novgorod region. In 1929 he was condemned by the OGPU to three years' exile. Nothing more is known about him.

*

The clergyman Gregory Semyonovich Ivanov was born in 1897, and lived in Khromovaya, Northern province. In 1929 he was arrested in the Kirillovsk region, and on February 19 was sentenced to three years in the camps. Nothing more is known about him.

*

Priest Nicholas Ierarkhovich Scheglov was born in 1885, and served in Western Russia. Once, when he was not at home, a band of unknown horsemen came to his house. They forced his wife, **Olympiada Petrovna**, to get ready and leave together with her two-year-old son. She managed to write a note to say that they were being taken in an unknown direction. Fr. Nicholas looked for them, but was not able to find them until after he had been exiled to Perm province in 1922. There, in the village of Verkh-Usolka, he found them working in a wood-processing when he himself was in exile there. Fr. Nicholas survived in exile only because he was able to sole boots. Also, when the locals discovered that his wife was from a clerical family, they offered her a job in the local church – and Fr. Nicholas, too, was offered the post of local priest. In 1929 the church was closed, and soon Fr. Nicholas died, having destroyed his health in wood-processing work. Olympiada then went to Solikamsk, where she worked in the church.

*

Igumen Ilia, in the world Ivan Alexeyevich Moshkov, was born on May 31, 1860 in the village of Dudarovo, Vsegodicheskaya volost', Vladimir province into the family of a peasant. He was not married, and did not study in any educational institution. On June 2, 1893 he entered the Spaso-Preobrazhensky monastery on Valaam as a novice, and was tonsured into

monasticism on March 6, 1899. On March 10, 1901 he was ordained to the diaconate, and on December 14, 1903 - to the priesthood. He carried out obediences in the tailoring workshop. He was sent to the Valaam podvorye in Moscow, and then, from 1911, was put in charge of the chapel of the Valaam monastery on Vasilyevsky island in St. Petersburg. He was arrested in 1922, and again in 1929, when he was exiled to Vologda province. Nothing more is known about him.

*

Hieromonk Peter (Grigorovich) was serving in the Exaltation monastery in Moscow. In 1929 he was sentenced to a term on Solovki, arriving there in December. Nothing more is known about him.

*

In the summer of 1929 there came to Solovki about **thirty nuns**. The majority of them were probably from the monastery of Shamordino, which was near the renowned Optina hermitage.

The nuns were not placed in the common women's quarters, but separately. When they began to be checked according to the list and interrogated, they refused to give the so-called basic facts about themselves, that is, to answer questions about their surnames, year and place of birth, education and so forth.

After shouts, threats and beatings, they were placed in solitary confinement, and were tortured by hunger, thirst and deprivation of sleep; that is, all the usual methods of pressurizing them were applied. But the nuns remained unbending and were even bold enough - a phenomenon very rare in the concentration camp - to refuse any kind of forced labour.

After several days, I, together with Professor Dr. Zhizhilenko (the secret Bishop Maximus of Serpukhov) were called to the chief of the Sanitary Division. We were confidentially ordered to conduct a medical examination of the nuns, with a hint as to the desirability of recognizing them as unfit for labour, so as to have an official basis to free them from forced physical labour.

It was the first time in the history of Solovki that the administration found itself in such a complicated situation. Usually in such cases they acted very severely and cruelly. After a serious beating of those who refused to work, they were sent to the punishment island of Anzersk, from where no one ever returned alive.

Why these rebel nuns were not sent to Anzersk we could not understand. We gave this question to the chief of the Sanitary Division of the whole camp.

He explained to us that the silent, restrained protest of the nuns was not in the least like the protests with which the administration was used to dealing. These latter protests were usually accompanied by a scene, shouting and hooliganism. But here there was silence, simplicity, humility and an extraordinary meekness.

"They are fanatical martyrs seeking suffering," the head of the Sanitary Division explained. "They are some kind of psychic cases, masochists. But one becomes extraordinarily sorry for them. I cannot endure to see the humility and meekness with which they bear the pressure. And I am not the only one. Vladimir Yegorovich, the chief of the camp, also could not bear this. He even quarrelled with the chief of the Intelligence Division and he wants somehow to soften and iron over this matter. If you find them unsuitable for physical labour, they will be left in peace."

When I went out to the barracks where the nuns were being kept, I saw extraordinarily sober women, peaceful and restrained, in old, worn-out and patched but clean monastic garments. There were about 30 of them. One could give their age as an "eternal thirty", but there were both older and younger ones. In all their faces there was something from the expression of the Mother of God "the Joy of all who Sorrow", and this sorrow was so exalted and modest that I was involuntarily reminded of certain verses by Tyutchev. Their meek appearance was of a spiritual beauty which could not but elicit a feeling of contrition and awe.

"So as not to upset them, I'd better go out, Doctor," said the chief of the assignment who met me, who should have been present as a representative of the medical committee. I remained alone with them.

"Good day, Matushki," I bowed down low to them. In silence they replied with a deep bow to the waist.

"I am a physician. I've been sent to examine you."

"We are well. You don't need to examine us," several voices interrupted me.

"I am a believing Orthodox Christian, and I am confined in this concentration camp as a prisoner for Church reasons."

"Glory to God," several voices again replied to me.

"Your disturbance is understandable to me," I continued, "but I will not examine you. You only tell me what you have to complain about and I will assign you to the category of those incapable of labour."

"We are not complaining about anything. We are quite healthy."

"But without a definition of the category of your inability to work, they will send you to extraordinarily difficult labour."

"All the same, we will not work, whether it be easy or difficult labour."

"Why?" I asked in astonishment.

"Because we do not wish to work for the regime of the Antichrist."

"What are you saying?" I asked, upset. "After all, here on Solovki there are many bishops and priests who have been sent here for their confession. They all work, each one as he is able. Here, for example, there is the bishop of Vyatka, who works as a bookkeeper at the rope factory, and in the lumber department many priests work. They weave nets. On Fridays they work the whole twenty-four hours, day and night, so as to fulfill their quota extra quickly and thus free for themselves a time for prayer in the evening on Saturdays and Sunday morning."

"But we are not going to work under compulsion for the regime of the Antichrist."

"Well then, without examination I will make some kind of diagnosis for you and give the conclusion that you are not capable of hard physical labour."

"No, you needn't do that. Forgive us, but we will be obliged to say that this is not true. We are well. We can work, but we do not wish to work for the regime of the Antichrist and we shall not work even though they might kill us for this."

"They will not kill you, but they will torture you to death," I said in a quiet whisper, risking being overheard; I said it with pain of heart.

"God will help us to endure the tortures also," one of the nuns said, likewise quietly. Tears came to my eyes.

I bowed down to them in silence. I wished to bow down to the ground and kiss their feet.

A week later the commandant of the Sanitary Division entered the physician's office and, among other things, informed us:

"We're all worn out with these nuns, but now they have agreed to work. They sew and patch up clothing for the central ward. Only they as conditions that they should all be together and be allowed to sing quietly some kind of

songs while they work. The chief of the camp has allowed it. There they are now, singing and working."

The nuns were isolated to such an extent that even we, the physicians of the Sanitary Division who enjoyed comparative freedom of movement, and who had many ties and friends, for a long time were unable to receive any kind of news about them. And only a month later we found out how the last act of their tragedy had developed.

From one of the convoys that had come to Solovki, there was brought a priest who turned out to be the spiritual father of some of the nuns. And, although contact between them seemed, under the camp conditions, to be completely impossible, the nuns in some way managed to ask directions from their instructor.

The essence of their questions consisted of the following:

"We came to the camp for suffering and here we are doing fine. We are together; we sing prayers; the work is pleasing for us. Have we acted rightly that we agreed to work under the conditions of the regime of the Antichrist? Should we not renounce even this work?"

The spiritual father replied by categorically prohibiting them from working.

And then the nuns refused every kind of work. The administration found out who was guilty for this. The priest was shot. But when the nuns were informed about this, they said:

"Now no one is able to free us from this prohibition."

The nuns also refused to accept any camp food. The Catacomb priest **Fr. Philip Anikin** and other priests brought them food out of their own meagre rations.

Fr. Philip relates that the nuns lived through the summer in the camp, but then were separated and taken off somewhere one by one. Then, according to reports, they were killed.

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In the year 1929, in the frightful concentration camp of Solovki, beginning with the end of the winter there was a great increase of scurvy, and towards spring 18,000 prisoners of the fourth division of the camp (the division that occupied the island of Solovki itself), the number of those afflicted reached 5000. I, as an imprisoned physician, was offered, apart from my usual work,

to take upon myself the supervision of one of the new scurvy barracks for 500 prisoners.

When I came to this barracks I was met by a young Jewish orderly with a very handsome, lively face. He turned out to be a fourth-year medical student. To have such a qualified helper was a great rarity and an immense help. **Alexander Yakovlevich Jacobson** (such was his name) went around the whole barracks with me and showed me all the patients. Concerning each one, he told me in detail his diagnosis and the characteristic traits of the disease. The patients were all in a very serious condition. Rotting and pussing gums afflicted with the sores of scurvy gangrene, an immense swelling of the joints, bleeding from scurvy in the form of blue spots in the extremities were what came first to the eyes in a hasty examination. A more thorough investigation revealed that many of them turned out to have serious complications in the inner organs: hemorrhagic nephritis, pleuritis and pericarditis, serious afflictions of the eyes, and so forth. From the explanations of the orderly, I understood that he knew precisely what was what in the symptomatology of diseases, and he made correct diagnoses and prognoses.

Finding out that Alexander was working without stop 24 hours at a time, I sent him off to rest and began to go about and examine the patients alone. In the histories of their disease were registered all the so-called regular facts, that is, first name, surname, date and place of birth, and so forth; the diagnosis was set forth, and subjective complaints were registered. In view of the immense number of patients, I was forced to examine them very hastily and to make extremely brief notes. Nonetheless, my examination, which began at eight in the morning, ended only at 3 a.m., with two intermissions of one half hour for lunch and supper.

The next day I again came to the barracks at eight in the morning and found Alexander, who had already gone about all the patients, filling all my prescriptions and gathering information on the most serious cases. He had worked from 12 noon to 8 a.m., that is, 20 hours, again without stop. His face was puffed and had clear traces of serious blows. In reply to my inquiries he told me the following. At 7 a.m. the barracks had been visited by the chief of the Intelligence Division (GPU) in the camp. This chief was drunk. Going around the patients, he asked them whether they were satisfied with the work of the physician and the orderly. Some of the sick prisoners declared that the doctor had only come late at night, "glanced in" and "quickly" looked at "some" of the patients "without giving any help to the seriously ill", while the orderly had come to work yesterday only at 12 noon.

Without investigating whether these complaints were just or not, and without asking any explanations of the orderly, the chief hit the latter several times in the face and ordered me, as the physician in charge of this section, to come to him at 12 noon "for an explanation".

"Alexander Yakovlevich," I addressed the orderly, "I have to go, as you know, for an interrogation. You yourself see how many seriously ill patients there are. Even though your work has already been going on now for a whole 24 hours, could you not work another two or three hours until I return (I hope) from the interrogation?"

"Of course, doctor," the orderly replied meekly. "I will remain and look at all the seriously ill."

"Please do, for after all, you see what's what even in the most complicated cases, and I can only thank you warmly for your help. And for my part I will try to explain to the chief of the Intelligence Division that he has been unjust to you."

"Oh, don't disturb yourself about me," the orderly cried out in a lively way, "and do not defend me. I had to suffer much more difficult torments without any kind of guilt, and I only thank God for them. Remember what St. John Chrysostom said, 'Glory to God for all things'."

"Are you a Christian, then?" I asked him, astonished.

"Yes, I am an Orthodox [Christian] Jew," he replied, smiling joyfully.

In silence I shook his hand and said, "Well, goodbye. Thank you. Tomorrow we will talk. Pray for me."

"Be calm," the orderly told me in a confidential tone. "Constantly, the whole time you are at the interrogation, pray to your guardian angel. May God preserve you, Doctor."

I went out. On the way I prayed to the Lord, to His Most Pure Mother, to St. Nicholas the Wonderworker, and especially to my guardian angel, fulfilling the good advice of Alexander.

Going into the office of the chief of the Intelligence Division, for the last time I mentally addressed my guardian angel with the prayer, "Defend me! Enlighten me!"

The chief met me in silence, severely. With a finger he pointed to a chair. I sat down.

"Tell me, when did you make the rounds of the patients yesterday, and why did your helper, this Jew orderly, go to work only at lunch time?"

Mentally, without words, I called to my help my guardian angel. Trying to be calm, in a quiet, even voice, without hurrying, I related to him everything in some detail. I related that by the directive of the chief of the Sanitary Division I had come to take the barracks at 8 a.m. Finding out that the orderly, after opening a new ward, receiving 300 patients, and preparing everything needed for my coming, had worked without interruption for a whole day and night, I sent him to rest for several hours while I myself took charge of making the rounds of the patients. My rounds took me from eight in the morning until three at night. And in fact, the last group of patients, in the attic, I examined only between two and three o'clock at night. The orderly, after his uninterrupted 24-hour work shift, after sleeping only three or four hours, again came to work yesterday at 12 noon, and is again working without interruption now for a second 24 hours, right up to this moment.

"Then what are those swine complaining about!" the chief interrupted me. "Tell those good-for-nothings that I'll put them in solitary confinement!"

"It's not their fault," I replied. "After all, they didn't know the working conditions. They told you the truth, that the orderly came to them in the attic at twelve noon, and that the physician made their rounds only at two in the morning."

"Well," he said, scratching his head and yawning, "well, go."

Coming out of the interrogation, I immediately set out for the barracks ward. There I found the chief of the Sanitary Division, a physician who after serving out his term on a criminal charge (for an abortion which ended in death), remained to serve as "freely employed".

The chief of the Sanitary Division was shouting at the orderly because of something that was out of order.

"What an outrage to appear so late for work," he shouted at me.

I explained, and he left.

"Why is he so angry with you?" I asked Alexander.

"Because there is a strong odour here. I explained to him that 90 per cent of the patients have pussing wounds. Then he cried out, 'Silence!' and then you came in."

"Go and sleep," I told him. "Come at six o'clock in the evening."

For a long time now I had wanted to become better acquainted with Alexander and have a heart-to-heart talk with him; but because we were so

extremely busy and exhausted, we could not manage to do this for a long time.

Once, however, on the feast of the Nativity of the Most Holy Mother of God, under the pretext of an inspection of a distant work point, I managed to arrange to get both of us assigned together. Early in the morning I came with him from the Solovki monastery itself, along the St. Sabbatius road, and after going several kilometres we went off to the side of this road into a pine forest. It was a marvellous, clear, warm autumn day, such as rarely occur on Solovki. In the rays of the sun the birch trees shone with bright melted gold as large spots in the pine forest. This Levitan-like landscape gave a quiet sadness of spiritual joy to the feast of the Mother of God. Going into the depths of the forest, I sat down with Alexander on some stumps, and I asked him to tell me about himself. Here is what he told me.

The son of a merchant of St. Alexander's Market in Petersburg, he lost his parents early and began to go his own way in life. Being a second-year student of the medical faculty, he became acquainted with and a friend of a certain geologist, a Jew who was a Tolstoyite, who attracted him with his tales of Leo Tolstoy and the teaching of the Tolstoyites. A strong impression was made on Alexander, not by the theological works of Tolstoy, but by his tales and stories: "God is Where Love Is", "What Men Live By" and others. A year later, being a third-year student, he became acquainted with an old physician who had known Leo Tolstoy personally. This physician, a convinced Orthodox Christian, explained to Alexander the essence of the Tolstoy sect, and revealed to him "the immeasurable treasury of the Orthodox Church". A year after that, Alexander was baptized and became an Orthodox Christian.

"After my baptism," Alexander related, "I could not look with indifference on religious Jews. The atheist Jews, as the majority are now, did not interest me much. But those Jews who believed in God began to seem to me to be simply unfortunate people in error whom I was morally obliged to bring to Christ. I asked why they were not Christians. Why did they not love Christ?"

The disputes and preaching of the newly-converted Jew became known, and Alexander was arrested.

"At one of the camp assignments," Alexander continued, "where I worked at the very difficult common labours, at lumbering, there was an exceptional beast for a chief. In the morning and evening, before and after work, he would line up the prisoners and order them to sing 'morning and evening prayers': in the morning the 'Internationale', and in the evening some kind of Soviet song in which were the words: 'All of us as one will die for the power of the Soviets'. Everyone sang, but I couldn't; I was silent. Going about the ranks, the chief noticed that I was silent, and he began to beat me on the face. Then I sang loudly, unexpectedly even for myself, looking at heaven: 'Our Father

Who art in the heavens.' This beast of a chief became possessed with malice, and throwing me to the ground, he beat me unconscious with his heels. After being freed from the camp, I received a 'voluntary exile' to the city of Vyatka."

"Well, and how did you settle in Vyatka?" I asked him.

"When I came to Vyatka, a city totally unknown to me, first of all I asked where the church was. (At that time all the churches had not yet been closed.) When I came to the church, I asked whether there was not an icon there of St. Tryphon of Vyatka, and when his memory was celebrated. They showed me an icon, and said that the memory of the saint was to be celebrated the next day, October 8. My heart leaped for joy that St. Tryphon had brought me to his city for his own feast day. Falling to my knees before the saint's icon, I told him that I had no friend in Vyatka besides him, and that I had no one else to ask help of. I asked that he might arrange life and work for me in Vyatka. After prayer, my heart felt simple, at ease, and quietly joyful - a true sign that my prayer had been heard. Coming out of the church after the all-night vigil, I slowly walked along the main street, holding under my arms a little bundle with my things.

"Well, my dear, have you just left hospital?" I suddenly heard a pleasant woman's voice saying.

Before me stood an old, plump, neatly dressed woman, looking at me with clear, kind eyes.

"No, matushka,' I replied, 'I haven't come from hospital; I've come from prison. I was freed from a concentration camp and have been sent to Vyatka.'

"Oh, for what crimes did you suffer punishment: for theft, for robbery, for murder?"

"No, for belief in God, and because, being a Jew, I became a Christian,' I replied.

"A conversation was struck up. She invited me to come in. In her room everything was clean and orderly, and the whole corner above the bed was hung with icons, before which three lamps of different colours were burning.

"Tomorrow is the commemoration of Tryphon of Vyatka, the defender and protector of our city,' the woman said, and showed me a little icon of the saint.

"I fell down on my knees before it and wept from joyful gratitude. And so I arranged to live with this pious widow, and two days later I found work as a truck driver. So I lived peacefully, glory to God, for half a year. But in the

spring I was arrested again and this time received ten years, and came to the holy island of Solovki. Now it is Saints Zosimas and Sabbatius who are helping me with their prayers."

In silence I walked further with Alexander into the depths of the forest. And suddenly, totally unexpectedly, we stumbled upon an old, half-ruined stone chapel, with the windows and door boarded up. The boards were old and were easily torn off with a little effort. We went into the chapel and saw on the wall a large old icon of the Smolensk Mother of God. The paint on the icon was chipped off, and only the face of the Mother of God was preserved clearly - as a matter of fact, only her loving eyes.

Alexander suddenly fell down on his knees before this icon, raising both hands high, and in a loud voice he sang: "Meet it is to bless thee..." He sang the prayer to the end. Something gripped my throat, and I could not sing with my voice; but my whole soul sang and rejoiced, looking at the two pairs of eyes: the loving eyes of the Mother of God, and the contrite eyes of Alexander.

A month after this walk, Alexander was arrested and sent away, no one knows where. The arrest of a prisoner usually ended with the firing squad. (In fact, Professor S.V. Grotov, who was in Solovki at the time and knew Alexander Jacobson well as a fellow opponent of sergianism, testifies that he was shot in 1930.)

Almost forty years have passed since then, and before me there often appears with unforgettable clarity the wondrous picture of the prayer of this Orthodox Jew confessor, before the eyes of the icon of the Mother of God. And I hear his joyful voice resounding with unvanquished faith and a flaming, deep desire to glorify her who is "more honourable than the Cherubim..."

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Priest Bartholomew Ivanovich Voskan (Baskan?) was born in the village of Karagat in Moldavia. In 1928 he was sentenced to three years in the camps. He was sent to Solovki, where he still was in 1931.

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Demetrius Grigoryevich Zaytsev was born in 1886, and lived in the village of Chernevo, Moscow province, not far from the city of Ozery. Before the revolution he went to work in a spinning factory in Ozery. In 1914 he went to the front, where he lost a leg. On returning to his village as an invalid, the other villagers offered him work as a church watchman in the church of the Archangel Michael. In 1926 he was arrested and sentenced to ten years in prison, which he carried out on Solovki. In the camp he was accommodated

with clergyman. Once his wife M.D. Zaytseva brought her husband some bread which was mouldy after the long journey. Giving thanks to God, her husband and all the clergy ate it to the last crumb with hands trembling from hunger. Demetrius Grigoryevich was released in 1936 as a sick man. A few days after his return he was arrested again. He died in 1936 having survived only a few days in the camp.

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Protopriest Constantine Grigoryevich Troitsky was serving in the village of Borovik, Maslogostitskaya volost, Gdov uyezd, Pskov province. He was married to Vera Fedotovna, and they had a son and four daughters. He was arrested and sent to Solovki. At some time in the 1920s or 1930s he died there.

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Priest Basil Matveyevich Nebylov was born in 1891 in the village of Senkovo, Babynichinsky region, Vitebsk province. He was serving in the village of Topory, Nevelsky region, Velikoluksky district, Pskov province. On March 17, 1929 he was arrested, and on June 26 he was convicted by the OGPU of "anti-Soviet activity expressed in agitation and propaganda directed against Soviet power, its undertakings and social-cultural organizations with the aim of undermining the authority and power of Soviet power before the toiling masses". In accordance with article 58-10, he was sentenced to three years' exile in Siberia. His was part of the group case, "The Case of the Priests of Velikoluksky district, 1929".

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Nun Maria, in the world Maria Ivanovna Volnova, was arrested and died in prison in Arkhangelsk in 1929.

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Theodore Vasilyevich Zelenin was born in 1892 in Shenkursk uyezd, Arkhangelsk province. On October 20, 1928 he was arrested, and on March 22, 1929 was convicted of "anti-Soviet agitation and inciting religious superstition in the population". He was sentenced to three years' exile in Central Asia. Nothing more is known about him.

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Priest Peter Petrovich Bellavin was born in 1882 into the family of a village priest. He finished his studies at Pskov theological seminary in 1903, and on October 1, 1904 entered the medical faculty of the Imperial University at Yuryev (Tartu). In 1907 he married Alexandra Vasilyevna Rinskaya, from

whom he had eight children. On November 28, 1911 he was ordained to the priesthood and was sent to the Trinity church in Ozerets pogost, Toropetsky uyezd, Pskov province. On May 15, 1929, which was "Radonitsa", he was arrested in church and taken to Toropets prison, and from there to Velikiye Luki and Pskov. In October he was sent to Petrograd, and in November - to Onega in Arkhangelsk province. On December 9, 1929 he died in camp in Onega.

*

Priest Anthony Toviev was born in Vologda province. He was the spiritual father of the Vologda theological seminary, a highly educated man who wrote articles in theological journals. In the 1920s or 1930s he was stabbed to death without a trial or investigation in Cherepovets uyezd. He received thirty wounds.

*

Hieromonk (Igumen? Archimandrite?) Isaiah, in the world Ivan Akimovich Kuznetsov, was born in the 1880s in the village of Lipovo, Yasmkaya, Vologda province. He became a monk and hieromonk in the Spaso-Preobrazhensky monastery on Solovki, and served there until the monastery's closure. Then he served in the Koryazhensky Nikolsky monastery in Koryzhma, Vologda province, whose **brotherhood** had been shot at the beginning of the 1920s. He served there as a parish priest and superior of the monastery church from the middle of the 1920s to 1930, when he was arrested by the NKVD. Nothing more is known about him.

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The clergyman Ivan Yegorovich Gorenkov was born in 1888 in the village of Samukhino, Nevelskoj region, Pskov province. In 1930 he was arrested, and on September 18 was sentenced to five years in prison in accordance with articles 58-10 and 58-11. Nothing more is known about him.

*

Priest Blaise (Basil?) Grigoryevich Vavilov was born in 1889 in the village of Nebdino, Ust-Sysolsk uyezd, Vologda province into a peasant family. In 1910 he was called up into the army, and found in the First World War. During the revolution joined the Social-Democratic Party, but after being demobilized in 1918 he kept quiet about this. In 1919 he was mobilized into the Red Army. After demobilization he went home and worked in the fields. In May, 1922 he was ordained to the diaconate and served in the village of Vashkurinskoye, Ust-Kulomsky region. On June 18, 1930 he was ordained to the priesthood and served in the village of Pezmog, Ust-Kulomsky region. On

January 22, 1931 he was arrested and cast into the isolator in Usevitlag. On March 17 he was convicted of "carrying out a terrorist act" on the village soviet secretary Storozhevsky. He was sentenced to death. Nothing more is known about him.

*

Priest Nicholas Semyonovich Karatayev was born in 1892, and lived in the village of Baranovo, Shimsky region, Novgorod province. There, in 1930, he was arrested, and on March 4 was sentenced to five years in the camps. Nothing more is known about him.

*

Priest Ivan Andreyevich Kalinichev was born in 1875, and served in the village of Podgoschi, Shimsky region, Novgorod province. There, in 1930, he was arrested, and on March 11 was sentenced to three years in the camps. Nothing more is known about him.

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Reader Nicholas Fyodorovich Kapustin was born in 1888 in Strugokrasnensky region, Pskov province. On February 25, 1930 he was arrested, and on March 18 was sentenced in accordance with article 58-10 to five years' imprisonment. Nothing more is known of him.

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The following were convicted for their membership of the True Orthodox Church:-

Archimandrite Sergius, in the world Andrew Platonovich Andreyev. He was born 1868 in the village of Sharka, Medvedsky uyezd, Novgorod province. He went to a village school. In 1894 he was tonsured into the mantia with the name Sergius in the Perekom monastery on the banks of the Ilmen lake. He was ordained to the priesthood and served in the chapel of the Wonderful Cross in Novgorod. In 1924 he was elected abbot of the Perekom monastery. In about May, 1928 Fr. Sergius refused to obey Metropolitan Sergius in praying for the authorities, and the monastery, together with a parish at the Znamenskaya chapel in Makovischi, broke with Metropolitan Sergius and joined Archbishop Demetrius. From May, 1929 the monks began to agitate against collectivization among the local peasantry. They also argued against allowing children to go to school, where they were taught atheism, but to go to church instead. On December 25, 1929, Archimandrite Sergius, five of his monks, and Hieromonk Macarius from Makovischi were arrested. During interrogation he said: "Since the authorities do not recognize religion,

they are our enemy, and we must fight with them." On August 3, 1930 the whole group were sentenced to the camps, and the peasants – to Kazakhstan. The five inmates of the Perekom monastery who were left in freedom were expelled from the monastery and settled in neighbouring villages. The monastery was completely destroyed. Abbot Sergius returned to the region and served in churches during the war. He died in Lithuania in 1944.

Archimandrite Anatolius, in the world Alexander Nikolayevich Zemlyanitsyn. He was born in 1864 in Preobrazhensky pogost, Kilirllovsky uyezd, Novgorod province, and went to the Kirillovskoye theological school. He became a monk, was ordained to the priesthood and later became an archimandrite. From 1901 to 1907 was superior of the Malo-Kirillovsky Pokrovsky monastery near Novgorod. In 1918 he joined the Perekom monastery. In 1925 he was disenfranchised. In 1929 he went to serve in the Lazarevskaya church in the neighbouring village of Yamok. In January, 1930 he was arrested in connection with the True Orthodox Church, but was later released from prison and was not condemned in view of his advanced age. In 1933 he and **Monk Valentine** (born Basil Nikolayevich Kuzmin) categorically refused the suggestion of the diocesan council that they join the sergianists and continued to commemorate Metropolitan Joseph. This they did together with **Hieromonk Metrophanes**, who was serving the Entrance church in the village of Khutyn. He was arrested on January 17, 1934 for being "a participant in the monarchist church-sectarian counter-revolutionary grouping, 'the True Orthodox Christians'". On February 23 he was given a conditional sentence of three years in the camps. In the middle of the 1930s he went to live in Velikoye Selo, Starorussia region, where, in the autumn of 1937, he was arrested. On November 20, 1937 he was sentenced to death and was shot.

Archimandrite Leonid (Mikhailovich Svetozarov). He was born in 1890 and lived in the Holy Spirit monastery in Vilnius, Lithuania. In July, 1953 he was condemned for "participation in the anti-Soviet organization, 'The True Orthodox Church'", and in accordance with articles 58-10 and 58-11 was sentenced to twenty-five years' imprisonment. Nothing more is known about him.

Protopriest Nicholas Alexandrovich Semenovskiy. He was born in 1872 in Novgorod, and served as a priest in the church of the Transfiguration on Ilyin in Novgorod. He was raised to the rank of protopriest. On October 25, 1930 he was arrested, but soon released with disenfranchisement. On March 10, 1931 he was arrested again "for anti-Soviet agitation". On June 18 he was sentenced to ten years in the camps and sent to a camp. In March, 1933 he was released early because he was an invalid and exiled to the north. On September 23 he was released from exile and given into the care of his daughter, returning to Novgorod on October 5. He re-established links with the Josephites of Petrograd, and refused the suggestion that he come under

the omophorion of Metropolitan Sergius. On January 16, 1934 he was arrested for being "a participant in the monarchist church-sectarian counter-revolutionary grouping, 'the True Orthodox'". On February 23, 1934 he was sentenced to two years in the camps, and on March 7 was sent to Dallag. Nothing more is known about him.

Hieromonk Macarius, in the world Michael Alexandrovich Klishin. He was born in 1875 in Makovischi, Novgorod uyezd. He went to a village school and served in the tsarist army. In 1898 (or 1894) he entered the Ephraim-Perekom monastery, and then moved to the Staroruss monastery, where, in 1918, he was tonsured into the mantia with the name Macarius and ordained to the priesthood. In November, 1925 he went to live with a relative in Makovischi, plaited bast shoes and served in the village's Znamenskaya chapel. He said that Lenin was the Antichrist, that Stalin and Rykov were his servants, and that the coming of the Antichrist was being prepared by collective farms. He was imprisoned for some months in 1925 in connection with the miraculous renovation of some icons in his parish. In the spring of 1928 he and his parish joined the Josephites. From the spring of 1929 he was serving molebens in the villages of Vidogoschi, Gornoye Veretye and Bazlovka in the same region, and more than once visiting Archbishop Demetrius. On December 25, 1929 he was arrested for being "a participant in the the Novgorod monarchist group, 'the Josephites'". In March he was sent to Petrograd and cast into the Domzak. On August 3, 1930 he was sentenced in accordance with articles 58-10 and 11 to ten years in the labour camps. (According to another source, on February 27, 1930 he was condemned and sentenced to five years in the camps in accordance with articles 58-10 and 58-11.) On September 24, 1930 he arrived in Solovki to begin his sentence. Nothing more is known about him.

Hieromonk Metrophanes, in the world Michael Danilovich Kokovkin. He was born in 1869 in the village of Podgoschi, Starorussa uyezd, in a peasant family. He received an intermediate education. In 1911 he entered as a novice into the Ephraim-Perekom monastery, and was tonsured into the mantia with the name Metrophanes. Then he was ordained to the priesthood and served in the community's Theophany church. He rejected the declaration of Metropolitan Sergius and joined the Josephites in 1930, being appointed rector of the church of the Entrance of the Mother of God in the village of Khutyn. In 1932, in response to his appeal, the parishioners offered massive resistance to the removal of the bells from the churches of the monastery of St. Barlaam of Khutyn. He maintained constant contact with the hieromonks from the Ephraim-Perekom monastery who were looking after the Josephite parish in the village of Yamok. On February 9, 1934 he was arrested for being "a participant in the monarchist church-sectarian counter-revolutionary grouping, 'the True Orthodox'", and on February 23 was sentenced to three years in the camps conditionally. In the middle of the 1930s he was living in the village of Pleshakovo, Parfinsky region and serving as the rector of the

local church. On February 16, 1938 he was arrested, and on March 5 was sentenced to death and shot.

Hieromonk Paul, in the world Peter (or Paul) Osipovich Kolbin. He was born in 1875 in the village of Menyusha, Shimsky uyezd, St. Petersburg province. He entered the Ephraim-Perekom monastery as a novice, and was tonsured into the mantia with the name Paul. Then he was ordained to the priesthood. After the closure of the monastery he lived in the village of Terebutitsy, Shimsky region. He maintained links with the hieromonks of the Ephraim-Perekom monastery who were looking after the Josephite parish in the village of Yamok. On October 30, 1937 he was arrested, and on November 20 he was sentenced to death. He was shot on December 2, 1937.

Hieromonk Nicholas, in the world Ivan Stepanovich Stepanov. He was born in 1880 in the village of Volnie Kusaki, Novgorod province into a peasant family. In 1890 he joined the Ephraim-Perekom monastery and then was tonsured into the mantia with the name Nicholas. In 1917 he was ordained to the priesthood and served in the Perekom monastery. In the 1920s he was registered as one of the clergy of the Theophany church in Novgorod. In the spring of 1928 he joined the Josephites together with the brotherhood of the Ephraim-Perekom monastery. On December 25, 1929 (January 4, 1930) he was arrested for being "a participant in the Novgorod monarchist group, 'the Josephites'". At his interrogation he said: "Since the authorities have done nothing for us, we do not commemorate the authorities. The parishioners also spoke about that. That is the essence of the old and new service. Insofar as Soviet power through public organizations conducts a struggle against religion, we consider it an enemy power and will fight against such a power." On March 8 he was sent to Petrograd Domzak, and on August 3, 1930 was sentenced to the camps. In September he was sent to Solovki. Nothing more is known about him.

Priest Eugene Apollonovich Sobolev. He was born in 1875 (1878?) in Sermax, Novoladoga uyezd, St. Petersburg province and received an intermediate education. He was a priest and served as rector of the church of St. John the Theologian in the village of Velebitys, Medvedsky region. In the spring of 1928 he together with the brothers of the Ephraim-Perekom monastery joined the Josephites. On March 8, 1930 he was arrested for being "a participant in the Novgorod monarchist group of 'Josephites'", and on June 20 was sentenced to five years in the camps. In September he was sent to Solovki. In 1935 he was released from camp and settled in the village of Russkoye in the Kirovo-Chepetsky region. On July 28, 1937 he was arrested, and September 23 was sentenced to death. On October 14 he was shot.

Priest Alexis Konstantinovich Voznesensky. He was born in 1879 in the village of Porechye, Schliesselburg uyezd, St. Petersburg province. In 1874 he finished his studies at the Alexander Nevsky theological school, and became a

reader in the village of Tigoda. Then, in the 1920s, he became rector of the church of the Entrance of the Lord into Jerusalem in the village of Posolodino, Luga uyezd. In 1931 he moved to Strelna, where he served secretly. On June 13, 1931 he was arrested in connection with "the case of the True Orthodox" and was accused of evading arrest, organizing secret services and conducting counter-revolutionary propaganda. On November 18, 1931 he was sentenced to three years in the camps and was sent to SLAG OGPU in Kem (Solovki), but on July 22, 1933 was released early. Then he settled in Novgorod. During the war he served openly in the churches of the Novgorod region, but did not enter into communion with the Pskov spiritual mission. On February 21, 1945 he was arrested without being charged and cast into Novgorod prison. He was transferred to the prison hospital, where he died on March 1 (July 18), 1945 from heart failure.

Hierodeacon Vladimir, in the world Basil Timofeyevich Kozhinov. He was born in March, 1876 in the village of Sluditsy, Luga uyezd, Novgorod province into a peasant family. He went to a village school, and from 1897 served as a lance-corporal in the Grenadier Moscow regiment in Tver. From 1900 he worked in the fields. In 1903 he entered as a novice into the Ephraim-Perekom monastery in Novgorod province, and in 1908 was tonsured into the mantia. He was ordained to the diaconate in 1911. In the 1920s he was registered among the clergy of the Theophany church in Novgorod. In the spring of 1928, together with the other brothers of the monastery, he joined the Josephites. On December 25, 1929 (January 4, 1930) he was arrested and cast into prison in Novgorod for being "a participant in the Novgorod monarchist group of 'Josephites'". At his interrogation he said: "I do not sympathize with Soviet power, because it is anti-religious. I sympathize with the power that cares for religion." He considered the collective farms and cooperatives to be "the works of atheist incompatible with the Christian religion". On February 10 he said: "The expression 'struggle with the atheist authorities', that is, with the atheists, I consider [as] a spiritual struggle, that is, a verbal struggle". On February 27, 1930 he was sentenced to three years in the camps in accordance with articles 58-10 and 58-11. On March 8 he was sent to Petrograd and was cast into the Domzak. On August 3 he was sentenced to five years in the camps and sent to Solovki, where he arrived on September 24. In July, 1931 he was released early and exiled for the remainder of his sentence. He settled in the village of Pavlovo, Onega region, and wove baskets for fishing. In June, 1932 he was exiled to the village of Chigara, Borisoglebsk region. On September 27 he secretly left his place of exile and returned to his native village, where he was arrested again on November 24 (25), 1932 he was arrested again as "the leader of a group of True Orthodox Church activists". On December 10 was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. He was sent to Solovki, arriving in Petrograd on March 8. Nothing more is known about him.

Hierodeacon Alexis, in the world Ivan Semonovich Semyonov. He was born in 1866 (1867) in the village of Reglitsy, Medvedsky (Novgorod) uyezd, and went to a village school. In 1891 he entered the Ephraim-Perekom monastery as a novice, and in 1901 was tonsured into the mantia with the name Alexis and ordained to the diaconate. He said that the communists were “enemies of the Church”, and all their undertakings were enemy actions, against which “it is necessary to struggle, as against a sinful work”. He was arrested on December 25, 1929 (January 6, 1930) for being “a participant in the Novgorod monarchist group of ‘Josephites’”, and on March 8 was sent to Petrograd Domzak. On August 3, 1930 he was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Protodeacon Seraphim, in the world Anthony Matveevich Suzdaltsev. He was born in 1887 in the village of Gortsy, Podgonsky (Starorussa) uyezd into a peasant family, and was educated at home. In 1913 he entered the Perekom monastery. From 1914 to 1917 he was serving as a private in the Chudovsky infantry regiment, and in 1918 he returned to the monastery, becoming the cell-attendant of the abbot. In 1921 he was tonsured into the mantia with the name Seraphim, then was ordained to the diaconate and later became a protodeacon. Until 1924 he served with Archimandrite Sergius in Novgorod at the chapel of the Wonderful Cross. On January 2, 1930 he was arrested for being “a participant in the Novgorod monarchical group of ‘Josephites’”, and on March 8 he was sent to Petrograd and cast into the Domzak. On August 3 he was sentenced to five years in the camps, and in September he was sent to Solovki. Nothing more is known about him.

Monk Valentine, in the world Basil Nikolayevich Kuzmin. He was born in 1878 in the village of Gruzovo, Starorussa uyezd, Novgorod province into a peasant family, and received an intermediate education. In 1900 he became a novice in the Ephraim-Perekom monastery, and in 1902 was tonsured with the name Valentine. He served as a watchman in the Theophany church. In January, 1930 he was arrested, was later released, and lived in the village of Yamok, serving as a watchman in the Lazarevskaya church. He was arrested on January 17, 1934 for being “a participant in the monarchist church-sectarian counter-revolutionary grouping, ‘the True Orthodox Christians’”. On February 23 he was sentenced to three years’ exile and was sent to Western Siberia. On April 20 he arrived in Tomsk. Nothing more is known about him.

Nun Catherine, in the world Helena Zakharovna Zemlyanitsyna. She was born in 1889 in Finland, and had an intermediate education. She entered a monastery and was tonsured with the name Catherine. In 1928 she joined the Josephites and went to live in Novgorod. On October 25, 1930 she was arrested, but was later released with disenfranchisement. In May, 1933 she was arrested, sentenced to three years’ exile and sent to the north. Nothing more is known about her.

Nun Pavla, in the world Nina Alexandrovna Alexeyeva. After the death of her husband she went with her three-year-old daughter to Kikerinsky monastery and was tonsured into the mantia with the name Pavla. In 1935 she was arrested in a group case of the True Orthodox Church and died after three days in prison.

Michael Ivanovich Olekhov. He was born in 1882 in the village of Sergovo, Novgorod uyezd, in a peasant family. An active Josephite, he was living in the village of Dubrovka, Novgorod region and working as a blacksmith. On January 17, 1934 he was arrested for being "a participant in the monarchist, church-sectarian counter-revolutionary grouping of the 'True Orthodox'", and on February 23 was sentenced to three years in the camps. On April 14 he was sent to Dmitrov camp. Nothing more is known about him.

Nicholas Stepanovich Stepanov. He was born in 1877 in the village of Smerdynya, Novgorod uyezd and province. In the 1920s he was living in Petrograd and working as a plumber. He was an active member of the church of St. Moses on Porokhov. On January 4, 1930 he was arrested for being "a participant in the Novgorod monarchist group, 'the Josephites'", and on March 8 was sent to Petrograd Domzak. On August 3 he was exiled for three years and sent to the north. Nothing more is known about him.

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The following were arrested on December 23 (25), 1929, taken to Petrograd DPZ on March 8, 1930 and on August 3 were exiled to Kazakhstan for three years for being "participants of the Novgorod group of the counter-revolutionary monarchist organization, the True Orthodox Church": **Basil Nikitich Nikitin**, a free peasant, who was born in 1886 in the village of Gornoye Veretye, Medvedsky region, Novgorod district; his brother **Elijah Nikitich Nikitin**, a free peasant, who was born in 1891 in the village of Gornoye Veretye, Medvedsky uyezd; **Basil Andreyevich Vedernikov**, a free peasant, who was born in 1879 in the village of Bazlovka, Medvedsky uyezd, Novgorod district; **Nicholas Nikitich Vedernikov**, a free peasant, who was born in 1902 in the village of Bazlovka, Medvedsky uyezd.

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The following were arrested on November 23, 1929, taken to Petrograd DPZ on February 15, 1930 and on August 3 were exiled for three years to the north for being "participants of the Pskov group of the counter-revolutionary monarchist organization, the True Orthodox Church": **Stepan Kirillovich Kirillov**, a free peasant, who was born in 1875 in the village of Tsarevo, Slavkovsky uyezd, Pskov district and lived on the Serebryanka khutor, Porkhov uyezd, Pskov province; **Nicetas Andreyevich Zubrikov**, a free

peasant, who was born in 1865 on Shily khutor, Porkhov uyezd, Pskov province; **Ivan Zakharovich Zakharov**, a free peasant, was born in 1880 in the village of Grivy, Porkhov (or Dno) uyezd, Pskov district, where he lived; and **Michael Alexandrovich Printsev**, a free peasant, who was born in 1889 in the village of Kozlovka, Porkhov uyezd, Pskov district, where he lived. M.A. Printsev testified on March 1, 1930 in Porkhov: "I began to adhere to the Josephite-Dmitrievite orientation in 1928, after a meeting in Leningrad in the church of the Resurrection with the old man Peter Andreyevich Andreyev, who had served as a policeman for 30-odd years, and was from Porkhov region. This old man was a fervent supporter of Demetrius. The parish priest Fr. John Lebedev, after being banned by Bishop Theophanes of Pskov, joined the Dmitrievites and went to Vshel pogost, Luga district, where a religious community of Dmitrievite orientation was organized. Religious people who did not agree with Sergius began to go to it from as far as 50 versts away. Among them was I, in spite of the fact that, our church was five versts away."

Ivan Alexeyevich Alexeyev-Bobrov. He was born in the village of Bolshoye Byazische, Porkhov uyezd, Pskov district, where he lived as a free peasant. On November 23, 1929 he was arrested for being "a participant in the Pskov group of the counter-revolutionary monarchist organization, the True Orthodox Church". He died during investigation.

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Priest Ivan Vasilyevich Kulikov was born in 1867 in Pechory, Pskov province. On June 2, 1930 he was arrested, and on October 1 was sentenced in accordance with article 58-6 to three years' exile in the north. Nothing more is known about him.

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Priest Nicholas Nikolayevich Ilmenikov was born in 1886 in the village of Dubki, Pskov province. In 1907 he finished his studies at a theological seminary, and in 1909 became a reader in Pskov province. In October, 1911 he was ordained to the diaconate and priesthood. In 1929 he was in prison for six months in Ostrov, Pskov province. Then he was exiled for three years to the village of Nikolskoye, Krivoshein region, Tomsk province, where he served in the local church. The church was closed in March, 1930, and on August 22 he was arrested and accused of "anti-Soviet agitation". He was sentenced to death, and was shot on November 20, 1930 in Case P-8525.

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Protopriest Capiton Mikhailovich Fadeyev was born in 1872 and served in the Ascension church in the village of Rechki, Volotovskiy region,

Novgorod province. In 1930 he was arrested, and on February 18 he was sentenced to death.

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Priest Constantine Alexandrovich Znamensky was born in 1876 in Ostrovsky region, Pskov province. On December 24, 1930 (or 1937) he was arrested, and on December 30, 1930 (or 1937) he was sentenced to be shot in accordance with article 58-10.

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Deacon Paul Vasilyevich Veroyatnov was the son of the priest of the village of Toinokurye. He served in the Resurrection church in Arkhangelsk. In 1931 he was arrested, and on December 2 he was convicted of "participation in a counter-revolutionary grouping among the local and exiled clergy in Arkhangelsk". During the liturgy he said: "If there were more strong people among us... nobody would dare to mock at the people, and this power would have come to an end a long time ago". He was sentenced to camp and exile in the north. Nothing more is known about him.

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Priest Alexander Alexandrovich Karpov served in the Resurrection church in Arkhangelsk. On February 12, 1931 he was arrested for being "a participant in a counter-revolutionary grouping in the local and exiled clergy in Arkhangelsk" and on December 2 was sentenced to exile in the north. The indictment said: "He said: Soviet power is destroying the people. The people are dying from meagre rations and malnutrition. This power is sent to us by God as a punishment." Nothing more is known about him.

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Monk (Hieromonk?) Michael (Yakovlevich Konovalov). He was born in 1863 in the village of Glotovo, Yarensk uyezd (now Udorsky region, Komi), Vologda province into a peasant family, and went to the Glotovo church-parish school. He was married and worked in the fields. However, in 1916 he was widowed and became a monk in the Novospassky monastery, Cherdyn uyezd, Perm province. After the closure of the monastery in 1920 he returned to his native village, and worked in the fields and as a trader. Then he gave his land to his son and settled in a dug-out where he devoted himself to prayer and fasting. From 1925 he worked as a nightwatchman and (from 1930) as a reader in the church of the Nativity of Christ in Glotovo. On March 22, 1931 he was arrested, and on May 27 was accused that "he stole significant sums of money in an exploitative manner, and gave them to the population at large interest rates. He is irreconcilably opposed to Soviet power, and with

the aim of undermining the agricultural-political campaigns has conducted agitation against collectivization... He spread provocative rumours about a war and the speedy fall of Soviet power." In accordance with articles 58-10 and 58-13, he was sentenced to death. According to one source, he was shot on May 17, 1931.

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Priest James Ivanovich Ivanov was born in 1885 in the village of V. Selo, Ostashkovsky region, Western (now Pskov) province. On March 18, 1931 he was arrested, and on November 12 was sentenced in accordance with articles 58-10 and 58-11 to three years' imprisonment. Nothing more is known about him.

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Priest Peter Vasilyevich Kondratyev was born in 1875 in Pskov, and served in the village of Metlino, Toropetsk region. On March 19, 1931 he was arrested, and on November 12 he was sentenced in accordance with articles 58-10 and 58-11 to three years' exile in Kazakhstan.

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Aquilina Nikitichna Korchik was born in 1891 in the village of Sharovka, Lyubarsky region, Volhynia province, and served in the village of Sheikino, Toropetsk region, Western province. On April 7, 1931 she was arrested, and on November 12 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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Hieromonk Gennadius (Yakovlevich Krylov) was born in 1876 and lived in Uglich. In August, 1930 he was ordained to the priesthood by Bishop Sergius of Narva in Petrograd. He served for three weeks in the village of Dvoritsy, Pskov province, and then returned to 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 five years in the camps, commuted to exile to the north. Nothing more is known about him.

Nun Irina, in the world Natalya 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.

Maria Nikolayevna Uliova was born in 1895, and received higher education. She lived in Uglich, working as director of a kindergarten. 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 ten years in the camps, commuted to exile to the north. Nothing more is known about her.

*

Deacon Alexis Maximovich Keikov was born in 1899, and served in the village of Ugly, Shimsky region, Novgorod province. There, in 1931, he was arrested, and on June 18 was sentenced to ten years in the camps. Nothing more is known about him.

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The following were convicted in “The Case of Priest Ilyinsky and others, northern region, 1931”:

Priest Paul Matveyevich Ilyinsky. He was born in 1866 in the village of Kolezhma, Kem region Karelia. After finishing his studies at the Arkhangelsk theological seminary in 1887, he was given the post of anti-schism missionary. In the same year he was ordained to the priesthood, and was sent to the Pechorsk region as a member of the missionary committee on the affairs of the Old Ritualist schism. From 1891 to 1897 he was a missionary in Ust-Tsylem. In 1895 he was given the Zaostrovsky parish in Pechorsk region, Pskov province. In the same year he took part in missionary congresses in Moscow and Kazan. At the same time he was director and teacher of the Law of God in the Lyavlen church-parish school. On January 23, 1903 he was retired “for self-willed leaving of the place of his service”. However, he was soon restored, and was made priest of Isakogorka station, Pechorsk region. In 1908 he was put on trial for not allowing the banner of the Union of the Russian People to be put in his church. He was reprimanded and not given any awards for the next three years. In 1917-18 he was a member of the Local Council of the Russian Orthodox Church. However, in 1918 he resigned from being a delegate. At some time he was sentenced in accordance with article 58-10 to three years’ exile to the north, to the village of Lakhta, Arkhangelsk region. However, he was able to serve in the Lakhta church. On January 20, 1931 he and twelve other administrative exiles were arrested for “anti-Soviet agitation”, and on April 17 was sentenced to death for “anti-Soviet agitation among the exiles and local population” in accordance with articles 58-10 and 58-11. However, on May 22 he died from complete exhaustion and heart failure in the Pinega camp in Kirov province in which he had been imprisoned.

Priest Theodore Ivanovich Klyucharev. He was born on November 7, 1870 or 1871 in the family of a priest. He finished his studies at Vladimir

theological seminary in 1891, and became a teacher in a zemstvo people's school. On May 6, 1896 he was ordained to the priesthood and sent to serve in the village of Zarechye, Pokrovsky uyezd, Vladimir province. He was also teacher of the Law of God in the Rashokosky people's school (from 1910) and a member of the Alexander-Nevsky Brotherhood (from 1916). On February 18, 1930 he was arrested and sentenced in accordance with article 58-10 to three years' administrative exile in the village of Lakhta, Arkhangelsk province. In January, 1931 he was arrested again in Lakhta together with twelve other exiles, including On April 17 he was convicted of "anti-Soviet agitation among exiles and the local population", and sentenced in accordance with articles 58-10 and 58-11. In May he arrived in Pinyuga camp in Kirov province. Nothing more is known about him.

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Priest Michael Ilyich Chernikov was born on November 3, 1873 in the city of Kozenichi, Radom province (now Poland) into the family of an Orthodox father from Kanev and a Polish Catholic mother from Lyublin province. He went to Kholm theological seminary, and became a priest in Poland (at that time inside the Russian empire). At the beginning of the First World War he and his family were evacuated from Poland into the depths of Russia. He was arrested in the 1920s for his "refusal to recognize Soviet power". During the interrogations, the investigator amused himself by putting out his cigarette on Fr. Michael's face. Fr. Michael was several times taken out to be shot, but the bullets turned out to be duds or they simply put a pistol to his head and clicked the trigger. In 1933 he was let out of prison and for a short time lived in the house of his sister. But in the same year he was arrested again and sent to a camp, where he died, perhaps shot, at some time in the 1930s.

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Protopriest Peter Nikandrovich Ivanovsky was born on June 13, 1881 in Arkhangelsk into a trader's family. In 1900 he finished his studies at a gymnasium in St. Petersburg, and then graduated from the St. Petersburg Theological Academy with the degree of candidate of theology. Until 1913 he taught Russian language in a technical school. In 1913 he was ordained to the priesthood, and on October 14 was sent as rector to the church of St. Andrew of Crete attached to the Expedition for the Preparation of State Papers. He was also the organizer and leader of the Andreyevsky Orthodox Brotherhood. On July 13, 1922 he was arrested for "belonging to an illegally organized brotherhood" and was cast into the prison on the Shpalernaya, being moved to the Second House of Correction on August 4. On September 14 he was convicted of "anti-Soviet activity" in "The Case of the Petrograd Orthodox Brotherhoods, Petrograd, 1922", but was released after he promised not to leave the city. In March, 1923 he was arrested again and sent to Solovki. In the autumn of 1926 he returned to Petrograd, and began serving as protopriest in

the cathedral of St. Vladimir. In 1929 he was sentenced to three years' exile in the north. He was shot on August 31, 1937 in the city of Borovichi, Novgorod province.

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Archimandrite Alexis, in the world Alexis Fyodorovich Tereshikhin. He was born in 1869 in Pechory, Pskov province into a peasant family. In 1881 he finished his studies at a city zemstvo school, and in August, 1892 was accepted as a novice in the Alexander Nevsky Lavra. In 1893 he was made a reader, and on March 22, 1900 he was tonsured with the name Alexis. On April 2, 1900 he was ordained to the diaconate, and on June 15, 1909 he was ordained to the priesthood, serving as overseer of the Lavra hospital. On October 1, 1911 he was carrying out services in the Nikolsky church in the Austrian resort of Merano, becoming its rector in September, 1913. In the summer of 1914 he returned to the Lavra, and from September, 1917 was put in charge of the Lavra's property at Seraphimovo. From May, 1919 he was serving as dean and member of the Spiritual Council. In February, 1920 he became a member of the council of the churches of the Lavra. In April he was made igumen, and in May he was fulfilling the duties of a spiritual father. On August 28 he was appointed steward of the Lavra, and in the spring of 1922 he was raised to the rank of archimandrite by **Metropolitan Benjamin of Petrograd**. In May he was serving as the Lavra's dean. On December 8, 1924 he was arrested for tax avoidance and theft of church property. At the beginning of 1925 he was released. On March 5, 1926 he was sentenced to one year's imprisonment for this matter, but later the punishment was reduced to three months that he had already served. In November, 1928 he joined the Josephites, and was appointed deputy of the Lavra by Archbishop Demetrius. He served in the Lavra's Tikhvin and Nikolo-Fyodorovsky churches. According to some source, in 1929 or 1930 he was secretly consecrated Bishop of Kronstadt on the recommendation of **Bishop Sergius of Narva**. On August 22, 1930 he was arrested for being "a participant in Josephite parish councils", and on December 11 was sentenced to three years' exile with confiscation of property and sent to the village of Sysoikha, Kharovsky region, Vologda province. In the middle of the 1930s he was living in the village of Kolmovo, Novgorod province. On November 13, 1937 he was arrested for being "the leader of an anti-Soviet illegal sect of Josephites" and was sentenced to death. On December 15 he was shot.

Schema-Abbess Seraphima, in the world Sophia Vasilyevna Golubeva. She was born in 1865 in St. Petersburg, in the family of a protopriest, and finished six classes at a gymnasium. She was married to Protopriest Sergius Golubev, and had three children from him. After the death of her husband (before the revolution) she became a nun with the name Seraphima in the monastery of St. John on Karpovka. In 1919 she was elected a member of the parish council of monastic churches, and became known as an eldress of the St.

John monastery. After the seizure of the monastery by the renovationists in May, 1923 she left with some sisters and lived in the Alexander Nevsky Lavra. According to another source, however, she left after the seizure of the Alexander Nevsky Lavra and settled with some nuns at the church and chapel of the icon of the Mother of God the Joy of All Who Sorrow. When this church was handed over to the renovationists in 1927, she and the nuns returned to the Lavra, which had been returned to the "Tikhonites". In 1928 she was selling candles in the Josephite cathedral of the Resurrection of Christ. She visited Metropolitan Joseph in Ustyuzhna. On August 22, 1930 she was arrested and on December (November) 11 was sentenced to three years' exile in the north for "anti-Soviet activity and being attached to the Josephite reactionary movement". From 1931 to 1933 she lived in the village of Kubensk in Vologda province, and then in the village of Novaya Melnitsa, Novgorod region, where she earned her living by sewing clothes and quilts. She took the schema and may have been raised to the rank of abbess. On November 13, 1937 she was arrested for being "a participant in the anti-Soviet illegal sect of the Josephites", and on December 10 she was sentenced to death. On December 15 she was shot in Novgorod. The **other nuns** of her community were sent for ten years to the camps.

Nun Seraphima, in the world Matrona Fyodorovna Tereshikhina. She lived in a Pskov monastery, and was tonsured with the name Seraphima. In the autumn of 1930 she was arrested for being "a participant in Josephite parish councils", and on December 11 was sentenced to three years' exile conditionally and was released from prison. In November, 1935 she went to her brother, **Archimandrite Alexis**, in the village of Kolmovo, Novgorod province. On November 17, 1937 she was arrested for being "a participant in the anti-Soviet illegal sect of the Josephites", and on December 10 was sentenced to death. On December 15 she was shot.

Nun Sergia, in the world Tatyana Nikolayevna Vasilyeva. She was born on October 25, 1886 in St. Petersburg, in the family of an engineer. In 1905 she finished her studies at the Shaffe private gymnasium with a medal, and from 1906 to 1908 studied in Switzerland. Until 1918 (1917) she was working as a cashier in the Russian-Asian bank, then in Sovnarkhoz. From 1921 she was working in a pedagogical institute. She joined the community of Priest Sergius (Batyshev), and constantly visited the church of the Resurrection of Christ. In 1927 she joined a community of nuns in the Lavra. In 1930 (1929) she was tonsured into the mantia with the name Sergia, and from August, after the arrest of **Abbess Seraphima** (Golubeva), she was leading the community of the former Ioannovsky monastery. She sent parcels to exiled nuns. On the night from February 17 to 18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years in the camps and sent to Svirlag. In July, 1934, after being released from camp, she settled in Novgorod (or Voronezh province), earning her living by sewing clothes and quilts at home. On November 17,

1937 she was arrested in Petrograd for being “a participant in the illegal anti-Soviet sect of the Josephites”. On December 10 she was sentenced to ten years in the camps and sent to Kargopol camp. In 1943 she was released early because she was an invalid and settled in Murom. From 1949 to 1951 she was often investigated, but was not arrested. She died at the end of the 1950s.

Nun Maria, in the world Anastasia Kuznetsova. She joined the Ioannovsky monastery, and after the seizure of the Alexander-Nevisky Lavra by the renovationists moved with other nuns to the church and chapel of the icon of the Mother of God “the Joy of All Who Sorrow”. In 1927, after this church was handed over to the renovationists, she moved to the Alexander-Nevisky Lavra, which had been returned to the “Tikhonites”. She sold candles in the cathedral of the Resurrection of Christ. On August 22, 1930 she was arrested together with **Abbess Seraphima** (Golubeva), and on December 11 was sentenced to three years’ exile and sent to the village of Kubensk, Vologda district. In the summer of 1933 she was released from exile, and in February, 1934 settled in the village of Novaya Melnitsa near Novgorod, earning her living by sewing clothes and quilts at home. She was tonsured by **Archimandrite Alexis** (Tereshikhin) with the name Maria. On November 17, 1937 she was arrested for being “a participant in the anti-Soviet illegal sect of the Josephites”, and on December 10 was sentenced to ten years in the camps and sent to a camp, where she later died.

Nun Febronia, in the world Maria Gavrilovna Green. She was born in 1880 in Kursk, and in 1923 entered as a novice into the monastic community attached to the church and chapel of the icon of the Mother of God “the Joy of All Who Sorrow”, while working as a housemaid. In 1926 she was tonsured with the name Febronia. In 1927, after this church was handed over to the renovationists, she moved to the Alexander-Nevisky Lavra, which had been returned to the “Tikhonites”. On the night of February 17-18, 1932 she was arrested for being “a participant in an illegal monastic community”, and on March 22 was sentenced to three years’ exile and was sent to Central Asia. In the spring of 1933 she was released from exile and wandered round Lgovsky region, Kursk province praying for the reposed. On May 20, 1936 she settled in one house with **Abbess Seraphima** (Golubeva) in the village of Novaya Melnitsa, Novgorod province, earning her living by sewing clothes and stitching quilts for the house. On November 17, 1937 she was arrested for being “a participant in the anti-Soviet illegal sect of the Josephites”, and on December 10 was sentenced to ten years in the camps and sent to a camp, where she later died.

Nun Julia (Pelagia Lavrukhina). She was a novice in the Ioannovsky monastery, and was tonsured with the name Julia. In 1923, after the seizure of the Alexander-Nevisky Lavra by the renovationists, she moved with other nuns to the church and chapel of the icon of the Mother of God “the Joy of All Who Sorrow”, while working as a cleaner in the “Koopshej” artel. In 1927,

after this church was handed over to the renovationists, she moved to the Alexander-Nevsky Lavra, which had been returned to the "Tikhonites". On the night of February 17-18, 1932 she was arrested for being "a participant in an illegal monastic community", and on March 22 was sentenced to three years' exile and was sent to Central Asia. In the spring of 1935, after being released from exile, she settled in the village of Novaya Melnitsa, Novgorod province, earning her living by sewing clothes and stitching quilts for the house. On November 17, 1937 she was arrested for being "a participant in the anti-Soviet illegal sect of the Josephites", and on December 10 was sentenced to ten years in the camps and sent to a camp, where she later died.

Nun Catherine (Suvorova). She was a novice in the Ioannovsky monastery, and from 1923, after the seizure of the Alexander Nevsky Lavra by the renovationists, In 1923, after the seizure of the Alexander-Nevsky Lavra by the renovationists, she settled with other nuns near the church and chapel of the Mother of God "The Joy of All Who Sorrow". In 1927, after the church was handed over to the renovationists, she moved with the nuns to the Alexander-Nevsky Lavra, which had been returned to the "Tikhonites", and began to sell candles in the cathedral of the Resurrection. On August 22, 1930 she was arrested together with **Abbess Seraphima** (Golubeva), and on December 11 was sentenced to three years' exile and was sent to the village of Kubensk in Volgda district. In the summer of 1933 she was released from exile, and at the beginning of 1934 she settled in the village of Kolmovo, Novgorod province, where she worked by sewing clothes and stitching quilts. She also worked in a factory. **Archimandrite Alexis** (Tershikhin) tonsured her with the name Catherine. On November 17, 1937 she was arrested for being "a participant in the illegal anti-Soviet sect of the Josephites". On December 10 she was sentenced to ten years in the camps and was sent to a camp, where she later died.

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Protopriest Sergius Ilyich Bogolyubov was born in 1880 in the village of Olomno, Novoladoga uyezd, St. Petersburg province. He went to a theological seminary in St. Petersburg and was ordained to the diaconate, serving in the village of Issat, Volkhov region. In February, 1928 he moved to Petrograd and served as a deacon in the church of the Resurrection of Christ. He was ordained to the priesthood on December 28. On December 10, 1930 he was arrested in connection with the Petrograd branch of the True Orthodox Church, and on October 8 was sentenced to five years in the camps. On March 17 he was released from camp and went to Novgorod. Nothing more is known about him.

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Vsevolod Fyodorovich Yelistratov was born on November 27, 1913 and went to the juridical faculty of the Latvian University. In Daugavpils he was a member of the "Russian Student Orthodox Union". On June 1, 1940 he was arrested, and released on June 21. On June 30 he was arrested again, taken out of Daugavpils on July 10 and tortured. Later that year he was shot.

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The following were convicted in "The Case of the Activists of the Russian Student Christian Movement in Estonia (1941)":

Vsevolod Chernyavsky. He died in prison.

Leo Dmitrievich Shumakov. He died in a camp in Solikamsk before the end of the investigation.

Tatyana Yevgenyevna Dezen. She was in charge of a home for children from poor families in Pechory, Estonia. One of the inmates, Peter Alexeyevich Dyatlov, remembers: "They took Tatyana Yevgenyevna in the autumn of 1940, late in the evening, when it was very dark. She made the sign of the cross over her elderly father, said goodbye to us in a motherly way. We were orphaned, we remained alone, without our kind and wise instructress." On April 25, 1941 she was sentenced to death, and was shot.

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Protopriest Pontius Rupyshev was ordained to the priesthood in 1901, and was appointed to a parish in the provincial town of Vileika. Later he served in Helsingfors. In 1917 he was the priest of the mining division of the Baltic Fleet. He went for a blessing on the beginning of his pastoral work to St. John of Kronstadt, who was "his spiritual guide and foresaw in him lofty spiritual gifts. They said that once after the service they were drinking teac, and there were many guests of varied kinds. Fr. Pontius meekly sat in a corner far away, but Fr. John found him and sat him next to himself. Then Fr. John healed him. Fr. Pontius had piles, and they wanted to operate, and then he either asked, or sought a blessing, I don't know exactly. But Fr. John only waved his hand, 'Akh, these doctors!' And took it all away with his hand. During the revolution Fr. Pontius was persecuted and they wanted to arrest him, but he was warned, and, having said goodbye to his family, he sat on a train and went to Vilnius - without documents, without everything. He was praying on the way, and when they checked documents, they paid no attention to him. And so by a miracle he arrived." Fr. Pontius worked very hard in Lithuania (then part of Poland), visiting ruined churches, restoring church and constantly serving. In February, 1921 he for the first time visited the estate of Mikhnovo, near Vilnius, owned by the widow Anastasia Dementyevna Koretskaya. She had built a church on her estate with the blessing of the

Optina elders, and Fr. Pontius now served there. During the Great Fast of 1921 he served every day and gave inspired sermons. He even inspired Anastasia Dementyevna and her three daughter, Maria, Barbara and Anastasia to build a model Christian community on the land. Although the community took no monastic vows, Bishop Panteleimon (Rozhnovsky) considered it higher than a monastery. Fr. Pontius died in 1939. He was succeeded at Mikhnovo from 1942 by Protopriest Constantine Avdej.

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Vyacheslav Vasilyevich Bogdanovich was born in 1878 in the town of Disna, Vilnius province into the family of an Orthodox priest who served in Vitebsk province. He was an outstanding literary and public activist who left a very noticeable mark in the history of the Belorussian national movement. He went to Vitebsk theological seminary and then Kiev Theological Academy, graduating in 1903. From 1903 he was a teacher in the Vitebsk theological seminary, becoming inspector in May, 1907. At the beginning of the First World War he was sent by Archbishop Tikhon of Vilnius, the future patriarch, to Vitebsk, Polotsk and Dvinsk to look for a place where the seminary could be evacuated. From 1915 to 1919 he together with the seminary was evacuated to Ryazan. He was a delegate from the laity of the Vilnius diocese to the Local Council of the Russian Orthodox Church in Moscow in 1917-18, and the procedure for the election of patriarchs was worked out in accordance with a suggestion of Vyacheslav Vasilyevich. He wrote several articles on the Council, which he considered an event of paramount important for the Orthodox Churches. In 1919 he returned to Vilnius, and was appointed rector of the seminary. In the autumn of 1921 he secretly accompanied Archbishop Eleutherius (Bogoyavlensky), who had been arrested by the Polish authorities, to his place of incarceration in a Catholic monastery near Krakow. In 1922 he was himself imprisoned there for his refusal to accept the autocephaly of the Polish Church. For this Metropolitan George removed him from his post of rector of the seminary and editor of the Lithuanian Diocesan Gazette, and Metropolitan Dionysius excommunicated him. However, in 1922, and again in 1928, he was elected a senator to the Polish Senate, where he used his position and his fame among the Orthodox population to struggle for the rights of the Russians and Belorussians in Poland. In 1927-28 he issued the journal, Orthodox Belarus and the Vilnius Orthodox Calendar. In 1929 he gave an extensive speech in the senate in which he told the Polish senate about the true situation of the Church, about the violence, the confiscation of property, the restrictions on the minority nationalities. And he said it was necessary to legitimize the existence of the Orthodox Church in Poland, cease administrative arbitrariness and allow the convening of a Council. In 1930 Vyacheslav Vasilyevich became a teacher in the Russian gymnasium in Vilnius. He obtained Polish citizenship for many Russians, thereby saving them from exile to the USSR, where certain death awaited them. When the Poles passed a law that all Orthodox churches in which services were not

being performed should be closed, he together with Fr. Michael Kushnev went round the churches of the Vilnius district and served in them as a reader. Together with Fr. Luke Golod he organized the only Orthodox parish in the whole of Poland that was subject to Patriarch Tikhon and did not recognize the Polish autocephaly. On February 16, 1925 Patriarch blessed him in an official resolution, which declared: "I call the blessing of God on the zealous works for the good of the Holy Orthodox Church on the Orthodox senator of the Republic of Poland Vyacheslav Vasilyevich Bogdanov, and also on the honourable priesthood and diaconate in Christ and the God-loving monastics and Orthodox people who have remained faithful to the rules of the Holy Church, their lawful hierarchs and the Moscow Patriarchal Throne." After a very difficult decade, the only patriarchal parish in Poland was closed down, and its church sealed, in 1936. On September 1, 1939 Vyacheslav Vasilyevich was arrested by the Poles for his opposition to autocephaly and cast into the city prison in Vilnius. From there he was taken under convoy to the Kartuz-Berezsky concentration camp. When the Red Army approached, the camp guards fled, and the prisoners dispersed to their homes. Vyacheslav Vasilyevich managed to reach Vilnius. However, on October 17, 1939 he was arrested by the NKVD after the "liberation" of Vilnius and was shot in prison. According to the procurator's office of the USSR, his name does not appear on the list of people tried at that time. It is not known where he is buried.

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Nicholas Ivanovich Shalin was a prominent lawyer and a well-known social and church activist. He graduated from Yuryev University, and in the 1930s was a member of the Synod of the Latvian Orthodox Church. On June 14, 1941 he was arrested together with his wife, **Anna Epifanyevna**, and was imprisoned in Solkamsk, Perm province. On May 9, 1942 he died in camp.

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Schema-Igumen Zosimas was born on June 28, 1862 and was given the name Philip in honour of St. Philip (June 3/16). He was tonsured into monasticism at the monastery of St. Alexander of Svir on April 23 / May 6, 1900 with the name Philaret after St. Philaret the Merciful. On May 25 / June 7, 1902 he was ordained to the priesthood. He received the schema on December 10/23, 1925 or 1926 in honour of St. Zosimas of Solovki. He went into hiding and served in secret in the flat of the Josephite **Nuns Valentina** (Alexandrovna Krasnolenskaya) and **Marina** (Nikolayevna Grabbe, born 1907, died 1971) on the Moika. Another Josephite also lived in the house: **Liv Tatyana Fedorovna** (born 1876, died 1967). He died on October 10/23, 1943, and was buried in Volkov cemetery.

In 1927 Schema-Igumen Zosimas wrote: "Who are the schismatics? If it is that side from which the question in dispute arose, then it will be just to call

those who depart schismatics. But if it turns out that the opinions of those who introduce new views do not accord with the Gospel, then it is not those who have departed, but they who are the true schismatics, for they have broken the unity of the Church. Among them sprang up a source that muddied the pure water, and the water of Orthodox thought, and as long as it, the source, does not dry up, the evil will not be cut short.”

On February 29, 1928 Fr. Zosimas wrote: “In the new church disturbances that have arisen during the second deputyship of Metropolitan Sergius, [the deputy of] the Patriarchal Locum Tenens, many soothe their disturbed conscience that they will not sin if they offer obedience to the canonical bearer of the rights of the first-hierarchy of the Russian Church. In obeying Metropolitan Sergius, they think they are obeying the Church, and our Lord and God Jesus Christ, the Head and Ruler of His Church. ‘We do not want arbitrariness and new schisms, we must obey the hierarchy. Without obedience there is no Church.’

“There is no doubting that. There must be no place for arbitrariness in the Church. But obedience itself we must not offer in an arbitrary way, but in such a way as the rules, traditions and canons of the Church teach, as it is taught by the Holy Scriptures. And the Apostle Paul was not being arbitrary when in Antioch he, the youngest of the Apostles according to time of calling and dedication, ‘not for one moment’ conceded, and did not obey, but ‘resisted’ the first of the Apostles, the first in the Church, the Apostle Peter, when he and others with him, in the conviction of the Apostle Paul, ‘did not act rightly’ according to the truth of the Gospel, but began to ‘hide’ and withdraw and, fearing the circumcised, ‘act hypocritically’. ‘But from those who seemed to be something (he is talking about the most authoritative Apostles), it makes no difference for me. God shows personal favouritism to no man’ (Galatians 2.6).

“Here is an example by which Holy Scripture teaches us that Christian obedience is not a blind following after the first-hierarchy, wherever he goes. It was not some heresy that the Apostle Paul, out of obedience to God and the truth, did not tolerate, but only the misleading behaviour of a man who was without question the first apostle of the Church, a first-hierarchy appointed by the Lord Himself.

“We have cited this example not because we think to compare with the Apostle Paul the contemporary hierarchs who have refused to be in all things obedient to Metropolitan Sergius. And Metropolitan Sergius cannot, of course, suppose that he has greater infallibility and inerrancy than [... *indecipherable*], and demand greater obedience than the first Apostle, and consider it inadmissible to receive exhortations from, and follow the instructions of, Bishops younger than himself. All this, with a certain love and humility from both sides, would not be a schism and self-will, but the

following of the truth, the pillar and ground of which is not one person, whoever he may be, and even if he is First-Hierarch, but the Church as a whole. The whole of the following life of the Church from age to age teaches us not to be seduced, as the Apostle says (Colossians 11,12), by arbitrary humility, but to be humbled and show obedience in accordance with the rule of the Church.

“Here are some examples by which the Church teaches us.

“It is well-known that in the second century, when there arose disagreements with regard to the question of the time of the celebration of Pascha, the first-hierarch of the Church, Bishop Victor of Rome, tried to establish uniformity and wanted to excommunicate the Asian Churches, who did not submit to his indications. At that time not only did the Asian Churches not submit to him, but also those who agreed with him. The bishops of various provinces resisted and condemned his mode of behaviour, and taught their elder co-brother that he would do better to care about the peace and unity of the Churches than about forcibly subjecting them to his will. Among those who resisted was the ecumenical teacher of the hierarchical nature of the Church, St. Irenaeus of Lyons. Resistance was offered to the first-hierarch not by a council of all the Churches, but by separate local Churches and individual bishops.

The third century is well-known because of the quarrel between St. Cyprian of Carthage and Bishop Stephen of Rome. In the end the Church did not completely accept the point of view of St. Cyprian. But the thoughts and practice of Bishop Stephen, the First-Hierarch, were also not completely accepted. He recognized as valid the baptism of people of every heresy – this has been rejected by the Church.

“The very possibility and necessity sometimes of quarrelling with the First-Hierarch of the Church was recognized by the most authoritative hierarchs of the third century (cf. the epistles of Firmilian, of Dionysius of Alexandria and others). One could continue this list from century to century, but what has been said is, it would seem, sufficient. Quarrelling with the First-Hierarch has not been recognized as ecclesiastical disobedience to God and the Church. And this not only when the matter concerned, as with St. Maximus the Confessor and Sophronius of Jerusalem, dogmatic questions, but also when – as in the case of St. Tarasius, St. Nicephorus and St. Theodore the Studite – it concerned questions of Church discipline. It is well-known that St. Theodore (not a bishop, but a monk) even temporarily broke communion with St. Nicephorus. The Church covered this break with love, as having been done out of zeal for the glory of God, and condemned neither the one nor the other.

“The quarrel was about the unlawful divorce and marriage of the emperor, which had been allowed by the Patriarch.

“Let us recall another lesson from ecclesiastical practice in recent years. Everybody understands the disobedience offered by many to His Holiness Patriarch Tikhon, their beloved hierarch, in the question of the new style, the commemoration of the authorities, and other similar questions. His Holiness covered this with love and himself finally united with the disobedient, thereby justifying their disobedience.

“On the contrary, the Bible knows many examples of obedience offered at the wrong time and forgetting God and the Truth, beginning with the obedience of Eve to the serpent, the wisest of animals, and of Adam to his wife - ‘whom Thou gavest to me’ (Genesis 3.12), as Adam justified himself before God.

“Let us cite one example. A prophet was sent to announce the will of God to Bethel to King Jeroboam, and was ordered not to stay there after carrying out the command. In this town there lived another prophet who wanted unflinchingly to offer hospitality to him and feed him. The hospitable prophet, so as to convince the prophet-guest, lied to him, saying that he was calling him to his house according to God’s command. The wandering prophet believed him, obeyed, and for that obedience was punished by God with death (III Kings 13).

“The Bible knows other similar, much more complicated cases of the wrong obedience of prophets.

“The history of the Church begins with the disobedience of the Apostles to the priests and the destruction of the Jewish people who remained obedient to them. O how many Christians in the twenty centuries have with sleeping conscience obediently followed their Patriarchs and Bishops, and have turned out to be not in the Church, but in self-willed assemblies, and have perished as heretics. This is known to all. Let us recall only the example of recent years. Remember how many calmed themselves and others, saying that it was necessary to show obedience; since the Patriarch was in prison, it was necessary to show obedience to Bishops Antonin, Leonid and others who remained in freedom. It is well-known that in the provinces, where some lawful bishops became renovationists, their flock, calming themselves by their obedience to their lawful, God-given Bishop, joined the Living Church.

“Let us remember that the canonicity of the [renovationist] TCA was witnessed by the present first-hierarch, Metropolitan Sergius, together with Eudocimus. At first the voices of the ‘disobedient’ were alone.

“And so there is saving obedience, and there is destructive obedience. There is disobedience to a first-hierarch which the Church approves of, and not only to a heretical first-hierarch, but also to a saint (the case with St.

Theodore the Studite). What? Is everyone in the Church free to follow his conscience and reasoning, taking no account of anything else? Then how do we differ from the Protestants? The difference is not in that we must show blind obedience to men, even if they are vested with hierarchical privileges, but in the fact that *we believe in the Church and in Her tradition*, and we check and illumine our conscience and reasoning by the conscience and reasoning that is conciliar and ecclesiastical, but we do not abolish our conscience and reasoning. God gave us the Scriptures and examples of the lives of the God-inspired Fathers in abundance, teaching us through conciliar decisions, canonical rules, the Divine services and other means; the teaching of God has never ceased to be given through people who are pleasing to God. Only we must have ears to hear, and faith, and a sensitive conscience. True, the Will of God and obedience to it are not immediately and easily acquired – sometimes this requires sacrifices and a rejection of that which is dear and customary for us, it requires effort, podvig, the sacrifice of self-love, etc. If obedience in itself decides nothing in the case of Metropolitan Sergius, this means that here it is necessary to seek instructions and directions in Church tradition and in the contemporary conciliar consciousness of the Church, understanding by ‘conciliar consciousness’ something deeper than the external combination of the opinions of Church people.

“Blessed from the Lord are all those who keep the purity of the Orthodox faith and piety. Pitiful and worthy of tears are those who for the sake of the conveniences of this temporal life depart from the truth, losing the hope of eternal rest with Christ, in particular the monastics. There is no justification for those who for the sake of a supposed unity of faith admit the spirit of antichristian convictions into the pure Orthodox consciousness of the holy evangelical faith.”

Again he said: “In the course of the whole Christian era not one heresiarch has introduced such destructive opinions [as Metropolitan Sergius], which besmirch the great Christian exploit of martyrdom and confession. Not one has yet called on people and taught them to rejoice at the overthrow of everything that was achieved by the Apostolic preaching, by the sufferings of the holy martyrs and confessors... What a pity that the majority of hierarchs, keeping quiet about the essence of the question, go round it, not seeing a canon directly relating to this subject, and in this way they calm their conscience. But if there is no direct canon, then there is the Holy Gospel – the foundation of all the canons.”

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Protopriest Constantine Avgustovich Kunstman. He was born on January 2, 1880 in the city of Ostrov, Pskov province. Until 1928 he was serving in the church of Zakholomye pogost, Toropetsky district, Western province. In 1928 he was arrested and sentenced to three years in the camps. Later his sentence

was extended to three more years. He was arrested together with his three older sons. From 1928 to 1934 he was in prison in Kem in Karelia. On returning from Kem in 1934 he living in Zakholomye and continued his serving. In spite of attempts to persuade him to move to another place, he replied: "Let it be as it is pleasing to God." According to the reminiscences of his daughter, Fr. Constantine began to pray especially ardently and constantly, usually on his knees. He was again arrested late at night on November 14, 1937. A search was undertaken in his house, searching supposedly for a machine-gun. Fr. Constantine's family did not see him again - as he himself intimated to them on parting from them. On November 25, 1944 he died from a heart-attack, according to information given to his wife by the NKVD.

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Priest Demetrius Sinitsky and **Hierodeacon Avenir** were serving terms in the White Sea-Baltic canal camps together with Bishop Athanasius (Sakharov), at that time a Catacomb bishop. Fr. Demetrius died in camp not later than 1941. Fr. Avenir died in camp at some time in the middle of the 1940s.

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Natalya Yakovlevna (Olga Alexandrovna) Gaivoronskaya (Lyashenko) was born in 1889. She was arrested and condemned for religious reasons and spent about ten years in the camps in Solovki or Vorkuta. On being released, she had no money, and from 1933 lived with a Komi family who gave her shelter in the village of Ust-Usa. She was very attentive to people and hard-working. She prayed a great deal and never complained about anything. She died in Syktyvkar in 1965.

(Sources: Russkij Palomnik, Nos. 11 and 12, 1995, pp. 77, 85; Russkij Pastyr', 22-23, II/III - 1995, pp. 195-196; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 103-104, 190; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 237; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 397, 445, 476, 551, 552, 554, 632, 634, 639; Ikhn Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 102-104, 109-112; Pravoslavnaya Zhizn', N 1 (1574), January 1/14, 1997, pp. 11-12; "Inextinguishable Lamps", Orthodox America, vol. XVIII, nos. 7-8 (163-164), pp. 8-11; <http://my.tele2.ee/orthodoxy/sergi/zitijep.html>; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 209, 211, 213, 214, part 2, pp. 225, 227-30; "First Epistle of Schema-Igumen Zosimas of Svir Desert" (1927), personal archive of V.K.; I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood, 1982, pp. 401-402, chapters 3, 4 and 5; Anna Alexeyevna Yepanchina, in

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35. HIEROMARTYRS AND MARTYRS OF SMOLENSK PROVINCE

Priest Alexander Lyzlov was serving in the village of Khotkovo, Sychevka uyezd, Smolensk province. On April 4, 1918 he was arrested for distributing the epistle of Patriarch Tikhon. Nothing more is known about him.

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Priest Leonid Ploshkevich was serving in the church of St. Nicholas in the city of Bely, Smolensk province. On April 16, 1918 he was arrested and exiled beyond the bounds of Smolensk province. News of this reached the Commission for Persecutions attached to the Local Council of the Russian Orthodox Church. Nothing more is known about him.

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In 1918 **Priest Alexander Ruzhentsev** and **James Orlov** were shot, probably in the Katyn wood near Katyn, Smolensk province.

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Priest Peter Ivanovich Shesterikov was the son of a priest and served in the village of Karmanovo, Smolensk province. In 1918 (1919?) he was shot for refusing to stop a cross procession.

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Hieromonk Philadelphus was serving in Kolochsky monastery, Gzhatsk, Smolensk province, when, during an attempt by a detachment of Red Army soldiers to arrest the superior of the monastery, he was shot on August 2, 1918.

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On August 28 / September 10, 1918 the Yukhnov Cheka arrested **Protopriest Paul Zabolotsky, Priest Capiton Sergievsky, Andrew Dunayev, George Lavrovsky, Nicholas Konstantinovich Kovalev** and two other laymen and cast them into Yukhnov prison as "as hostages of the bourgeoisie for the death of Comrade Volodarsky and many other comrades... and also for the bourgeoisie's intention to remove from the Russian revolution its head and leader, Lenin". On September 19 they were convicted of "counter-revolutionary activity" and sentenced to death in "the Case of Prot. Zabolotsky, Priest Sergievsky and five laymen, Yukhnov, 1918". The two priests and the three named laymen were shot.

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Archimandrite Nicephorus of the Kolochsky monastery in Gzhatsk, Smolensk province was arrested and condemned by the Gzhatsk Cheka in October, 1918 for “counter-revolutionary activity and agitation against Soviet power”. He was sentenced to death, and shot on October 3.

Priest Alexis Konstantinovich Mikhailov was serving in the village of Novo-Rozhdestvo, Gzhatsk uyezd, Smolensk province. In October, 1918 he was convicted of “counter-revolutionary activity and agitation against Soviet power”, and was condemned to death. He was shot.

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Priest Nicholas Pavlovich Nedachin was born on May 7, 1874 in the village of Beloruchye, Smolensk uyezd, Smolensk province. His grandfather, Fr. Basil Nedachin, was a deacon in the village of Sychevka. His father, Protopriest Paul Vasilyevich Nedachin (1853-1901) served in Beloruchye. There were six sons and a daughter in the family. Nicholas was the youngest son. In 1890 he finished his studies at Smolensk theological school, and in 1898 – at the Smolensk theological seminary. Then he went to teach in a church-parish school in the village of Aselye, Roslavl uyezd, Smolensk province. On February 10, 1900 he was offered the place of the priest in the church of St. Nicholas in the village of Sosnitsy, Gzhatsk uyezd. So on April 23 he married Elena Dmitrievna Gorodskaya (born 1880), on May 7 he was ordained to the diaconate, and on May 14 – to the priesthood (by Bishop Peter (Drugov) of Smolensk). Besides serving in Sosnitsy church, Fr. Nicolas devoted much time to the church-parish school, where he taught. He also gave free medical care – he had learned this art from his mother. Fr. Nicholas had two sons and a daughter. On March 20, 1908 his matushka died from a sudden illness, and on Fr. Nicholas fell the whole weight of bringing up his children, although his maternal aunt, Alexandra Nedachina, came to help.

In November, 1918 a wave of peasant unrest spread through Smolensk province. In Sosnitsy volost the authorities arranged a celebration of the first anniversary of the revolution. However, on November 10 256 citizens of the volost who had refused to take part in the meeting came together and declared “unanimously their displeasure with regard to the removal of the icons from the volost soviet”. The icons were put back. It was decided to petition the Yukhnov uyezd executive committed that the icons should be restored “because the population of the volost, all without exception, confesses the Orthodox faith and does not want their removal”. In Gzhatsk uyezd the rebellion lasted several days and was quickly crushed. Punitive action was also directed against the clergy, who were falsely accused of taking part in the organization of the rebellion. As the punitive unit of Latvian riflemen approached Sosnitsy, many of the local inhabitants decided to go out

into the woods and wait until the unit had left. The parishioners also tried to persuade Fr. Nicholas to hide with them, but he refused, saying that he had nothing to fear since he had done nothing wrong. After the punitive unit entered the village, it shot at a crowd that had gathered at the entrance to the village and set off for the priest's house. They fired at the house, dragged out the priest and the children who were hiding in the cellar and brought them in the direction of the church. The inhabitants tried to plead with the soldiers for the family, but in vain. Fr. Nicholas was shot on November 5/18 near the church railings, in full sight of his children. The priest's hair got tangled in the branches of a larch by which they had shot him, and his body would not fall to the ground.

At that point they killed **Reader Paul Ivanovich Doronin**, who was born in 1869 or 1870 in Smolensk province, and went to Smolensk theological seminary. In 1892 he became reader in the Sosnitsa church. At the same time he was a teacher in the church-parish school. Eyewitnesses recorded that "he was killed when he was coming out of the church. His behaviour had so angered the Red Army soldiers that during the whole of the period of their stay in Sosnitsa they banned his burial, so that his body lay on the road until they left the village."

After killing the priest and reader, the Bolsheviks set fire to the church. The second priest of the St. Nicholas church, **Fr. Michael Skvortsov**, was also shot. They tried to find the deacon, Fr. Basil Roslov, in order to shoot him, but were unable. The next day, Fr. Nicholas was buried on the spot where he had been killed. The executions of the three men were described in the local press as "punishment for armed resistance to Soviet power". It was said that they had shot at the communist with cross in hand...

On December 10 the Sosnitsy volost executive committee decided to compensate the children of Fr. Nicholas "for the horse taken from them" with money collected by parishioners. Alexandra Nedachina continued to look after them. Two months after the shooting, a new wooden church of about the same size had been erected in place of the old. Services continued in this church until its closure in 1937.

Hieromonk Ilia (Ivanovich Kartavtsev) was also attached to the St. Nicholas church. He was born in 1858, and until 1918 had struggled in the Spaso-Preobrazhensky monastery in Staraya Russa. He moved to Sosnitsy in 1918. After the massacre he lived in a dug-out beyond the village, as did several nuns and the fool-for-Christ Philippushka. In 1930 Fr. Ilia was arrested and sentenced to a term of imprisonment. Nothing more is known about him.

Priest Alexis Konstantinovich Mikhailov was serving in the village of Novo-Rozhdestvo, Gzhatsk uyezd, Smolensk province. In October, 1918 he was accused by the Gzhatsk Cheka of "counter-revolutionary activity and agitation against Soviet power" and was shot.

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In 1922 **62 clergy and monastics** of all ranks were killed in Smolensk province in connection with the requisitioning of church valuables.

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Vladimir Evgenyevich Zalessky was born on July 30, 1881 in the city of Smolensk into a noble family. In 1913 he graduated from the Moscow higher technical school, becoming a distinguished engineer. From 1914 to 1917 he took part in military action in the First World War on the territory of Belorussia and the Smolensk area. After 1917 he worked as the boss of the Riga-Orel railway service. In 1920 he became deputy director of the Western Front building programme, taking part in the construction of bridges, roads and buildings in the area just behind the front in the war against Poland. He also taught in the Smolensk Polytechnical Institute. From 1921 to 1922 he was in charge of the department of industry in the Sovnarkhoz of the Western region, and was a deputy of the Smolensk regional committee. On March 20, 1922 he was arrested in Smolensk and cast into the Zadneprovskaya prison in Smolensk in connection with the requisitioning of church valuables - as a member of the cathedral's parish council he had been entrusted with defending the Church's interests. On June 1 he was released until his trial. On August 1 he was again imprisoned in Smolensk. At the trial, which created a sensation and was covered by the press, Vladimir Evgenyevich shocked the judges: "They threaten him with the death penalty, but he does not repent and replies: 'Yes, I believe', and crosses himself." 47 people were summoned to give witness at the trial. Bishop Philip (Stavitsky), several clergy and members of the parish council and Professor Uspensky were acquitted (according to another source, however, they were given various sentences), but Vladimir Evgenyevich and three people having no connection with the case were condemned to death: the polytechnic student **Vadim Pivovarov** (22 years), the officer **Sergius Myasoyedov** (34 years) and **Vyacheslav Demidov** (23 years) from the city of Roslavl. All four were taken to the so-called "American" prison in the south of Smolensk, and were told to dig their graves. Vladimir Yevgenyevich asked for time to pray. He knelt and became so absorbed in prayer that his doomed comrades started to hurry him. Then he kissed the earth and, turning to his murderers, said: "I wished no harm to your Soviet power, but if I have done evil, may they forgive me." Then he said he was ready, and was shot. The student Pivarov was not killed

immediately, but while twisting in torment cursed his murderers. They were buried in a ravine near the old Kiev road near Smolensk.

In another trial, the young, unmarried and beautiful daughter of Prince Sherbatov was condemned and then shot in the back of the neck.

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Vyacheslav Demidov was born in 1899 in Roslavl, Smolensk province. He worked as a bureaucrat in Roslavl. In 1922 he was arrested and cast into prison in Smolensk. On August 24 he was convicted of "participation in a rebellion in Smolensk cathedral". He was sentenced to death in "The Trial of the Smolensk Churchmen, Smolensk, 1922". He was shot near Smolensk in the gorge near the old Kiev road, or in Katyn wood.

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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.

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Deacon Demetrius Georgievich Kondakov was born in 1877 and served in the church of the Forerunner in Gzhatsk, Smolensk province. On June 18, 1930 he was arrested, and was sentenced to three years' exile in accordance with articles 58-10 and 58-11. Nothing more is known about him.

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The clergyman Sergius Deonisovich Gorodsky was born in 1892 in the village of Velino, Yukhnovsky uyezd, Smolensk province, and lived in Yukhnov. On September 7, 1930 he was arrested and sentenced to five years' imprisonment in accordance with articles 58-10 and 58-11.

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134 people were arrested on suspicion of being “in an illegal church community”, “the Brotherhood of Igumen Barlaam (Vladykin)”, and were condemned on May 28, 1930 in the group case, “The Case of The Conciliar Brotherhood, Smolensk, 1930”. They included:

Igumen Barlaam (Alexandrovich Vladykin). He was born in 1871 in the village of Popovki, Rakhmanovskaya volost, Kerensky uyezd, Penza province, and struggled in the Bakhchisarai skete in Tauris province and in the Trinity monastery in Smolensk. From 1918 to 1920 there existed an organization under the name “The Special Conciliar Brotherhood” under the leadership of Bishop Macarius. Its aim was to preserve the monasteries and monasticism, and to oppose Soviet power in its striving to destroy the churches and monasteries and to requisition church valuables. At the beginning of 1920 the activists were suppressed and Bishop Macarius was shot. The work of the brotherhood was renewed at the beginning of 1921 by Bishop Philip, who became its head. In 1922 there took place a massive demonstration in Smolensk against the requisitioning of church valuables, which was destroyed by the intervention of soldiers. The demonstration was led by Igumen Barlaam, Domukhovskiy, Igelstrom and others. The main leaders were arrested, condemned and sent to camps for various terms. Fr. Barlaam escaped punishment, and for several years served illegally, fearing arrest. Bishop Philip soon handed the leadership of over to Igumen Barlaam, who until 1924-25 was in a hidden place maintaining contact with the activists of the Brotherhood. In 1925, when many of the former leaders came back from the camps, a delegation was sent to Fr. Barlaam with a written appeal from the “Philippites”: “Return, and with your strong hand lead us along the true path to the salvation of our souls.” He returned to Smolensk, and people began to group around him, and a net of illegal cells was formed. On November 28, 1929 Fr. Barlaam was arrested and cast into Smolensk isolator for being “the leader of an illegal organization”, and in the next two months the Bolsheviks liquidated the Brotherhood. The leaders Barlaam, Domukhovskiy, Eleutherius Pechennikov, Hilarion Tkachev and others were arrested. On May 28, 1930 Fr. Barlaam was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to ten years in the camps for being “the head of a secret church-monarchist community”. Nothing more is known about him.

Archimandrite Zephaniah (Maximovich Vlasenkov). He was born in 1859 in the village of Solilovka, Poltava province. At the time of his arrest he was living in Velikolutsky uyezd, and directing the Ordyn group of cells of the Brotherhood. He was condemned in accordance with articles 58-10 parts 1 and 2 and 58-11 for being “a participant in an illegal church community”, and was sentenced to deprivation of the right to live in twelve regions of the

Russian Federation with confinement to one domicile for three years. Nothing more is known about him.

Archimandrite Sophronius (Sergius Kharitonovich Voropayev). He was born in 1872 in the village of Yurisino, Rzhev uyezd, Tver province. At the time of his arrest he was living in Vyazma, and directing the Vyazma group of cells of the Brotherhood. He was condemned in accordance with articles 58-10 parts 1 and 2 and 58-11 for being “a leader of an illegal church community”, and was sentenced to three years’ exile in the north. Nothing more is known about him.

Protopriest Vladimir Anisimovich Senkovsky. He was born in 1862 in the town of Dukhovschina, Smolensk province into the family of church-servers. He finished his studies at a theological seminary in 1889. He was teacher of the Law of God in a women’s gymnasium in Smolensk, and from 1921 to 1922 – a member of the diocesan administration. He was a widower with two daughters. In 1922 he was given two years’ conditional punishment for “counter-revolutionary activity in the organization of a Special Conciliar Brotherhood”. During a search portraits of the tsar were found in his house. He belonged to the Smolensk group of the Brotherhood, was condemned as “an active participant in a counter-revolutionary church community” and was sentenced in accordance with articles 58-11 and 58-18 to deprivation of the right to live in twelve cities and provinces of the Russian Federation with confinement to one domicile. He was exiled to Vladimir, where Protopriest Paul Ustinov, rector of the Nikolo-Gorodskaya church gave him and other exiled priests the opportunity to serve and thereby earn some money. “Senkovsky, as a mitred protopriest, was often allowed to serve, for the sake of a more triumphant effect. While helping Ustinov in the service, Senkovsky used to give the sermon, saying: ‘Our life is full of sorrow, suffering and slander.’ Under the leadership of Protopriest Paul aid to exiles and prisoners was organized, thanks to which Senkovsky and others received offerings from believers, sometimes food, sometimes money.” On November 3, 1931 he was arrested together with Protopriest Paul and sixteen priests, monks and laity, and was cast into Vladimir Domzak. On March 7, 1932 he was condemned by the OGPU for “participation in a counter-revolutionary group of churchmen close to Bishop Athanasius (Sakharov)”, for being “a constant listener and participant in anti-Soviet conversations in the altar of Ustinov’s church, a participant in anti-Soviet meetings”, and for “accepting offerings from believers”. He was also accused of having said: “Life at the present time is in no way better than under the Tatar yoke, only with another emphasis. It is impossible to believe Soviet newspapers.” Although condemned in accordance with articles 58-10 and 58-11, he was considered to have served his punishment already and was released under guard. This was part of the group case, “The Case of the Group of Churchmen Close to Bishop Athanasius (Sakharov), Vladimir, 1931”. Nothing more is known about him.

Igumen Gabriel (Ivanovich Stotsky). He was born in 1879 in Velizha, Velikolutsky uyezd, Smolensk province. On February 2, 1930 he was arrested and cast into Smolensk isolator. On May 28 he was condemned for being “the leader of a group of cells of a counter-revolutionary church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11, was sentenced to ten years in the camps. Nothing more is known about him.

Igumen Seraphim, in the world James Bacchovich Dementyev. He was born in about 1875 in the village of Dardymovo, Dneprovsky uyezd, Kursk province. He went to a city school. He directed the Vyazma group of cells of the Brotherhood. In accordance with articles 58-10 parts 1 and 2 and 58-11, he was sentenced to deprivation of the right to live in twelve provinces of the Russian Federation with confinement to one domicile for three years. Nothing more is known about him.

Hieromonk Barsanuphius, in the world Basil Antonovich Alexeyev, was born in 1875 (?) in the village of Vetosh, Dorogobuzhsky uyezd, Smolensk province. He was a name-worshipper. He joined the Boldinsk cell of the Conciliar Brotherhood of Igumen Barlaam. On December 7, 1929 he was arrested and cast into Smolensk isolator. On May 28, 1930 he was convicted of being “a participant in a counter-revolutionary organization”, and in accordance with articles 58-10 parts 1 and 2 and 58-11, was sentenced to five years in the camps.

Hieromonk Joasaph, in the world Ivan Vasilyevich Kudryashov. He was born in 1872 in the village of Babino, Vyshnevolotsk uyezd, Tver province. He became the leader of the illegal Sredne-Pochinkovskaya cell of the Brotherhood. On November 25, 1929 he was arrested and cast into Smolensk isolator. On May 28, 1930 he was convicted of being “the leader of a group of cells of a counter-revolutionary church community”, and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to ten years in the camps. Nothing more is known about him.

Hieromonk Jeremiah, in the world Ivan Korneyevich Tkachenko. He was born in 1869 (or 1866) in the village of Andreyevka, Izyum uyezd, Kharkov province. She was leader of the Tovarkov and Polotnyanozavod cells of the Brotherhood. On May 28, 1930 he was convicted of being “the leader of a group of cells of a counter-revolutionary church community”, and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to deprivation of the right to live in twelve provinces of the Russian Federation with confinement to one domicile. However, on August 17, 1932 he was sentenced in accordance with article 58-10 to five years’ exile in the north. Nothing more is known about him.

Hieromonk Isidore, in the world Ivan Vasilyevich Vasilyev. He was born in 1878 in the village of Vypolzikh, Lukovitskaya volost, Rzhev uyezd, Tver

province, and has served as an under-officer in the tsarist army. He was a member of the Devyatkinskaya group of cells in the Brotherhood. On November 29, 1929 he was arrested and cast into Vyazma Domzak. On May 28, 1930 he was convicted of being “an active participant in a counter-revolutionary church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11, was sentenced to five years in the camps. Nothing more is known about him.

Hieromonk Barnabas, in the world Basil Nikolayevich Grishakov. He was born in 1883 in Vladimir and went to a city school. He was a military official in the Second Grenadiers Artillery Regiment. From 1919 to 1921 he served as a clerk in the administration of military communications of the Western Front of the Red Army. He knew Bishop Philip well, and joined the Ordynsk cell of the Brotherhood. In 1924 he became a hieromonk. On February 2, 1930 he was arrested, and on May 28 was convicted of being “an active participant in a counter-revolutionary church community”. In accordance with articles 58-10 parts 1 and 2 and 58-11, he was sentenced to five years in the camps. Nothing more is known about him.

Hieromonk Vincent, in the world Basil Vasilyevich Vasilyev-Smirnov. He was born in 1873 in the village of Kilmozoino, Rzhev uyezd, Tver province. He was a senior NCO in the tsarist army. He was put on trial in 1925. He was the leader of the Devyatkin cells of the Brotherhood. On November 29, 1929 he was arrested in Smolensk and cast into Smolensk isolator. On May 28, 1930 he was convicted of being “the leader of a group of cells of a counter-revolutionary church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to ten years in the camps. Nothing more is known about him.

Hieromonk Nicholas (Ivanovich Filimonov). He was born in 1894 in Rylsky uyezd, Kursk province, the son of a merchant. He was an electrician-telegraphist. He finished five classes at a theological seminary, and was made a monk by Igumen Barlaam (Vladykin) in the Trinity monastery in Smolensk. In 1929 he was ordained to the priesthood and became Igumen Barlaam’s cell-attendant. He was arrested twice before being arrested for the third time on November 30, 1930, and was sentenced to ten years in the camps in accordance with articles 58-10 parts 1 and 2 and 58-11. Nothing more is known about him.

Hieromonk Silouan, in the world Illarion Grigoryevich Tkachev. He was born in 1874 in the village of Bodlino, Dorogobuzh uyezd, Smolensk province. On October 15, 1929 he was arrested for being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, he was sentenced to ten years in the camps. Nothing more is known about him.

Hieromonk Demetrius (Romanovich Feschuk). He was born in 1877 in the village of Krikovo, Kamensky uyezd, Kamenets-Podolsk province. He was part of the Roslavl cell of the Brotherhood. On January 1, 1930 he was arrested and cast into the Smolensk isolator. On May 28 he was convicted of being “an active participant in a counter-revolutionary church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to five years in the camps. Nothing more is known about him.

Hieromonk Pitirim (Venediktovich Kandybo). He was born in about 1881 in the village of Goryany, Goretsky uyezd, Mogilev province, and carried out the role of a wandering messenger in the Brotherhood. On March 3, 1930 he was arrested and cast into Smolensk isolator. On May 28 he was convicted of being “an active participant in a counter-revolutionary church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to five years in the camps. Nothing more is known about him.

Hieromonk Tarasius, in the world Timothy Ivanovich Mishin, was born in 1875 in the village of Dernovo, Vyazma uyezd, Smolensk province. He went to a ministerial school. He was arrested on January 11, 1930 for being “a participant in a counter-revolutionary organization”, and cast into Smolensk isolator. He was a member of the Vonlyarovky cell of the Brotherhood. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, he was sentenced to five years in the camps. Nothing more is known about him.

Hieromonk Michael (Mikhailovich Okonenko). He was born in 1870 in the village of Yunovka, Sumsk uyezd, Kharkov province. He was serving in Roslavl, Smolensk province, and was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to exile to the north. Nothing more is known about him.

Hieromonk Porphyrius (Vasilyevich Ryabenko). He was born in 1874 in the village of Pustogorod, Glukhov uyezd, Chernigov province. He was a member of the Roslavl cell of the Brotherhood. On January 4, 1930 he was arrested for being “a participant in a counter-revolutionary organization”. He was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps. Nothing more is known about him.

Hieromonk Joseph (Frolovich Yershov). He was born in 1877 in the village of Senkino, Yeremansky uyezd, Vyatka province. On January 4, 1930 he was arrested for being “a participant in a counter-revolutionary organization”. He was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years’ exile in the north. Nothing more is known about him.

Priest George Silvestrovich Senkovsky. He was born in 1870 in the village of Shilovichi, Prechistensky uyezd, Smolensk province. He went to a theological seminary. He was part of the Smolensk group of the Brotherhood,

and was close to Igumen Barlaam. He was cast into Smolensk isolator, and in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, he was sentenced to five years in the camps. Nothing more is known about him.

Priest Peter Stepanovich Polubinsky. He was born in 1868 in the village of Trekhbratskoye, Roslavl uyezd, Smolensk province. He went to a theological seminary, and was a former teacher of the Law of God in city schools. He sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to deprivation of the right to live in twelve provinces of the Russian Federation and confinement to one place of domicile for three years. Nothing more is known about him.

Priest Boris Ivanovich Bogdanov was born in 1882 in the village of Vyskoye, Smolensk province. He was a member of the Ilovskoye cell of the Brotherhood. He was cast into Smolensk isolator and sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps. Nothing more is known about him.

Priest Basil Emelyanovich Pokrovsky. He was born in 1869 in the village of Sloboda, Demidovsky uyezd, Smolensk province. He was serving in the village of Dresna, Grinevsky region, Smolensk province, and was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to deprivation of the right to live in twelve provinces of the Russian Federation and confinement to one place of domicile for three years. Nothing more is known about him.

Priest Eugene Matveyevich Koreisho. He was born in 1869 in the village of Baltutino, Yelninsky uyezd, Smolensk province, and received an intermediate education. He was choir director in the Synodal theological school in Moscow. He was a member of the Smolensk branch of the Conciliar Brotherhood. On May 28, 1930 he was convicted, in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 of being “a participant in an illegal church organization”, and was exiled for three years to Siberia. Nothing more is known about him.

Priest Nicholas Andreyevich Domukhovsky. He was born in 1897 in Benets, Minsk province into a noble family. He went to theological school. In 1922 he was arrested in Smolensk for belonging to the Conciliar Brotherhood founded by Bishop Macarius. As “the leader of an illegal church organization” he was sentenced to two years in the camps. In 1924 he returned from prison and was ordained to the priesthood. He became one of the Brotherhood’s most active members. The core of the organization consisted of monks and nuns from closed monasteries. Funds were collected to build houses for habitation and prayer. The leaders of the Brotherhood collected money and sent offerings to members of the organization in exile. On December 18, 1929 Fr. Nicholas was arrested and cast into Smolensk

Domzak. On May 28, 1930 he was convicted of being “the head of a secret church-monarchist organization”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to ten years in the camps. Nothing more is known about him.

Hierodeacon Anthony, in the world Andrew Petrovich Masyuk. He was born in about 1888 in the village of Zhuritsy, Tolpinskaya volost, Kholm province. He was a member of the Devyatkin cell of the Brotherhood in Smolensk province. On December 3, 1929 he was arrested, cast into Vyazma Domzak and was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about him.

Hierodeacon Alexander (Matveyevich Bolotin). He was born in 1877 in the village of Pestsovo, Kostroma province. He was a member of the Devyatkinskaya cell of the Brotherhood. On February 3, 1930 he was arrested, cast into Smolensk isolator, and was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about him.

Hierodeacon Irinarchus (Ivan Alexeyevich Saparin). He was born in 1870 in Tsaritsyn, and was a member of the Polotnyno-Zavodskaya organization of the Brotherhood. On May 28, 1930, in accordance with articles 58-10 parts 1 and 2 and 58-11, he was sentenced to three years' exile to the north for being “a participant in an illegal church community”.

Monk Gregory (Yefimovich Tupotilov). He was born in 1886 in the village of Velzhech, Pochepsky uyezd, Smolensk province. He was a member of the Roslavl cell of the Brotherhood. On January 7, 1930 he was arrested and cast into Smolensk isolator. He was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about him.

Monk Micah (Yakovlevich Khotchikov). He was born in 1885 in the village of Gomonovo, Rzhev uyezd, Tver province. He was a member of the Devyatkinskaya cell of the Brotherhood. On December 3, 1929 he was arrested and cast into Vyazma Domzak. He was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about him.

Monk Alexis (Leonovich (Ionovich?) Druzhinin. He was born in 1900 in Smolensk and went to a city school. He became a monk in 1926, and entered the Ordyn cell of the Brotherhood. On February 2, 1930 he was arrested and cast into Smolensk isolator. He was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps. Nothing more is known about him.

Monk Ivan (Nazarovich Kaprantsev). He was born in 1892 in the village of Markovo, Vyazma uyezd, Smolensk province, and was a former military bureaucrat. He became a monk in 1925, and entered the Boldinsk group in the Brotherhood. On December 7, 1929 he was arrested and cast into Smolensk isolator. On May 28, 1930 he was convicted of being “an active participant in a counter-revolutionary church community” and sentenced to five years in the camps in accordance with articles 58-10 parts 1 and 2 and 58-11. Nothing more is known about him.

Abbess Helena, in the world Olga Vladimirovna Dolgova-Saburova. She was born in 1878 in Moscow into a noble family and entered the Institute for Noble Girls. During the war she served as a nurse. Then she became abbess of the Belokoytinsky monastery in Smolensk. She was the leader of three cells of the Brotherhood. On December 6, 1929 she was arrested and cast into Smolensk isolator. On May 28, 1930 she was convicted of being “the leader of a counter-revolutionary church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to five years in the camps. Nothing more is known about her.

Schema-Nun Claudia (Romanovna Bogdanova). She was born in 1887 in Roslavl, Smolensk province, and was a member of the Roslavl cell of the Brotherhood. On January 4, 1930 she was arrested and cast into Smolensk isolator. In accordance with articles 58-10 parts 1 and 2 and 58-11, she was sentenced as “a participant in an illegal church community” to three years’ exile to the north. Nothing more is known about her.

Schema-Nun Veronica, in the world Maria Potapovna Nikolayeva. She was born in 1883. Igumen Barlaam gave her the schema in 1924. On November 27, 1929 she was arrested and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to five years in the camps. Nothing more is known about her.

Nun Theodosia (Stepanovna Ispravnova). She was born in about 1882 in the village of Komarovo, Vyazma uyezd, Smolensk province. She was leader of the Vyazma cell of the Brotherhood. On January 2, 1930 she was arrested and cast into Vyazama Domzak. In accordance with articles 58-10 parts 1 and 2 and 58-11, she was sentenced as “a leader of an illegal church community” to five years in the camps. Nothing more is known about her.

Nun Paraskeva (Yegorovna Kovaleva). She was born in about 1902 in the village of Maximovo, Vyazma uyezd. She was a member of the Vyazma cell of the Brotherhood. On January 2, 1930 she was arrested and cast into Vyazama Domzak. In accordance with articles 58-10 parts 1 and 2 and 58-11, she was sentenced as “a participant in an illegal church community” to three years in the camps. Nothing more is known about her.

Nun Maria (Iosifovna Zakharova). She was born in 1877 in the village of Dresna, Grinevsky uyezd, Smolensk province, and was a member of the Dresna cell of the Brotherhood. She was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years' exile to the north. Nothing more is known about her.

Nun Maria (Vasilyevna Kapacheva). She was born in 1887 in the village of Dresna, Grinevsky uyezd, Smolensk province, and was a member of the Dresna cell of the Brotherhood. On February 14, 1930 she was arrested and cast into Smolensk isolator. On May 28 she was convicted of being "a participant in an illegal church community", and sentenced to three years' exile to the north in accordance with articles 58-10 parts 1 and 2 and 58-11. Nothing more is known about her.

Nun Anastasia (Yegorovna Zhuchkova). She was born in about 1875 in the village of Sergievka, Petrovichskaya volost, Roslavl uyezd, Smolensk province. She was a member of the Vyazma cell of the Brotherhood. On January 2, 1930 she was arrested and cast in Vyazma Domzak. She was accused of being "a participant in an illegal church community" and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Tatyana (Parfenovna Starovoitova). She was born in 1886 in the village of Kamenets, Yelninsky uyezd, Smolensk province. She was arrested on January 4, 1930 in Smolensk and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Domnica (Ignatovna Ignatova). She was born in about 1870 in the village of Zemniki, Dukhovshinsky uyezd, Smolensk province. She was arrested on March 28, 1930 in Smolensk, and on May 28 was convicted of being "a participant in an illegal church community". In accordance with articles 58-10 parts 1 and 2 and 58-11 she was sentenced to three years' exile in the north. Nothing more is known about her.

Nun Nadezhda (Filippovna Filippova). She was born in 1883 in the village of Zamoschye, Solunovsky uyezd, Novgorod province, and was a member of the Kardymovskaya cell of the Brotherhood. She was arrested on December 12, 1929 and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Anna (Kuzminichna Filipenkova). She was born in 1899 in the village of Novoye-Leonovo, Smolensk province, and was a member of the Kazan cell of the Brotherhood. She was sentenced in accordance with articles 58-10 parts

1 and 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Matrona (Yeliseyeva Yevdokimenkova). She was born in about 1889 in the village of Verkhovye, Kardymovsky uyezd, Smolensk province. She joined the Kardymov cell of the Brotherhood. On February 8, 1930 she was arrested and cast into Smolensk isolator. On May 28 she was convicted of being "a participant in an illegal church community". In accordance with articles 58-10 parts 1 and 2 and 58-11, she was exiled for three years to the north. Nothing more is known about her.

Nun Stepanida (Mironovna Buduleva). She was born in about 1881 in the village of Bobry, Sevsk uyezd, Bryansk district. She was a member of the Smolensk cell of the Brotherhood. She was arrested on March 28, 1930 and cast into Smolensk isolator. In accordance with articles 58-10 parts 1 and 2 and 58-11 she was sentence to three years' exile to the north. Nothing more is known about her.

Nun Elizabeth (Danilovna Schwarz). She was born in about 1870 in St. Petersburg and went to a ministerial school. She was the treasurer of a monastery. She was a member of the Vyazma cell of the Brotherhood. On May 28, 1930 she was convicted of being "an active participant in an illegal church community", and was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to deprivation of the right to live in twelve provinces of the Russian Federation with confinement to one domicile for three years. Nothing more is known about her.

Nun Paraskeva (Ivanovna Khalameyva). She was born in 1889 in the village of Maklakovo, Krasinsky uyezd, Smolensk province. She was arrested on March 28, 1930 and cast into Smolensk isolator. In accordance with articles 58-10 parts 1 and 2 and 58-11 she was sentence to three years' exile to the north. Nothing more is known about her.

Nun Maria (Stepanovna Stepanova). She was born in about 1893 in the village of Kurdyukovo, Sosenskaya volost, Vyazma uyezd, Smolensk province. She was a member of the Vyazma cell of the Brotherhood. She was arrested on January 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' exile in the north. Nothing more is known about her.

Nun Anastasia (Ivanovna Barbina). She was born in about 1885 in the village of Utekhovo, Roslavl uyezd, Smolensk province. She entered the Smolensk group of the Brotherhood. On March 28, 1930 she was arrested and cast into Smolensk isolator. On May 28 she was convicted of being "a participant in an illegal church community", and in accordance with articles

58-10 parts 1 and 2 and 58-11 was sentenced to three years' exile in the north. Nothing more is known about her.

Nun Domna (Pavlovna Sebesyuk). She was born in 1870 in the village of Berezovka, Belsky uyezd, Grodno province. She was the cell-attendant of Abbess Helena (Olga Vladimirovna Dolgova-Saburova). She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Matrona (Ivanovna Baikova). She was born in about 1882 in the village of Khorkovo, Vyazma uyezd, Smolensk province. She was the leader of the Vyazma cell of the Brotherhood. She was arrested and cast into Vyazma Domzak. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about her.

Nun Eudocia (Dmitrievna Kisova). She was born in about 1898 in the village of Zablovo, Vyazma uyezd and was a member of the Vyazma cell of the Brotherhood. On January 2, 1930 she was arrested and cast into Vyazma Domzak. On May 28 she was convicted of being "a participant in an illegal church community" and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Menklania (Senklanina?) (Fyodorovna Barysheva). She was born in 1885 in the village of Spas-Volyusenskoye, Ivanovo-Voznesensk province. She was a member of the Petroselskaya cell of the Brotherhood. She was arrested and cast into Vyazma Domzak. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years' exile to the north. Nothing more is known about her.

Nun Vera (Ivanovna Tkacheva). She was born in 1892 in the village of Konino, Isyumsky uyezd, Kharkov province. She joined the Taborkovskaya cell of the Brotherhood. She was arrested, cast into Vyazma Domzak and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years exile in the north. Nothing more is known about her.

Nun Eudocia (Ermolayevna Afonitsa). She was born in 1892 in the village of Kazanskoye, Dorogobuzhsky uyezd, Smolensk province, the daughter of a kulak. She was a member of the Kazanskoye cell of the Brotherhood. She was arrested for being "a participant in an illegal church organization", cast into Smolensk isolator and 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 Maria (Yakovlevna Danilova). She was born in 1886 in the village of Sergeyeвка, Roslavl uyezd, Smolensk province. She joined the

Vonlyarovskaya cell of the Brotherhood. She was arrested for being “a participant in an illegal church organization”, cast into Smolensk isolator and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years’ exile in the north. Nothing more is known about her.

Nun Irina (Ivanovna Bybkina). She was born in 1887 in the village of Shirovitsi, Roslavl uyezd, Smolensk province. She was a member of the Petroselskaya cell of the Brotherhood. On December 13, 1929 she was arrested and cast into Smolensk isolator and sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years’ exile in the north. Nothing more is known about her.

Nun Anna (Petrovna Titkova). She was born in 1884 in the village of Dresna, Grinevsky uyezd, Smolensk province. She was part of the Dresna cell of the Brotherhood. On February 14, 1930 she was arrested for being “a participant in a counter-revolutionary organization”, and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in exile in the north. Nothing more is known about her.

Nun Martha (Mikhailovna Pozhilova). She was born in about 1885 in the village of Stogovo, Vyazma uyezd, Smolensk province. On January 2, 1930 she was arrested and cast into Vyazma DPZ. for “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 Alexandra (Profokyevna Chistyakova). She was born in 1880 in the city of Vyazma. She was a messenger between the Boldinskaya and Vyazma cells of the Brotherhood. On December 7, 1929 she was arrested and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to five years in the camps. Nothing more is known about her.

Nun Anastasia (Vasilyevna Chudina). She was born in 1890 in the village of Lyubun, Roslavl uyezd, Smolensk province. She was a member of the Petroselskaya cell of the Brotherhood. On December 1, 1929 she was arrested for being “a participant in a counter-revolutionary organization”, and was cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about her.

Nun Eudocia (Alexandrovna Oreshkova). She was born in about 1882 in the village of Khorkovo, Vyazma uyezd, Smolensk province. On January 2, 1930 she was arrested, and was sentenced in accordance with articles 58-10

part 1, 58-10 part 2 and 58-11 to three years in the camps. Nothing more is known about her.

Nun Tatyana (Andreyevna Soldatenkova). She was born in 1879 in the village of Podverezye, Krasninsky uyezd, Smolensk province. On September 9, 1930 she was arrested in Smolensk. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years in exile in the north. Nothing more is known about her.

Nun Olympiada (Leontyevna Tarakanova) was born in 1888 in the village of Khislavichi, Roslavl uyezd, Smolensk province. On November 27, 1929 she was arrested for being "a participant in a counter-revolutionary organization" and cast into Smolensk isolator. She had led a cell of the Brotherhood in Smolensk. She was sentenced to five years in the camps in accordance with articles 58-10 parts 1 and 2 and 58-11. Nothing more is known about her.

Nun Paraskeva (Ivanovna Roschina). She was born in 1875 in Khislavichi, Roslavl uyezd, Smolensk province. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Eudocia (Demidovna Perina). She was born in 1879 in the city of Vyazma, Smolensk province. On February 14, 1930 she was arrested in Smolensk for being "a participant in a counter-revolutionary organization", and was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years' exile to the north. Nothing more is known about her.

Nun Maria (Ivanovna Obukhova). She was born in about 1882 in the village of Goryany, Orshansk uyezd, Mogilev province. On March 28, 1930 she was arrested in Smolensk for being "a participant in a counter-revolutionary organization", and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to exile to the north. Nothing more is known about her.

Nun Anna (Ivanovna Berezkina). She was born in about 1878 in the village of Peschany, Ponizovsky uyezd, Smolensk province, and joined the Smolensk organization of the Brotherhood. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, she was sentenced to three years' exile in the north. Nothing more is known about her.

Nun Theodora (Sidirova Ilinskaya). She was born in 1892 in Chasovnya Khutor, Yartsevsky uyezd, Smolensk province, and joined the Kardymovskaya cell of the Brotherhood. On January 30, 1929 she was arrested and cast into Smolensk isolator. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, she was sentenced to three years' exile in the north. Nothing more is known about her.

Nun Ulyana (Vikentyevna Trushakova). She was born in 1883 in the village of Nakishkino, Yartsevsky uyezd, Smolensk province. She was a member of the Ordynskaya cell of the Brotherhood. On February 2, 1930 she was arrested and cast into Smolensk isolator. On May 28 she was convicted of being "a participant in an illegal church community", and sentenced to three years' exile in the north in accordance with articles 58-10 parts 1 and 2 and 58-11. Nothing more is known about her.

Nun Barbara (Stepanovna Stepanova). She was born in about 1885 in the village of Semyonovskoye, Vyazma uyezd, Smolensk province, and was in the Vyazma cell of the Brotherhood. On February 2, 1930 she was arrested in Smolensk for being "a participant in a counter-revolutionary organization", and was cast into Vyazma Domzak. She was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to three years' exile in the north. Nothing more is known about her.

Nun Xenia (Ivanovna Silayeva). She was born in 1888 in the village of Yezhevitsy, Elninsky uyezd, Smolensk province. On April 1, 1930 she was arrested in Smolensk for being "a participant in a counter-revolutionary organization" and cast into Smolensk isolator. She was sentenced in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 to three years' exile to the north. Nothing more is known about her.

Novice Constantine (Ivanovich Polessky-Sheppilo). He was born in 1876 in the village of Goryany, Staroselskaya volost, Mstislav uyezd, Mogilev province. He finished agricultural school and also police courses. He was deprived of voting rights. On January 4, 1930 he was arrested in Smolensk province for "organizing an illegal church" and being in a "counter-revolutionary community", and in accordance with articles 58-10 part 1, 58-10 part 2 and 58-11 was sentenced to ten years in the camps. Nothing more is known about him.

Novice Basil (Petrovich Trusov). He was born in 1877 in the village of Tyazhkov Dvor, Bryansk uyezd. He was a member of the Boldinskaya cell of the Brotherhood. On December 7, 1929 he was arrested. During a search portraits of the Royal Family were found together with an anti-Soviet manuscript. He was cast into Smolensk isolator. He was convicted of being "a participant in an illegal church community", and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to three years in the camps. Nothing more is known about him.

Demetrius Ivanovich Vysotsky. He was born in 1871 in Yelnya, Smolensk province, and was a village constable. He was once arrested for "hiding a group of White bandits". He joined the Boldino cell of the Brotherhood. On January 13, 1930 he was arrested for being "a participant in a counter-

revolutionary organization” and was cast into Smolensk isolator. He was convicted of being “a participant in an illegal church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to ten years in the camps. Nothing more is known about him.

Vladimir Fyodorovich Koreisho was born in about 1910 in Smolensk, the son of a priest. He joined the Ilovskaya cell of the Brotherhood. On February 14, 1930 he was arrested and cast into Smolensk isolator. On May 28 he was convicted of being “a participant in an illegal church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to three years’ exile in the north. Nothing more is known about him.

Paul Danilovich Golubev. He was born in 1881 in the village of Zaborye, Velikolutsky uyezd, Smolensk province. He was a church warden. In 1929 he was sentenced to one year’s hard labour for “beating a member of a village soviet”. He joined the Ordyn cell of the Brotherhood. On March 10, 1930 he was arrested and cast into Smolensk isolator. On May 28, 1930 he was convicted of being “a participant in an illegal church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 was sentenced to three years in the camps. Nothing more is known about him.

Theodosius Azarovich Schuplov. He was born in 1870 in the village of Schuplovo, Grinevsky uyezd, Smolensk province, and was the president of the Union of the Russian People. In 1919 he was arrested for his activity in the Union. He was the leader of the Roslavl cell of the Brotherhood. On January 4, 1930 he was arrested again and cast into Smolensk isolator for being “a participant in a counter-revolutionary organization”. He was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to ten years in the camps. Nothing more is known about him.

Theodore Platonovich Bogushevsky was born in 1868 in Smolensk and was a former provincial official. He joined the Smolensk group of the Brotherhood. He was convicted of being “an active participant in an illegal church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 he was sentenced to deprivation of the right to live in twelve provinces of the Russian Federation with confinement to a definite domicile for three years. Nothing more is known about him.

Frolus Karpovich Glazunov. He was born in 1879 in the village of Verkhovye, Kardymovskiy uyezd, Smolensk province. A former merchant, he had a workshop for cemetery memorials. In 1905-06 he was a member of the Russian Social Democrat Party. He joined the Kardymovskaya cell of the Brotherhood. He was convicted of being “an active participant in an illegal church community”, and in accordance with articles 58-10 parts 1 and 2 and 58-11 he was sentenced to three years’ exile in the north. Nothing more is known about him.

Prochorus Akimovich Alexeyev. He was born in about 1900 in the village of Ilovka, Katynsky uyezd, Smolensk province, the son of a trader and volost elder. He belonged to the Ilovka cell of the Brotherhood. He was cast into the Smolensk isolator, and then convicted of being “a participant in an illegal church community”, and sentenced to three years’ exile in the north in accordance with articles 58-10 parts 1 and 2 and 58-11.

Michael Fyodorovich Bogdanov was born in 1880 in Smolensk. He was a former trader and a church warden. He was a member of the Brotherhood’s Smolensk group, and looked after its meeting place. On December 18, 1929 he was arrested and cast into Smolensk isolator. As an “active participant in a counter-revolutionary church community” he was sentenced in accordance with articles 58-10 parts 1 and 2 and 58-11 to five years in the camps. Nothing more is known about him.

Cyrus Alexandrovich Berezkin. He was born in about 1888 in the village of Popsad, Schuchevsky uyezd, Smolensk province, and was a member of the Ordynsk cell of the Brotherhood. On February 8, 1930 he was arrested and cast into Smolensk isolator. He 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 him.

Semyon Fyodorovich Buzanov. He was born in 1900 in the village of Korovniki, Dorogobuzhsky uyezd, Smolensk province, the son of a kulak. He was in charge of the museum of the St. Petersburg real school. He was a member of the Boldinsk cell of the Brotherhood. On January 13, 1930 he was arrested and cast into Smolensk isolator. In accordance with articles 58-10 parts 1 and 2 and 58-11 he was sentenced to three years in the camps. Nothing more is known about him.

Alexander Fyodorovich Pyptev. He was born in about 1904 in the village of Ilovka, Katyn uyezd, Smolensk province. He was the son of a landowner and was deprived of voting rights. He was a member of the Ilovka cell of the Conciliar Brotherhood. On February 14, 1930 he was arrested and cast into Smolensk isolator, being accused of being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, he was sentenced to three years’ exile in the north.

Theodore Illarionovich Starostin was born in about 1887 in the village of Kazanskoye, Dorogobuzhsky uyezd, Smolensk province. He was a former police constable. On February 14, 1930 he was arrested in Smolensk province and cast into Smolensk isolator. He was accused of being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 parts 1 and 2 and 58-11 he was sentenced to three years in the camps. Nothing more is known about him.

Alexis Semyonovich Selivanov. He was born in 1885 in the village of Kaledinovo, Velikolutsky uyezd, Smolensk province. On February 2, 1930 he was arrested and cast into Smolensk isolator, being accused of being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, he was sentenced to three years in the camps.

Vera Grigoryevna Zaletova. She was born in about 1882 in the village of Zemnishki, Roslavl uyezd, Smolensk province. She was the daughter of a merchant and wife of the secretary of the Moscow merchants’ guild, and went to the Moscow Institute of Noble Maidens. She joined the Troitskaya cell of the Brotherhood. On December 13, 1929 she was arrested, and cast into Smolensk isolator. In accordance with articles 58-10 parts 1 and 2 and 58-11, she was sentenced to five years in the camps. Nothing more is known about her.

Nadezhda Petrovna Sudnitsina. She was born in Kovno, Kovno province in 1887, the daughter of a judicial investigator. She was a widow, without children. On May 28, 1930 she was accused of being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, she was sentenced to three years’ exile in the north. Nothing more is known about her.

Anna Dmitrievna Greisdorf. She was born in 1887 in Grivka, Iduketsky uyezd, Latvia. She was a Jewess who was baptized into the Orthodox Faith. She knew several foreign languages, and joined the Vyazma cell of the Brotherhood. On May 28, 1930 she was accused of being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, she was sentenced to three years’ exile in the camps. Nothing more is known about her.

Sophia Alexandrovna Igelstrom. She was born in 1874 in the village of Vonlyarovo, Kardymovsky uyezd, Smolensk province. She was a noblewoman, a former landowner and a close relative of Prince Obolensky. For a long time she lived in Nice in France. Using her connections abroad, she attracted funds to the Brotherhood, for the construction of houses and churches. On March 28, 1930 she was convicted of being “a participant in a counter-revolutionary organization”. In accordance with articles 58-10 part 1, 58-10 part 2 and 58-11, she was sentenced to five years’ exile in the camps. Nothing more is known about her.

Agatha Semyonovna Iovleva. She was born in about 1881 in the village of Bortsovo, Sukhinichi uyezd, Kaluga province. She was a member of the Tovarkovskaya cell of the Brotherhood. On January 5, 1930 she was arrested and cast into Vyazam Domzak. On May 28 she was convicted of being “a

participant in an illegal church community". In accordance with articles 58-10 parts 1 and 2 and 58-11, she was sentenced to three years' exile in the north. Nothing more is known about her.

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Priest Constantine Oletsky and his son were arrested in 1935 with the discovery of their underground church under the old "Veselukha" tower in the fortress wall built by Tsar Boris Godunov in the "Ratovka" suburb of Smolensk. By chance, some children who happened to be playing near the tower heard chanting and attracted the attention of a passing policeman to it. The place was surrounded, and a woman entering the tower with wine for a service was followed. Very many clergy and laypeople were arrested in connection with this discovery; for lists of names of the secret church were found. It may or may not have been this church that Izvestia for November, 1937 was referring to, when it reported that "a secret monastery had been established" in a Smolensk church.

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Hieromonk Nicodemus (Filippovich Novikov) was born in 1863 in the village of Iskopskaya, Kursk province into a peasant family. On September 26, 1937 he was arrested in Smolensk. At his interrogation he said: "Until 1921 I was a monk. Recently I acquired the rank of hieromonk. When the monastery was closed, I settled in 38 Zagornaya street [in Smolensk], where people began to come to me for prayer". **Anna Afanasyevna Drestel (Dmitrieva)**, who was arrested in the same case, witnessed: "The monastery began in 1923 or 1924. Deacon Nicodemus Novikov, who had served in the monastery earlier, after the closure of the monastery settled in Noviye Sadki and lived on his own resources. In 1922-23 he and I moved to a flat at 38 Zagornaya street. At about this time services began in this house. From 1926 we moved to another room in the same house. With the permission of the owner of the house additions began to be made to the house... By 1927 the monastery had the following rooms: three living rooms had been added to the first room, as well as a dining-room and a room that was a church, in which there were prayers. Besides this an attic was made that had partitions. Beds for five or six people were built in the attic. Services took place on Sundays and feastdays, from three to ten people were present at them. The services were visited not only by city-dwellers but also people from the villages..." In spite of the fact that the majority of witnesses said nothing about any counter-revolutionary activity of Novikov and the others who made up the illegal monastery, on October 10, in accordance with article 58-10, **eleven** people were sentenced to be shot, **ten** - to ten years in the camps, and **three** - to eight years in the camps. This was the group case, "The Case of Hieromonk Nicodemus (Novikov) and others, Smolensk, 1937". On October 27, at 18.00 hours, Fr.

Nicodemus and the others were shot near Smolensk in Khatyn wood near the village of Khatyn. Among those shot were **K.P. Olitsky**, **A.D. Bavshin** and **P.M. Chepikova**.

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Bondarenko (we do not know his Christian name) was secretary of the Dnepropetrovsk Regional Committee of the Communist Party. However, he repented, became a member of the True Orthodox Church, and was arrested in the late 1930s. In 1949 he was sentenced to 25 years for preaching the Gospel in the camps. In 1951 he was transferred to Kazan Psychiatric Hospital, and in 1961 to Sychevka Special Psychiatric Hospital, near Smolensk. In 1969 he was tortured and killed by the authorities. His death was witnessed by a Scot, David Bosse, who was later repatriated.

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Fr. Alexis (according to some sources, Leonid) **Kotov** was first sentenced in 1939. In 1945 he was sentenced to death, which sentence was commuted to ten years. He spent an additional twenty years in special psychiatric hospitals.

Yuri Belov writes: "When I was in Sychevka psychiatric hospital of the MVD, I met quite a few Orthodox ascetics. I shall first tell you about Fr. Alexis (Kotov), who, according to the witness of Joseph Terelya, was killed by nurses in 1976, when they had already taken me out of Sychevka. I first met Fr. Alexis in 1966 in Lefortovo, then in the Serbsky institute where he was undergoing a psychiatric examination. He was one of those people who speak the truth boldly, to one's face. For this, already in Stalin's time, he was thrown out of his job and exiled. In exile he tore down Stalin's portrait from the walls, for which he was sentenced to 10 years in Mordovia. Then began his wandering through the psychiatric hospitals: Kazan, Leningrad, Sychevka Special Psychiatric Hospital. He was killed in Sychevka for his honourableness: while working in the kitchen, he refused to cover up the nurses' theft of food."

However, in 1982 USSR News Brief reported that Fr. Kotov - who is described as a priest and poet who managed to smuggle some of his poetry out of hospital through his fellow prisoner, Glaphira Kuldysheva, "is to this day in Vladimir special psychiatric hospital, despite repeated promises that he would be released in the very near future." It is not clear whether this is the same Fr. Kotov as the one said to have been killed in Sychevka special psychiatric hospital.

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Yuri Belov continues: "A great impression was made on me in Sychevka SPH by **Fr. Vladimir (Karmanov)**, from Yerevan. They kept him in Sychevka

for more than ten years, but he did not deny his faith, although Rybkin himself, the chief psychiatrist of the MVD, came into his cell and swore a communist's oath: 'Deny your faith, and I'll set you free without a commission. I myself will escort you out.' Fr. Vladimir did not deny his faith and returned to Armenia as an old man already, having spent in all more than twenty years in camps and insane asylums.

"I recall how another acquaintance of mine in Sychevka, **Fr. Vladimir (Soloviev)** from Gzatsk in Smolensk province fervently and unceasingly prayed for whole days at a time, remaining on his knees for hours without paying any attention to the mockings and beatings of the sanitarians, the blows of the sick atheist fanatics. How many times they beat him and scoffed at him, including the chief doctor himself, Major Layamets! They freed him after twelve years of tortures in the hell of Sychevka and held him for more than a year more in the Gedeon region psychiatric hospital near Smolensk. There was a great mass of such people, many of whom didn't even have pallets. The head doctor immediately said to Fr. Vladimir: 'You're holy - you can manage without a bed.' So he remained on the floor, without a mattress, for more than a year. After that they sent him to his native land, but to a Siberian geriatric psycho-colony, where he was condemned, it seems, to die."

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Fr. Basil Shipilov was in prisons and psychiatric hospitals in the Soviet Union continuously from the age of 17, except for a year of freedom in 1949-50. In the 1920s the farm belonging to his family was confiscated, and the family was deported to Siberia as forced labour on a collective farm which was encircled by barbed wire.

The crops failed. The family was starving. His father could not feed the family and was shot dead while trying to get out in search of food. His mother soon died of starvation.

Some nearby monks looked after Basil and taught him to read and write. He grew to love God and wanted to serve him as an Orthodox priest. Basil joined an underground seminary but was arrested when the secret police discovered it. He was ordained in prison.

For his pastoral care of the other prisoners, and for performing baptisms, he was given a 25-year extension to his sentence, but was amnestied in 1949. He used his freedom to care for the starving population of a large area in Central Siberia. At great risk to himself, he often tried to supply the needs of the 20,000 prisoners in a local labour camp by collecting berries in the forests. No other food was available. For a year he preached and cared for the sick and dying, but eventually, in 1950, he was arrested for "anti-Sovietism".

Labelled a schizophrenic at Moscow's Serbsky Institute for Forensic Psychiatry, he was sentenced to indefinite confinement in institutions for the criminally insane. He spent many years in prison psychiatric hospitals, first at Kazan, and later at Sychevka. There the officer in charge told him:

"If you don't give up your faith, you will stay here - unless they kill you."

And doctors told him:

"No one knows about you. No one will ever find you. Anything can happen to you."

In 1977 he was transferred to the closed wing of an ordinary psychiatric hospital near Krasnoyarsk in Siberia. He suffered the administration of dangerously large doses of insulin even though he was not a diabetic. He sustained a severe skull fracture and developed epilepsy. He was repeatedly beaten for crossing himself and for fasting.

In 1979 he was officially declared to be "discharged", but in 1988, when he was 65 years old, he was still there, and still expected to fulfil the work norms or be punished. Apparently no place could be found for him in a Soviet old people's home. The state refused to allow Basil to live with a Soviet host who had offered to open his home to him. He wanted to come to the West, and a suitable host was ready to receive him.

A fellow prisoner said that Fr. Basil was a small man who would pray fervently twice a day for the suffering he saw around him. Speaking of those orchestrating the abuse of psychiatry, he commented to a friend:

"Many people here are in very great sin, and we must pray for them."

The last news of him was that he had been moved to a hospital in Krasnoyarsk.

(Sources: Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991; Protopresbyter Michael Polsky, Novye Mucheniki Rossiyskiye, Jordanville, 1949-57; Holy Trinity Calendar for 1999; Keston College Archives; Open Letter of I. Terelya to Yuri Andropov, 21 December, 1976; Yury Belov, "Svyashchenniki v lageryakh", Posev, 1980, no. 5; Keston College Archives; USSR News Brief, no. 23/24, December 31, 1982; "Delo Smolenskikh Tserkovnikov", Vestnik Russkogo Khristianskogo Dvizheniya, 175, I-1997, pp. 211-233; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans; Orthodox Outlook, II, March, 1988, p. 6;)

36. HIEROMARTYRS AND MARTYRS OF BELORUSSIA

In 1916 a female pilgrim told the following story: "In 1911 I was in Polotsk during the great 'Polotsk days' - the festivities of the transfer from the Kiev Caves Lavra of the incorrupt relics of St. Euphrosyne of Polotsk to the Spassky monastery founded by her. There I got to know Nun Anastasia of the Orsha monastery, Mogilev diocese, who was also on pilgrimage. There was nothing special about her except that her eyes were exceptionally kind. A few years later I was in Orsha and wanted to see **Mother Anastasia**. But the nuns said to me:

"It is impossible to see Anastasia. She's gone crazy.'

"But I asked very insistently and they led me in. Mother Anastasia was sitting in her cell in a coat with her head uncovered. It is well-known that monks who take on the exploit of foolishness for Christ put on secular clothing. She only repeated the mysterious words:

"Martyrs' crosses, martyrs' crowns.'

"She said not a single word to me, and I left understanding nothing and receiving nothing..."

Later it turned out that when, in 1918, the Germans occupied Belorussia, the demarcation line went through Orsha, and many, while striving to leave Soviet Russia, received "martyrs' crosses and martyrs' crowns". Both the monasteries of Orsha were closed; the monks were forcibly taken into the Soviet army, while the nuns were put in forced-labour camps.

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Archimandrite Aristarchus was serving in the church of the Saviour-not-made-by-hands in Borke, Belorussia when, in 1918, he was killed and scalped next to his church.

*

George Ivanovich Polonsky was born in 1889 or 1890. He graduated from the juridical faculty of a university, and was in the Vitebsk city Duma. He was a delegate at the Local Council of the Russian Orthodox Church from Polotsk diocese. On July 3, 1918 he was arrested in Vitebsk, and taken as a hostage in exchange for the murder of Uritsky and wounding of Lenin. On September 18 he was shot by the cheka.

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Theodore Ivanovich Grigorovich was born on February 8, 1853 in Vitebsk province into an Orthodox merchant's family. In December, 1880 he graduated from the St. Petersburg Imperial medical-surgical Academy with distinction. Then his distinguished career in military medicine began, taking him to Kerch, Rostov-on-don, Vitebsk, Harbin and again Vitebsk, where he retired in 1912. In 1914 he became a privy councillor. On July 8, 1918 he was arrested on "suspicion of counter-revolutionary actions" and cast into prison in Vitebsk. In September, in spite of an appeal to Lenin by Academician Ivan Petrovich Pavlov, he was shot. He was buried in a fraternal grave on the edge of the city.

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Priest Basil Luzgin, who was serving in the village of Glazomichi, Vitebsk province, was shot near Velizh after a battle in which he gave Communion to the dying and bound up their wounds.

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Deacon Tikhon Obryadin, who was serving in the church of St. Elijah, Veliya, Vitebsk province. In November, 1918 he was shot for taking part in a peasant uprising on November 28, 1918. Before being shot he sang his own funeral service and glorified God.

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Priest Philaret, the superior of the church in the village of Kazahya Lopan, was shot after being tortured by the gates of his house. His body was thrown onto a rubbish dump and it was forbidden to bury him.

Priest Nicholas Zabolotsky was arrested in 1919 for "organizing an armed rebellion against Soviet power". This was the "Gorodok rebellion" in the city of Gorodok, Vitebsk province. He was sentenced to 15 years in prison.

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Priest Michael Lavrov was arrested in about January, 1919 and cast into Vitebsk prison. Nothing more is known about him.

*

Clergyman Alexander Kulakov was arrested in Gomel in 1920. Nothing more is known about him.

*

Protopriest Alexander Alexandrovich Navysotsky was born in about 1870 in Sebastopol (?). He served as an officer in the army, and was given an award by Tsar Nicholas II. He had a wife called Sophia and children George, Alexander, Vera, Nina, Zinaida and Eugene. He was ordained to the priesthood in 1907, and went to serve in the Minsk and Vitebsk dioceses. At some time between 1918 and 1920 he was shot not far from the church in the village of Naroch, Myadelsky region, Minsk province.

*

In 1922, **61 clergy and monastics** of various ranks were killed by the Bolsheviks in Mogilev province in connection with the confiscation of church valuables; in Minsk province - **49**; in Bobruisk province - **29**.

*

Protopriest Basil Matveyevich Pavlyukevich was born in 1849. On August 20, 1926 he was arrested together with Protopriest Michael Lukashevich for trying to stop the nuns of the Slutsk Trinity monastery from joining the renovationists, and was sentenced to three years' exile in the city of Gadyach, Poltava province. He was soon released. Nothing more is known about him.

Protopriest Michael Lavrentyevich Lukashevich was born in 1870. He served as rector of the cathedral of the Dormition cathedral in Slutsk, Minsk province. (According to another source, he served in the St. Nicholas cathedral.) On August 20, 1926 he was arrested for trying to stop the nuns of the Slutsk Trinity monastery from joining the renovationists, and was sentenced to three years' exile in the city of Gadyach, Poltava province. Nothing more is known about him.

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Protopriest Laurus Petrovich Vasyukovich was rector of the church of the Mother of God "The Joy of All Who Sorrow" in Minsk. In 1926 he was arrested, sentenced to death and shot.

*

Priest Nicanor Vikentyevich Kanarsky was born in 1864 in the village of Chirino, Goretzky uyezd, Mogilev province, the son of a deacon. He went to Orshansk theological school, and from 1880 served as reader in the cathedral in Mogilev. In 1883 he was transferred, in the rank of deacon, to the village of Bolonovo-Selets, Grodno uyezd, and in 1903 - to the village of Ryzhkovichi, Mogilev province. In 1918 he was ordained to the priesthood and sent to the village of Ostrovyy, Mogilev province. There, on June 21, 1927, he was arrested

because “on the day of the feast of May 1 he gave a sermon in which he with counter-revolutionary aims spread provocative rumours about the speedy arising of war with Poland”. He was sent to the ispravdom in Mogilev. On August 10 he was sentenced in accordance with article 73 to three years’ exile beyond the bounds of Belorussia.

*

Protopriest Alexander Vasilyevich Khvalebnov was rector of the Resurrection church in Slutsk, Minsk province. On July 1, 1927 he was arrested for frequently calling on the believers not to go to the renovationist Trinity church and not to have their children baptized there. On October 7 he was sentenced to imprisonment in the Mariinsk camps. He died in camp sometime after 1927.

*

Priest Eugene Vladimirovich Korzhenevsky was rector of the church in the village of Vitskovschina, Minsk region. There, on July 20, 1929, he was arrested and sentenced to three years in the camps. Nothing more is known about him.

Victor Alexandrovich Shpakovsky was born in 1886. He was the warden of the church of St. John the Baptist in the village of Vitskovschina, Minsk region. On July 20, 1929 he was arrested and accused of having said: “Tsar Alexander II liberated the people from the Polish landowners, but Soviet power wants to drive us again under the Polish landowners, so as to get bread for themselves through our sufferings!” He was sentenced to three years’ exile in the north. Nothing more is known about him after his return from exile.

*

Priest Arsenius Iosifovich Zheleznyakovich was serving in the village of Timkovichi, Kopylsky region, Minsk province. On July 31, 1929 he was arrested after an anonymous denunciation. The parishioners spoke out in defence of their pastor, writing: “In the course of more than ten years of service Priest Zheleznyakovich has lived without offending anyone, and was accessible and welcoming to everyone.” Nothing more is known about him.

*

Protopriest John Radzivanovichi, Peter Yevdokimovich, Peter Pavlovich Scherbo and **two other parishioners** of the church of the Nativity of the Mother of God in Noviye Dorogi, Starodorozhsky region, Minsk province were denounced to the authorities and arrested on September 21, 1929. They

were sentenced to three years' exile in the north. Nothing more is known about them.

*

Hieromonk Methodius (Filimonyuk) was born in 1862 and served in the Pozhaisk monastery, Grodno province. In 1919 he became superior of the Pokrov church in the village of Gorovets, Borisoglebsk region, Minsk province. On October 10, 1929 he was arrested in Gorovets for his bold preaching in which he called on the believers not to have any festivities because of May 1 during Holy Week. He was sentenced to three years in exile and was exiled beyond the bounds of Belorussia. Nothing more is known about him.

*

Protopriest Paul Alexandrovich Gakhovich was born in 1867 and served in the village of Gorodische, Minsk region. On December 2, 1929 he was arrested and sentenced to five years in the camps. He died in camp at some time in the 1930s.

*

Protopriest Arsenius Petrovich Bylinsky was serving in the village of Bujnovichi, Minsk province. In 1930 he was arrested, and in 1931 he died in prison.

*

Priest Nikanorovich Goryachko was born in 1890, and served in the village of Loshnitsa, Borisovsky region, Minsk province. On February 13, 1930 he was arrested on a false charge of anti-Soviet agitation and was sentenced to death. He was shot.

*

Priest Valerian Vasilyevich Novitsky was born in 1897 in the village of Grabovo, Minsk region, Minsk province. He was the eldest son of Protopriest Basil Dionisieievich Novitsky and brother of the future Archbishop Benjamin Novitsky. He did not succeed in finishing his studies at the Minsk theological seminary since it was closed in 1918. In 1921 he entered the juridical faculty of the university of Belorussia, but studied there only until the death of his father in 1923. Then, taking no account of the persecutions against the Church, he said: "It is necessary to save the faith", and was ordained to the priesthood. He became superior of the Holy Trinity church in the village of Telyadobichi, Kopylsky region, Minsk province, serving in the place of his

father. He was a fine preacher, and very kind to people. He returned many people to faith in God. Not long before the beginning of collectivization he spoke out against the creation of anti-religious circles in the neighbouring village of Lotvin, saying they would not bury peasants who went there. On January 11, 1930 he was arrested on the denunciation of a teacher, supposedly for speaking against the collective farms. His "guilt" was deepened by the fact that a letter was found on him to his relatives living in Western Belorussia, which was at that time occupied by Poland. He was sentenced to death on February 23, and cast into prison in Slutsk. After Fr. Valerian's arrest, his wife, Matushka Dominikia, was left alone with three children of the ages of five, three and one. They did not allow her to say goodbye to her husband, but only passed on to her the message from him: "Dinochka, they have suggested that I renounce God and the priestly rank. How are you going to deal with the children alone?" In reply she wrote: "Valechka, don't renounce God, nor your rank, the Lord will guide me and the children." After this she was taken 200 kilometres out of the village and could not learn the truth about her husband right until her death in 1976, although all that time she was investigating clues, right up to the government in Moscow. In reply to her inquiries they replied that he had died from a stomach illness in 1935 in exile. Already after her death, her children heard the story of the inhabitants of the village of Timkovichi (fifteen kilometres from the city of Nesvizha) that in 1930 three people had been led under convoy into Timkovichi wood. Two were in cassocks with priestly crosses on their chests. One of them was Fr. Valerian. There it was once again suggested to them that they renounce God and write about it in the newspaper. All three of them refused. Then they were forced to dig their own graves, were placed on the edge of them, and shot. It seems that this story was told by a peasant who had himself taken part in the shooting.

*

Priest Gabriel Antonovich Sevbo went to Minsk theological seminary before being sent to the village of Velikiye Doltsy, Polotsk province. He was arrested and condemned in 1926, and exiled first to Solovki and then to Tyumen province. Nothing more is known about him.

*

Priest Alexander Manuilovich Shelepin was born in 1874, and was rector of the church in the village of Solomerechye, Minsk region. On May 14, 1929 he was arrested at the beginning of the campaign of dekulakization and sentenced to three years in a camp. Nothing more is known about him.

*

Roman Semyonovich Kukhmar lived in the village of Noviye Dorogi, Starodorozhsky region, Minsk province. On September 21, 1929 he was

arrested together with Protopriest John Radzivanovich and three parishioners and sentenced to three years' exile in the north. Nothing more is known about him.

*

Anton Genrikhovich Shumsky was a parishioner of the church in the village of Staritsa, Kopylsky region, Minsk province. At the end of 1929 he was arrested and sentenced to death. He was shot in 1930.

*

Protopriest Basil Vasilyevich Izmailov was born in 1885, and was a teacher at the Minsk theological seminary until 1917, when he became rector of the Resurrection cathedral in Borisov, Minsk province. Once the renovationists came to take over the cathedral. During the liturgy, when the cathedral was full of people, Fr. Basil told them that the Bolshevik popes were about to come and turn the church into a club. He called on them to defend the church. His appeal was successful and the church remained with the Orthodox. Then, on July 2, 1927, Fr. Basil was arrested, and was sentenced to three years' in the camps. He was sent to Solovki, where, on February 22, 1930, he died.

*

Priest Nicholas Ivanovich Kuchinsky was born in 1886, and served in the village of Novoselki, Pukhovichi region, Minsk province. On February 10, 1930 he was arrested and sentenced to ten years in the camps. He died in the 1930s.

*

Protopriest Alexander Yakovlevich Zykov was born in 1864 or 1865 in Uglich, Yaroslavl province. He finished his studies at Yaroslavl theological seminary in 1885, and graduated from Moscow Theological Academy in 1889. Then he went to serve as a priest in Mogilev until 1917, when he became rector of the cathedral of SS. Peter and Paul in Gomel. He was a member of the Local Council of the Russian Orthodox Church in 1917-18. After 1917 he was arrested more than once, the last time in 1930, when he was cast into Butyrki prison. He died there in the spring of 1931, and was buried in Vagankovskoye cemetery.

*

Priest Paul Platonovich Biryukovich was born in 1875 and was the rector of the church of the Holy Spirit in the village of Gatovo, Minsk region. On

December 2, 1929 he was arrested because at a meeting of the believers he expressed himself against the possible arrival in Gatovo of a renovationist, a stooge of the authorities. He was sentenced to five years in the camps, and died in the camps at some time in the 1930s.

*

Priest Constantine Emelyanovich Budol was born in 1879 and became rector of the Annunciation church in the village of Gorno, Logoysky region, Minsk province. On October 31, 1929 he was arrested in Gorno and convicted of teaching peasant children the Law of God in his house and of performing cross processions. He was sent to a camp. Nothing more is known about him.

*

Protopriest Nicholas Mikhailovich Doroshkevich was born in 1874, and served in the village of Dudichi, Pukhovichi region, Minsk province. In 1929 he was arrested and interrogated several times before being released. He died shortly after his release.

*

Anton Pavlovich Chechko was a parishioner of the church in the village of Staritsa, Kopylsky region, Minsk province. In 1929 he was arrested, and in 1930 was sentenced to death. He was shot in the same year.

*

Protopriest Ivan Nikolayevich Kulchitsky was born in 1867, and served in the village of Prusy, Slutsk region, Minsk province. On February 1, 1930 he was arrested, and accused of being in correspondence with Fr. Paul Zenchik, who served in the village of Veliky Rozhan in Western Belorussia. He was sentenced to three years in the camps in Siberia. Nothing more is known about him.

*

Priest Eugene Ilyich Khlebtsevich was born in 1896, and was rector in the village of Yachenka, Uzdensky region, Minsk province. In December, 1929 he was arrested for speaking at a parish meeting against the turning of the church into a club. On January 13, 1930 he was sentenced to three years in a camp. Nothing more is known about him.

*

Priest Sergius Stepanovich Davidovich was born in 1876, and served in the village of Papernya, Minsk region. On February 11, 1931 he was arrested after someone denounced him to the OGPU. He was sentenced to three years' exile in Siberia. He died there at some time in the 1930s.

*

Priest Peter Fyodorovich Grudinsky was born in 1877 in the city of Glusk, Minsk province into the family of a trader. From his childhood he went to church regularly and chanted in the church choir. He also worked hard in the fields. He was educated at the Glusk people's school and the Glusk city school, and in 1905, as a literate and discerning person, was elected as a delegate from the peasants to the Second State Duma. Then, until 1917 he was in the insurance department of the volost administration. In 1921 he was ordained to the priesthood, and was sent to the village of Timkovichi, Kopylsky region, Minsk province. There, on January 13, 1930, he was arrested for "anti-Soviet agitation" and cast into the Slutsk House of Correction. The case against him was fabricated out of nothing: "... We have information that Pope Peter Grudinsky of the Timkovichi church, a former member of the State Duma, has had links with former officials, and through them has conducted anti-Soviet agitation." While he was in prison, local activists in Timkovichi had a meeting at which "... the suggestion was made that Pope Grudinsky, like all the kulaks, should be liquidated for his counter-revolutionary activity". This "counter-revolutionary activity" consisted only in Fr. Peter's saying to the believers that they should hold firmly on to the church and try to keep it active as long as possible. His wife wrote to him: "I beseech you, Petrok, if you pity me, renounce your convictions that give nothing to anybody. I often asked you about this before... I'm tired of suffering because of something I don't believe in... If you agree with me, I shall go with you to the end of the world, not fearing any need. But at the thought of continuing to be a priest's wife I tremble all over - I cannot. Reply to me, what should I do?" "Dear Irochka," replied Fr. Peter, "your letter shocked me more than my arrest, and only the consciousness that it was dictated by sorrow and need has somewhat reassured me. We have lived with each other now for twenty-four years, and you, my dear one, have the opportunity to convince yourself that I have always tried to be honourable and just, and that I have never made a deal with my conscience. You know well that I was never an enemy of Soviet power... and do not consider myself to be a criminal in any way. Therefore if it is pleasing to destiny to send me a trial there is nothing to worry about - in one way or another we have to submit to it. I have never constrained my conscience. Why do you, using your difficult circumstances, push me to a dishonourable act, knowing my religiosity, which is not put on, but internal? How can I renounce my faith in Christ, which constitutes the meaning of the whole of my life, renounce Him from Whom I have received so many good things, and leave Him at a moment when I am approaching the grave? I cannot, and I will not do this even for your sake - you whom I have always

loved and still love..." On February 23, 1930 Fr. Peter was sentenced to death. Then he was shot.

*

Protopriest Peter Ivanovich Korol was born in 1877 and was rector of the church in the city of Cherven, Minsk province until January 17, 1930, when he was transferred to Turov settlement in the same region. On January 17 he was arrested because, with the help of the believing people, he tried to defend the church from mockery. On March 12 he was sentenced to be shot. The sentence was carried out in the same month.

*

Hieromonk Gerasimus (Kayeshko) was from the village of Kobylyanka, Uvarovichy region, Gomel province. Before the revolution he was a monk of the Kiev Caves Lavra. After the Bolsheviks closed the monastery he returned to his native village, acquired a plot of land, grew some trees and, in 1928-1929, built a church. Having rejected the declaration of Metropolitan Sergius, he joined the Catacomb Church. On January 30, 1930, as part of the "Case of the Organization of the True Orthodox Church in Belorussia", he was arrested and accused of anti-Soviet agitation in organizing protests of believers against the closure of churches. On February 21 he was sentenced to be shot, and was shot in a wood near Novobelitsa. He was canonized by the Council of the Russian True Orthodox Church in Odessa on November 1, 2008.

*

Fr. Gerasimus' fellow-struggler, **Fr. Theodore Semenov**, the rector of the church in the village of Uvarovichy, was arrested on June 7, 1932 and charged with "belonging to the counter-revolutionary organization of the clergy of the 'True Orthodox Church'" and of "having links with the leaders of the Kiev branch of the 'True Orthodox Church', receiving anti-Soviet instructions from them and stirring up anti-Soviet agitation among the peasants, declaring that the time of the Antichrist had come and that Soviet power would soon fall, advertising himself as a True Orthodox priest, gathering masses of believers and using them for anti-Soviet ends..." On September 23, 1932 he was sentenced to three years in the camps.

*

Protopriest Paul Levashov was born on December 9, 1873 in Chernaya Gryada, Cherpovetsky uyezd, Novgorod province. His father, Nicholas, was from the landowning gentry, and his mother's name was Anna. Bishop Misael (Mogilev) was his mother's brother. Fr. Paul studied in a gymnasium, a theological school and a theological seminary. After completing seminary he

married Anna Petrovna Sokolov, whose father owned a sewing shop in Moscow.

Towards the end of the 19th century Bishop Misael ordained him a deacon and, soon after, a priest. He became the spiritual son of Elder Joseph of Optina. At the beginning of 1900 Fr. Paul was assigned to serve in Gomel as the second priest at the cathedral of SS. Peter and Paul, which was located in a park on the estate of Princess Paskevich. In the beginning Fr. Paul did not have the means to buy a house, so they took an apartment near the park.

In 1907 he was later elevated to the rank of archpriest and given the position of dean of all the local churches. He was very busy with his duties during this period. He rose early each day and managed all the documents concerning baptisms and marriages. These documents with his signature are still preserved in the archives in Gomel.

Once while he was walking through a park and reading his prayers, he was seized by a mysterious fear. He rushed home and found his wife in flames. She had spilled alcohol on herself, and it ignited. He saved her life by wrapping her in a blanket.

From a young age Fr. Paul had always wanted to visit Palestine, those holy places where the Saviour's feet had trod. This desire burned ever more brightly in his soul. Then once he fell asleep and suddenly saw himself flying high above the earth. He saw meadows, forest, rivers and cities flashing by beneath him, and finally he came down in the Holy Land. He travelled around Jerusalem, visited churches, saw much and then woke up. After this remarkable dream his desire to visit the holy places grew even stronger.

Then, before the outbreak of war in 1914, he was finally able to fulfil his intention. Moreover, the government encouraged his trip by giving him free passage. He took a cab from the port of Tel Aviv with another priest, and when they drew near to Jerusalem, Fr. Paul got out of the carriage and walked to the Holy City. He visited many holy places, now seeing while he was awake that which he had seen in his unusual dream.

Before 1914 he also arranged, with the approval of the government, for a special train to transport the faithful to Optina. Fr. Paul served on the train, and everyone sang as the choir. A special boat was also rented for a trip on the river Som, then along the Dnieper to Kiev to the Lavra. Everyone sang and prayed. Fr. Paul visited Sarov many times, and once travelled to Valaam with his son Nicholas.

At the beginning of the war Fr. Paul moved to Petrograd, becoming the rector of the church of Army Headquarters. It was around this time that he bought a house. Fr. Paul had seven children. The oldest son, Nicholas, died in

the 70s. His daughters, Ludmilla and Maria, are still alive. Another son, George, perished during the war, in 1941. A daughter, Zoya, died young, and two other daughters, Vasya and Tanya, died as infants.

Since he was spiritually connected with Optina hermitage and its last elder, Nektary, Fr. Paul sent many of his parishioners who wanted to enter monasticism to the elder first for a blessing. The women then entered Diveyevo, while the men went wherever the elder blessed, or according to their choice.

Fr. Paul was of medium height, healthy and strong. He lived simply and modestly, was not given to extraordinary struggles or especially strict fasts, but kept to the royal path, moderate and continent in everything. He possessed the gift of compunction and tears. Once in a dream he stood by the Cross and contemplated the sufferings of the Saviour. The body of the Lord below His chest was clothed in light.

He bound no one to asceticism, feeling that not everyone had the strength for it. He was tender with his spiritual children, merciful and condescending to the sins of others. However, in fulfilling the rules of the Church he was strict. He always said:

"God is our Father and the Church our Mother, and therefore we must submit to her."

He always served according to the rubrics, without abbreviations, as was usually the practice in town churches. He himself did nothing without the blessing of the elder.

After the revolution Fr. Paul moved to Moscow and served in the Novo-Devichi monastery. After the Local Council of 1917-18 he was again appointed dean in Gomel. In 1922-23, together with Fr. Elisha (Nazarenko), the Gomel diocesan missionary, he categorically refused to join the renovationists. In 1923-24, with the blessing of Patriarch Tikhon, Bishop Tikhon of Gomel gave him the duty of receiving back into the Church those priests who repented of joining the renovationists. Later he was awarded the gold cross for his steadfastness in Orthodoxy in this period.

In this period, Fr. Paul maintained links with Elder Nectarius of Optina. After the declaration of Metropolitan Sergius in 1927, Elder Nectarius and Fr. Paul broke communion with him. Fr. Paul was followed by his spiritual son, Fr. Antipas Zlotnikov. Another spiritual son of his was Fr. Theodore Rafanovich, who was serving in Sherstin. In 1927 Fathers Paul and Antipas were arrested "for counter-revolutionary activity", and were under investigation for a month, but were soon released. On being released, however, they did not serve openly because they did not recognize

Metropolitan Sergius and his Moscow Patriarchate. In July, 1928, with the blessing of Elder Nectarius, Fr. Paul and several priests of the Gomel diocese, including Hieromonk Gerasimus (Kayeshko) and Priest Theodore Semenov, gave Fr. Demetrius Ivanov, who was travelling through Gomel on his way to Petrograd, a written petition to Archbishop Demetrius (Lyubimov) that they be united to the True Orthodox Church. From this time Fr. Paul became the leader of the Gomel Josephites, and began to serve the cemetery church, since converted into a workshop, on Rumyantsevskaya Street. Batyushka attracted many true believers from the surrounding villages to himself. People would come from five to twenty kilometres away, and the church was always full.

In 1929 Fr. Paul was arrested for belonging to the True Orthodox church and exiled to the city of Kozlov (Michurinsk) in Tambov province, and then to Ranenburg in Ryazan province (now Chaplygin, Lipetsk province). During this exile many of his spiritual children came to help his family. In 1932 he returned from exile, but in the same year was arrested again in Orel and accused of organizing the True Orthodox Church in Bolkhovsky region in the Central Black Earth province. On May 3, 1933 he was exiled for five years to Mezen on the White Sea in Arkhangelsk province, where he lived under very difficult conditions. However, after a year he was released and returned to Gomel in 1934. Since his own house was occupied by unbelievers who could not be moved, he moved into the house of his spiritual daughter, Elena Laishuk. She was living with her sister and her aunt. According to the witness of Schema-Abbess Macarius (Chebotareva), Fr. Paul was in canonical communion with the Voronezh Protopriest John Andreyevsky and Archimandrite Alexander of Michurinsk. He lived with Elena for two years, serving in secret. However, in order to avoid causing her trouble and possible arrest, he moved in with the Popoviches, people who were devoted to him.

According to the witness of Schema-Abbess Macaria (Chebotareva), Fr. Paul was in canonical communion with the Voronezh Protopriest John Andrievsky and the Michurinsk Archimandrite Alexander.

In 1937 his passport expired; he reported this to the police and they immediately arrested him. On September 3, 1937 he was arrested together with **Fr. Elisha Nazarenko** and **fifty-seven clergy and laity** for belonging to an "underground counter-revolutionary fascist-rebellious organization of churchmen". On November 1 he was shot in Gomel on the ninth kilometre of the Chernigov chausée.

He devoted his whole life to preserving the Orthodox Faith, and died for it. Even now those living in Gomel and the surrounding area, who keep to the True Orthodox Church, are called "Levashovites". He was canonized by the Council of the Russian True Orthodox Church in Odessa on November 1, 2008.

Fr. Antipas Zlotnikov was born in 1875 in the pious Orthodox family of Michael Zlotnikov. He served as a deacon with Fr. Paul, and after Fr. Paul's arrest in 1932 he was ordained to the priesthood by Bishop Tikhon (Sharapov) of Mogilev. He was arrested for belonging to the True Orthodox Church and was shot with Fr. Paul on November 1, 1937. He was canonized by the Council of the Russian True Orthodox Church in Odessa on November 1, 2008.

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Demetrius Petrovich Sukhotsky was born on September 21, 1884 in the village of Radovka, Priborskaya volost, Gomel uyezd, Mogilev province in the family of a peasant. He had nine children, three of whom died soon after birth. He had an elementary education, and worked in the fields. Before the First World War he worked for a while as a driver for Princess Paskevich. He was called up, was wounded in the right hand and was demobilized as an invalid (second group). For his conscientious service to Tsar and Fatherland he was given a certificate by the commander of the unit. After the army he worked as a clerk at the railway station Rechitsa (now the regional centre of Gomel province). After the revolution he returned to working in the fields. He belonged to the True Orthodox Church, and in 1932 was arrested for refusing to join a collective farm. But his nephew, Casimir Mironovich, wrote to the authorities saying that Demetrius Petrovich had many young children, so they released him. He continued to work on the land. But in February, 1938 they came at 2 in the morning, conducted a search in his house and arrested him. His son recalls: "After the search, when they told my father to get ready, he stood in front of the icons and prayed for a long time (the NKVDists did not stop him). Then he took me into his arms and quietly said into my ear: 'Pray to God for me. I no longer possess you (that is, I cannot help you). Obey Mama.' When they took him out of the house, Klava, my elder sister, went with him. Two more people were arrested with him in Randovka. They were all taken to Pribor and there put in the prison wagon and taken to Gomel. When Mama brought him a parcel the first time, they accepted the parcel, but a week later they didn't, saying that he had received ten years in the camps without right of correspondence and had already been sent to the camp. His indictment included ten points such as: 'recognized as a kulak, a counter-revolutionary, agitated against joining the collective farm, conducted anti-Soviet propaganda', etc. After each of the ten points there was the word 'no'. On February 15, 1938 there took place the 'judicial' session of the 'troika', which in his absence condemned him to be shot. On March 14, 1938 the sentence was carried out. We still do not know what our father suffered for. Perhaps during the search they found letters of Princess Irina Ivanovna Paskevich expressing her gratitude for his help (perhaps in food: after the revolution Irina Ivanovna was very poor). In 1958 they gave us a certificate of his rehabilitation. There it is written that he was 'rehabilitated because of the absence of evidence of a crime'. That means he suffered innocently. When my

father was still alive, we were visited by Fr. Paul Levashov and Fr. Basil. We prayed at night in our house and had communion secretly. After the service I was entrusted with conducting them out of the village to the woods in the morning and showing them the direction in which to go. I remember this road." Demetrius Petrovich was convicted in accordance with articles 72 and 76 of the Belorussian Codex. His children and relatives always remained faithful to their father's instructions, did not accept the Soviet church and belonged to the True Orthodox Church. Demetrius Petrovich was canonized by a Council of the Russian True Orthodox Church in Odessa on November 1, 2008.

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Gregory Ivanovich Pekhterev lived in Gomel district in the village of Posyelki. He was born in a Belorussian peasant family. He had a wife and five children (two of his daughters are still alive). Those who knew him say that he was strapping, good-looking fellow, a good carpenter, and always ready to help everyone. Under Soviet power he refused to enter the collective farm and continued his one-man business.

His family and all his relatives were believers. His brothers prayed to God, but not as zealously and ardently as he. Gregory read a lot of spiritual literature and, as people recall, astonished everyone by his learned conversation. He always carried a Gospel with him, and people said that he developed a hunched back from carrying it constantly.

When the authorities decided to close the parish church in Novoyelye, seven kilometres from Posyelki, Gregory locked its door and hid the key under a thatched roof (they found the key ten years later, when they re-thatched the roof).

Gregory had no relations with the Soviet church and prayed at home. So many people came to him to join for common prayer that the farmhouse was crammed.

A warning-command of his has been preserved:

"The time will come when the authorities will give you help, but you mustn't accept that help."

He was arrested three times. And each time at night. The first time was in 1930 or 1931. He served his term in Solovki and Novaya Zemlya. A day's work there was counted as two, and since Gregory was endowed with very strong health, he worked a five year sentence in two years. The second time they took him was before the war. He returned in 1936, but did not succeed in staying for one year at home before he was arrested again in 1937.

He was denounced by the neighbours who said:

"He is continuing to pray to God as before."

"Say that you will not believe in God, and we'll let you go," they proposed to him at his arrest.

Gregory replied: "Do what you want with me, but just as I believed in God, so will I continue to believe in God. Even if you cut me up, I will not renounce God. God is and will be - how can I say that He does not exist?"

His third arrest was his last. They took him away to Mogilev or Orsha. He did not return. Gregory's orphaned family was helped by his sister, who took care of the education of the children and kept the home running.

The brothers of Gregory Pekhterev's mother were also arrested for the faith. They were exiled to the Far East for praying earnestly to God. And there they disappeared without trace.

*

George Sviridenko was born in 1892. He and his wife Martha lived in the village of Selivanovka in Gomel district. They were believers. They had five children. During the Soviet period they did not go to the red church, which was run by false clergy appointed by the communists. George prayed at home, reading the Psalter and akathists. He used to visit Schema-Nun Seraphima, who lived at Saltanovka station. In 1931 he was arrested for "agitation" - because "he prayed and did not let people join the collective farm."

George Sviridenko was arrested for the faith and died in the camps sometime between 1935 and 1939. His last letters were sent home from the Hierotheus Pavlovich station on the Trans-Baikal railway. In his letter he wrote to his elder daughter Olga:

"Don't nag Mama for clothes for yourself, put on my boots and padded jacket. Don't torment your mother."

The person with whom he was arrested and with whom he served his sentence returned to his family and told them horrifying details about their camp life, how they had built railways, and how they had been laid under sleepers...

After George's arrest his family were deprived of their land. Only a vegetable bed was left to them. They were frightened to take their corn:

bound into sheaves and prepared for threshing, it no longer belonged to them, but to the collective farm.

During this period George's daughter Sophia had a vision. She saw a path in the sky which was leading to some opened doors. Many people were entering them. Both old men with beards and quite small children were among them. A voice was heard:

"Fear not - the corn will be yours! Your father is here. And your dad, too," was added in Byelorussian.

The daughter ran to tell her mother what she had seen and heard. When she came out, only the path remained in the sky.

After the war, in spring of 1945, Martha, too, was arrested. When they came to search the house, one of her daughters, Manya, gathered up the spiritual books and hid with them in a hole under the floor. She lay there for the whole time of the search. They did not find her, but Martha was arrested and taken away. One of the daughters took hold of one of the guards and shouted loudly. But he paid not attention to her and continued leading away her mother. Then they put her on a cart and took her to the village soviet.

Martha was accused of working for the Germans. But this was just an excuse. Very many people in the surrounding area had worked for the Germans without being arrested for it. She was arrested for the faith. Before this the authorities had tried to bribe the local inhabitants with wheat in order that they should sign a demand for her arrest. Those who signed were later tormented in conscience, but you can't give the corn in your stomach back again...

After the mother's arrest the children remained alone and educated themselves.

Martha was thrown into Gomel prison, where she got to know some women who continued to pray even in these circumstances. At first she began to do prison work, but then she heard a voice:

"When you were free the collective farm took away your wealth and your children. When you were free you did not go to the collective farm. But here it's the same collective farm!"

After this she stopped working and only prayed.

She spent ten years in prison. In 1955 they let her out. When she returned home they suggested that she make an official complaint that she had been unjustly condemned. But she replied:

"Let God judge them. He sees everything and knows everything."

In the Catacomb Church Martha was served by the Tikhonite priest Fr. Theodore (Rafanovich).

After being released from prison, **Martha** lived another thirty-three years and died in 1988.

*

Fr. Basil was born in Gomel province. In the 1920s he joined the renovationists, but then repented, and Fr. Paul Levashov took his confession. He rejected Metropolitan Sergius' declaration and served secretly in houses. He always walked around with a bag on his shoulders which contained a folding altar. To the question: "What are you carrying?" he replied: "The Church". He was shot in 1940.

*

Mother Agatha was born in the twenties of the 19th century in Sharylovka village, which is situated on the river Sorozh, a tributary of the River Dnieper, in Gomel district, Minsk province. Her parents were simple, pious peasants, who taught their only daughter to pray with fervency even from early childhood. When she was born she was paralyzed and could not get up nor walk. Her parents, when going early in the morning to work in the fields, would leave her at home. They would place her in a crib-like bed under a spreading pear tree in the garden, and themselves would go away for the whole day into the fields to till them. And she would remain there all the time alone in the garden. And the only thing she could do was pray. When the evening would come, they would return and bring her to the house.

One day, when she was twelve years old, the parents went far into the fields to work, and she was lying quietly there in the garden. Suddenly a beautiful Lady appeared, just as in the icons of the Mother of God, and said:

"Slave of God Agatha, get up!"

Agatha began to weep bitterly, and said:

"I cannot get up, because from my early childhood I have been in a lying position. It is already twelve years that I cannot get up."

But the Lady said: "Get up and go. Go into your house!"

"But how can I get up?" she said.

Then the Lady took her by the hand and lifted her up, and at that moment her legs became strong, as if they had never been ailing. Then the Lady said to her:

"Take your bedding and bring it into your house. Go to the house, clean it up, put everything in order, until your parents come. Light the oven and fix supper for your parents. Go to the barn and feed the cattle. Having done everything, go, sit up on the stove, and quietly wait for them. But your parents come and ask you to join them for supper, do not come down. Let them eat supper by themselves."

Having said this, she became invisible. Agatha understood that this was the Mother of God herself. Later, Mother Agatha said that the Mother of God had told her other things also, but she never revealed them.

Then she thanked God from the bottom of her heart, and went for the first time on her strengthened legs to the house. She cleaned up the house and swept the floor. And when the cattle returned from the field - the sheep, the pigs and the cows, then for the first time in her life she gently stroked them. She led them in, milked the cows, strained the milk, and, having prepared supper, took out the ashes and put them in the pit. Then she put the supper in the oven to keep it warm, and sat quietly on the stove to wait. When her parents arrived, they saw that the cattle were not outside. Fearing that something was wrong, they quickly ran to the garden and looked under the pear tree - but there was no one there. Then they rushed into the house and saw their daughter sitting quietly on the stove. They asked her:

"Our dear daughter, who helped you up onto the stove?"

Then she told her parents what had happened, and how she had fixed everything for the first time in her life.

"Go and eat the supper," she concluded.

Her mother went to the oven, opened it, put the food on the table, and began to call the daughter to have supper with them. But the girl did not want to come down, and said that the Lady had told her not to come down and eat supper with them. But the parents began to weep and lament, begging her to come down, so that they could see that she, after twelve years, could really walk. Then, moved by their plea, out of love for her parents, she came down from the stove and quietly sat at the table. As soon as supper was finished, however, and they began to get up from the table, she suddenly discovered that her knees had become "glued together" (her legs were paralyzed). And she began to weep, remembering that she had not fulfilled the command of the Mother of God.

Thus she remained for the rest of her life. For nine years she prayed and cried continually. She would spend the whole night on her knees on the bed, crying from pain and sadness. Her mother learned how to calm her down by giving her a little piece of sugar, and then the girl stopped sobbing for a while. By the time she was 21 years old, she could move slowly on her own strength, thanks to God, but she had no control of her legs above her knees.

Moving slowly, she even walked twelve times on pilgrimage to the Kiev Caves Monastery, which was 125 miles from their village. She already showed signs of being a great ascetic and woman of prayer. She lived in the garden of her parents, in a little hut which was built for her, which consisted of one room. It looked like a log cabin.

Mother Agatha was deemed worthy to see the Mother of God more than once. She had the gift of clairvoyance, and many people came to her as to an elderess. They would gather at her place usually in order to pray to God. They would read the Psalter and chant akathists. And after prayer, Mother Agatha would always give a teaching on the Law of God.

When her parents died she remained alone and spent her life in ascetic labours and prayers. She took in a little orphan boy who helped her in her garden and did other errands. She brought him up, and he became a church reader in the village church. When she was younger, she herself used to walk to church to all the services without fail. But when she became older, people made her a little cart, and would pull this "wheelchair" and bring her to church, and she would sit in it during the service. They would come to her from long distances, in great numbers, and with love would bring her to church. But when the church joined the renovationist "Living Church" after the revolution, she stopped attending it.

The orphan boy was called Andrew. Later on he got married, built a house and lived with his own four little boys. And Matushka remained living in the house of her parents, which eventually burned to the ground. Then they built for her another cabin with the help of Andrew and a rich man by the name of Kirey, who lived on a Stolypin ranch. Her house was built right next to where the pear tree grew. This Kirey also made for her a coffin, which was placed in her house. But this house also burned together with the coffin. Then they built for her another one, also with a coffin, and that one burned again. And then Andrew took her into his own house and the boys looked after her.

At the beginning of the thirties there remained very few true priests, for many of them had been sent to concentration camps and placed in prisons. The ones who had not been exiled were in no position to satisfy the religious needs of all the faithful. There were cases when priests who submitted to the Soviet government during the Divine services demonstratively took off their

church vestments, threw them down, and in the hearing of the people renounced the priesthood and belief in God. These actions caused terror in the people, a part of which became atheists. But a part of them strove to find the Catacomb Church, which gave instructions and indications in the true Orthodox spirit. The propaganda of atheism likewise corrupted many people. If some of them later returned to God, it was thanks to the prayers of such people as Matushka Agatha.

The believers who were thirsting for the word of God visited Matushka Agatha, begging her advice and prayers. She gave advice to all who came to her with a pure heart, but there were cases when she did not wish to receive people, and after some time it became clear that they had fallen into some sin. People who visited her received indications on how to act towards the Soviet authority. She would say:

"My little children (as she would call her true Orthodox visitors), do not submit to the Soviet authority, because it is an authority not from God. Do not go into the collective farms under any pretense. Let them take away your property and rights; but do not go to them, do not sign up for them."

When the "Living Church" of the renovationists appeared in the 1920s, Matushka advised everyone not to go there, not to baptize children there, and not to have weddings there.

One of the very young girls who used to visit Matushka, Galka, came in one day as usual. Matushka in front of everyone said that she had seen a dream in which Galka fell into a deep pit. Soon we found out that she had gone to the "Living Church" and joined the renovationists and turned away from Matushka altogether.

Another time three elderly women came to Matushka. Matushka told them that she had seen a dream: she was distributing bread to them, and there was enough for one, but not enough for the other two. And it turned out that these two also went to the renovationists.

When the infamous "collectivization" began, she said that we should not go to the collective farms, and there were many of us who listened to her and did not go. At that time even more people began to visit her, and even people from the collective farms. She asked us not to let in such people.

The registration as collective farmers, who supposedly signed up "voluntarily" for 99 years in the collective farm, she viewed as one of the forms of the seal of the Antichrist (99 upside down forms two digits of "the number of the beast" in Rev. 13.8). She said that they should avoid the census:

"Hide from the census of the Antichrist. You will get nothing from this."

She especially recommended not voting, and almost everyone who visited her avoided voting and the census.

Among her numerous visitors were many family people who had children of school age. She advised parents that their children who attended school should not enter the groups of the "Octoberites", "Pioneers", "Young Communists" and so forth. She likewise advised that their children should not take vaccinations, which were periodically given to school children. This was justified by the fact that at one time children died by being infected by the vaccinations.

Concerning the Soviet church she said: "This is not a true church. It has signed a contract to serve the Antichrist. Do not go to it. Do not receive any Mysteries from its servants. Do not participate in prayer with them. There will come a time when churches will be opened in Russia, and the true Orthodox faith will triumph. Then people will become baptized, as at one time they were baptized under St. Vladimir. When the churches are opened for the first time, do not go to them because these will not be true churches. But when they are opened the second time, then go - these will be the true churches. I will not live to see this time, but many of you will live to this time. The atheist Soviet authority will vanish, and all its servants will perish."

All those people to whom she spoke believe her words. Some of them are now living abroad and are awaiting the fulfilment of her prophecies, for much of what she said has already been fulfilled. As for what she prophesied to each one separately, all has been fulfilled.

Thecla T. writes that she knew Eldress Agatha from her youth, when she lived with her parents in the village of Diatlovka, only four miles away from Matushka. But in 1914 her family moved to Minsk province, which was 25 or 30 miles from her. Nevertheless, the village girls would join the elderly woman in making pilgrimages to her on foot. Many people visited her, and she received them all with love, which evoked in them a very strong feeling of reverence, contrition of heart, and often, tears of repentance. The whole atmosphere around her instilled a feeling of awe and the fear of God.

Her little log cabin was not a large one, but it had room for many people. There was an icon corner with many icons, and large candlestands with burning candles. There were three oil lamps burning perpetually. In front of the icon corner was an analogion with the Psalter, which was read and chanted often.

In appearance, Matushka was of very short stature, all white, as if made of wax. Her eyes were light grey, full of light, and bright. She talked very slowly, softly and in a sing-song manner, at the same time slowly walking in tiny

steps around her humble dwelling. Most of the time she spent in spinning flax, making yarn with her hands, while her mouth was ceaselessly repeating the Jesus prayer. People would bring her their home-spun linen as gifts, but she would give them away to poor people and to priests to make cassocks. She would always make her visitors eat dinner or supper with her, while she herself ate little. Mondays, Wednesdays and Fridays were strict fast days for her. She wore simple peasant clothes.

She would almost never smile, but had a gift of teaching, during which she would often make unhurried signs of the cross over herself very solemnly. Her talks were very interesting - almost all in parables, some of which were prophecies. Her gift of clairvoyance was astonishing, of which we are living witnesses. There were also cases of real miracles.

Once on the way to Matushka from Diatlovka, Thecla was walking with a group of young women, and one of them, Melania, said that Matushka was probably illiterate and could not read, since she had not gone to school, although she knew so much from the Gospels and the Bible. When we arrived and had rested for a while, Matushka, who was sitting on her couch, said to a girl who helped her:

"Motia, get me a book from the chest."

She got it and gave it to Matushka. The book was a large one and in Slavonic. I sat next to Matushka on her bed, which was made of hard boards. She placed the book on my lap and began pointing to various passages, saying:

"They say that I am illiterate, and now let us read this part, and this,"

and she began to read aloud.

Not long before her death a certain illiterate village woman, Eugenia, paid her a visit and was standing at the back. Matushka called her and asked her to read the Psalter. The confused woman was sorry to say that she could not read because she did not know how to. Then Matushka said to her:

"Take, take the book! You will open the book and read it."

Eugenia took the book and, to the amazement of all, began to read for the first time in her life, and as well as if she had been reading for years. Truly that was a miracle.

Many priests and homeless wandering catacomb clergymen used to come to Matushka, and also many monks from closed monasteries and schema-monks who lived deep in the forests. Matushka herself would tell those who

visited her about them. Evidently the whole cycle of daily services was conducted in her cell, which was a solace to those deprived of churches. They flocked to her as to a true mother in Christ. Pilgrims from holy places would bring her holy bread, which she distributed among her spiritual children in little pieces as a blessing. They would also bring her water from the Holy Land, Jerusalem and Mount Athos, and she would share it with us. She would tell us to scoop ordinary water into little buckets at midnight and bring it to her, and she would pour into it drops of the holy water. Thus the faithful, even those who for thirty years had not gone to church, always had holy water. When the Soviet agents would come and make investigations and searches, as they often did, they would always see bottles with holy water, and would be curious to know whether it was vodka; and, as a rule, not believing what they were told, just to make sure, they would always drink some.

Collectivization involved absolutely inhuman treatment of the innocent peasantry, which was virtually liquidated. But in 1937 there was a good crop of wheat. The peasants cut it down and stacked it, but it had to be dried a bit before being threshed. So they left it in the barn to dry, and some of the women decided to visit Matushka in the meantime and bring her some flour. So they borrowed some flour from their neighbour Anastasia and set out. When they arrived at Matushka's and began to get the supper ready, she said:

"No, my dear little children, we shall not eat pancakes."

But they said: "We have brought some flour for you and will fry pancakes, for a good crop of wheat is stored up for us at home."

But she repeated several times: "No, no, we shall not eat pancakes, no pancakes."

When they came home they found out to their great grief that the Soviet chief of the village soviet Blumkin had taken all their wheat. And in order to pay back what they had borrowed from Anastasia, they had to work in her vegetable garden. So they truly did not eat any pancakes.

When there remained absolutely no priests for hundreds of miles, and Pascha came, people turned to Matushka with the question:

"How and where can we have our kuliches (sweet paschal bread) and other paschal food blessed?"

"Go into the forest," she replied, "and when it's midnight, begin to chant 'Thy Resurrection, Christ our Saviour...!', 'Christ is risen!' and other paschal hymns, which are usually sung by the choir, and put the kuliches on the ground and let them stay there until dawn, and when the morning dew

descends on them, you will know that they have already been blessed. The Lord Himself will have blessed them!"

And that is what the faithful people did. They would gather, several families together, and spend the paschal night in the forest, because it was already dangerous to gather in houses. Later even that was dangerous, so they would put their pots with paschal food on top of the fence for the night to be blessed by God. And God blessed them through the prayers of Matushka Agatha.

After the death of her five-year-old son Eusebius, Thecla T. went to Matushka with her grief, taking a handful of earth from his little grave, because he had been buried without a priest. When she came to Matushka she greeted her with joy as always, although she already knew of her loss. They sang the funeral service and pannikhida by themselves and went to rest for the night. In the morning, when they got up, Matushka asked me:

"Have you seen your little son?"

"No," said Thecla.

"I saw him, my dear one," she said. "If you only knew how happy he is there, then you would beg God that the Lord would take your other sons also."

The other world was indeed close to her!

Years earlier, in 1922, when Thecla had come to her, she told her that St. Theodosius of Chernigov had visited her and said that the communists wanted to investigate his relics, but he had risen up and come to her. Soon it became known that his relics, after being opened by the Soviet authorities (and found to be incorrupt), had been stolen by someone and their whereabouts since then were unknown.

Although Thecla often saw Matushka, her husband Tikhon had very few opportunities to do so, although he wanted it very much. One day Matushka sent word that she wanted to see them both. Tikhon was afraid to go because he did not have the right documents. (The Soviet police required a special permit for any departure from one's place of residence.) And then suddenly he saw in a dream two women in white garments, glittering white hair and halos around their fair heads. He recognized one of them as Eldress Agatha, but not the other Lady. He could only surmise that it was her mother or the Most Holy Mother of God herself. When he awoke he decided to go and see Eldress Agatha again in spite of the danger. So they left and on the way everything went well. When they had arrived and entered her little house, he

immediately recognized Eldress Agatha from the dream. He never learned who the other holy one was.

Her dwelling consisted of a rather small one-room peasant log cabin. Its walls were covered with icons and there were three icon-lamps burning. Her bed was made out of a few boards put together, covered with a simple peasant mat. There were several analogions, and candlesticks with burning candles. This is where she greeted them, sitting on her bed.

Tikhon approached her and bowed down, as if to take her blessing, but she did not allow him to kiss her hand, and instead put it on his head, and began to kiss his head. I did not want her to do this, saying that I was a sinful man. She lifted his head and said:

"Why, my dear, don't you want me to kiss your head?"

Evidently she foresaw all the sufferings he would have to go through in the near future, beginning from 1938, when he was arrested.

Tikhon and Thecla rested for a while, listening to her sweet discourse. Then they had supper and prayed to God together. It was good with her there, rather cosy. The heart was touched and one wanted to weep, not from sorrow, but from that indescribable tender feeling that God's grace bestows. Putting them to bed on the floor, she asked them to lie down together under the analogion and the icons, and she herself, sitting up on her bed, prayed the Jesus Prayer throughout the night, calmly and regularly making the sign of the cross.

In the morning, when they got up and had prayed and had breakfast, Tikhon told her that he had a sister in Chernigov province in the village of M. Then she blessed them to go and said:

"Go safely, my little children, wherever you need. I shall pray to God for you."

And so they travelled forty miles "illegally", saw his sister, and with God's help returned home safely.

Once Thecla T. went with several women to see Matushka Agatha in order to hear her spiritual instructions and pray to God together with her. Their village was 30 miles away. When they came, after the usual greetings, Matushka turned to Thecla and said with concern:

"My little child, hurry up and go back. It is necessary for you to be home."

Thecla knew that she was clairvoyant, and therefore she hurried home at once. Hardly had she entered the house when the NKVD agents arrived and arrested Tikhon. Thanks to Matushka Agatha, they had time to say goodbye.

Eldress Agatha had contacts with many righteous men and women in her neighbourhood; they themselves were real clairvoyants like herself. They were either her spiritual children or spiritual friends of like mind, to whom she could send the catacomb people for spiritual instruction or consolation.

Thus in the town of Loev on the River Dnieper there lived a holy woman who had been sick for thirty years. She became paralyzed immediately after her marriage. For five years her husband stayed with her, but then he left her. After some time, however, he saw that people were coming to her because she had become renowned for clairvoyance, and he returned to her. Girls and pious women looked after her, for she had command only of her arms. Matushka Agatha knew her and sent people to her for guidance, for she also knew how to console a grieving heart.

In 1940 Tikhon T. and his friend Athanasius S. decided to go to Kiev to buy some clothes. Since the steamer to Kiev stopped at this town, they decided to go on this steamer to Kiev. But when they arrived in Loev, the Dnieper in one day began to freeze, and they were afraid to Kiev in case they got stranded on the way. So they decided to abandon their trip to Kiev and instead pay a visit to the clairvoyant sick woman X. But they did not know where she lived, and it had already become dark.

At this very time the holy woman ordered a meal to be made for two guests, saying that two wanderers, Tikhon and Athanasius by name, were coming to her. Then she told her husband to go to a certain corner on the street, where he would meet two young people who were looking for her. This man met them there and asked whether they were looking for a sick woman. When they, in great amazement, said "yes", he brought them to her. No sooner had they opened the door than she began to sing the religious song that they knew well and loved, and they, with spirits uplifted by the wonderful things God had done, joined her in singing:

*Tomorrow, tomorrow, in the house of Zacchaeus,
A mystical Guest will abide,
And speechless and pale does Zacchaeus
Now stand before Him inside.
My body - a house dark and dim,
And all in disarray and unclean -
What do I have to refresh Him?
What place for my Guest unseen?*

Then, after praying to God, they had supper, during which some spiritual books were read aloud. Then they were given a place to sleep. When they left

in the morning, she told them not to go to Kiev, but to buy everything in that town and quietly return to their families.

In 1935-37 **Schema-monk Eugene**, apparently from the closed Gomel Monastery, of holy life, used to appear at Matushka's for spiritual counsel, and then would again disappear. He was being sought by the authorities. He was tall, quite energetic, all gray-haired, and must have been 80 years old or more. He walked dressed as a priest; only sometimes would he partly conceal his priestly calling by putting on some ragged village garb. When this holy elder would appear, people would immediately know and come to him for spiritual help. He was serving secretly in several villages. People said that he was learned, and that God revealed much to him. He gave people much useful advice.

A poor village girl by the name of Kulinka had some kind of dangerous ailment and, trusting in God more than in men, wanted to do a good deed by donating beeswax for church candles. So she made a vow to give something she had, but she could find nothing but a few yards of linen towelling to bring to Elder Eugene, who of course knew nothing about her vow. When she came to him, she saw many people patiently sitting and waiting in the village house where he was staying. The moment she crossed the threshold the clairvoyant elder turned to her and said:

"Kulinka, did you bring what you promised?"

In sorrow she said that she had only the towelling, she had been unable to get the wax. Smiling, he accepted her gift, saying:

"You'll get the wax some other time."

Once he stayed for two or three weeks in a village on the bank of the Dnieper, at the house of the farmer Euthymius. God revealed to him that the local Soviet authorities were going to deprive this poor man of all his hay, his peasant hide overcoat, his horse with bridle, and other things. So Fr. Eugene put on this coat, saying that it fitted him very nicely, and that it would be good to go and visit Matushka Agatha in it. After walking around the house in it for a while, he took it off and hung it on the back of the wall. The farmer's wife, Laksuta, began to fear that he would not give it back to her husband. Euthymius meanwhile bridled the horse in order to go to Matushka Agatha. Fr. Eugene came out and said:

"Some ride we're going to have!"

and, sitting down in the cart, pointed to a hay stack and added:

"Let's sell all that hay stack and drink it! We won't need it!"

But Euthymius said:

"What are you saying, batiushka?! What are we going to live on? We will have nothing!"

"That's exactly how we're going to live," said the elder, giving a stern, sad look, "having nothing!"

But Euthymius drove on without understanding. They visited Matushka and returned. The moment they came into the yard, the head of the village soviet arrived and took that very hide overcoat, and the hay, and the horse with the bridle. And so all the predictions of the elder came true. Then the poor wife bitterly regretted that they had not given the coat to Fr. Eugene.

All this time the Soviet authorities wanted to arrest Matushka Agatha, but they were afraid, knowing she was clairvoyant. When she lived at Andrew's place, they arrested his wife Motia (Matrona). Then one widow from the village of Mokovo, who lived with her fourteen-year-old daughter, took her in; and so the Soviets arrested this widow also. Then Andrew took her back, and his boys looked after her. Then they arrested Andrew with his whole family, and exiled them. After this they came twice to arrest her, but could not.

Matushka Agatha foresaw her own death more than a year ahead. She told Tikhon and Thecla about it and was prepared for it. She prepared her burial dress; it was all of a bright green colour. She told them that they would starve her to death. They said that under no conditions would they allow it, but she said:

"My little children, you will not be allowed to come to me. They will place armed guards - and I'll die."

And it happened just as she said.

What she would say to the believers concerning the Soviet authorities she would say to the communists also. She was not afraid of them and called them "godless ones - servants of Satan". When it was reported to the NKVD that one old lady, by the name of Agatha, was teaching the people not to obey the Soviets, calling the Soviet authority godless and of the Antichrist, they sent four young NKVD agents to arrest her and bring her to the city of Gomel. However, when they came to her house, a terrible fear seized them, so that they hesitated to touch her. One said to the other:

"You take her."

And the other answered:

"No, you take her... I'm afraid to touch her, because she might get glued to my hands."

That was because it was known that her legs were "glued together", and so she was regarded by them as a kind of witch.

She was then 119 years old. And so they could do nothing to her.

Then, in February, 1939, an order was issued to starve her to death. They brought armed guards and surrounded her poor dwelling and no one was allowed to come close. The guards were there all the time, day and night, and were changed regularly. It took between two and three weeks.

Believers would come and see the dear little hut on the hilltop and knew that there a saint of God was dying helplessly, one who had helped so many people - and there was nothing they could do for her. The guards were free to shoot whenever they wanted.

Then came the sad cry like the funeral knell: "Go bury Agapka!" The villagers buried her in the village cemetery. Tikhon and Thecla were not there when they buried her, and it was dangerous to be near. There was no priest, so her people got together in the village of Buritskoye 40 miles away, and spent the whole night chanting the burial service and pannikhida. The girls and women divided the Psalter among themselves, one kathisma apiece, so that the reading would continue for forty days. And so they prayed to God for her in this way, not only for forty days, but for a whole year. They did not forget their dear Matushka, who had saved and fed them with spiritual food during the time of the terrible famine...

*

In the town of Bragil there lived a 65-year-old bachelor of chaste life, **Paramon**. His parents died early and he remained living all alone in their house for many years, leading a life of fasting and prayer. His house was not a large one, on the outskirts of town, and a large orchard surrounded it. There were two churches in this town, and when they signed their loyalty to the Soviet Church (Metropolitan Sergius), he stopped going to them and conducted the church services at home.

Once in the month of June Tikhon T. visited this town. He was with his friend Athanasius. It was Sunday morning and they were going to church. As they came closer to it, they saw that on top of the church, instead of an Orthodox cross, there was a hammer and sickle and a red flag. So they went to the other church, and that one had the same stamp of the Antichrist on it.

So they decided not to go to church at all, and instead to pay a visit to Paramon, whom they knew.

He was very happy to see them. Outwardly, he looked quite stout, of less than medium height. His head was bald, and he had a medium-sized beard not yet grey. He invited them into his house, all the walls of which were thickly covered with icons. There were many icon lamps, all lit, before the holy icons. He even showed us portraits of the Tsars and the new martyr Tsar Nicholas II. They were hidden in a large closet that had many of these old and rare portraits adorning the walls. Having examined everything that he showed them, they came out into the garden. It was a luxuriant orchard, with many tall and shady trees that abounded in fruits. He somehow managed to preserve himself almost to the end from the collective farms and all the horrors and deprivations of the hellish Soviet system, under which everything was liquidated by the communist authority.

Here in the garden he told them of a miracle that he had beheld in that very garden just over a week before. On the first of June, he suddenly saw in the air some unusually large birds girded about with sky-blue ribbons. As he was watching them, they began to hover over his garden. Suddenly he saw one of these birds come right down into his garden, and when it was almost down it asked him: "What do you see, Paramon?"

Petrified, he said: "I don't know."

Then it said: "We go to the East to make way for the Eastern kings to go west."

With this it rose up to join the flock and flew to the East.

In a week the war broke out. Very soon the local Soviet guerillas found out about the portraits of the Tsar in Paramon's cell and about his ascetic life. And in that very garden they tortured him for a long while and then killed him. He died a martyr's death in July, 1941.

*

Michael Yakovlevich Rusalenko was born and lived in the village of Otruby in the Gomel region of Belorussia. His wife was called Irina. He had five children - three sons and two daughters. The eldest of the sons was called Basil, the middle one - Andrew and the youngest - John. Only Andrew is still alive. The Rusalenkos were a believing family, and suffered misfortunes with Christian patience. Thus once their house burned down and they had to move into another one.

Until 1927 the Rusalenkos went to worship in the church in Markovichi. However, when the confessing priest Fr. Theodore (Rafanovich) appeared in the region, they went to him, although he served some distance away, on the other side of Gomel.

Many people would come to the Rusalenkos' house to pray. They came in the winter and in the summer and stayed for a long time, for weeks on end. Michael had many service books. He was illiterate, but was teaching himself to read. When they prayed, he would read from the books as well as he could, or one of the visitors would read.

The Rusalenkos knew that the Soviet authorities would not forgive their way of life and would probably arrest them. The three brothers could be arrested because although they were adult they refused to serve in the army. Knowing that, they hid in the woods. There they cut brushwood for baskets which they sold to the state. They also lived on the produce of their kitchen garden. Meanwhile, Irina did the housework.

The first to be arrested was Michael himself. They came for him at night and took him away. At that moment the sons were not at home but were cutting brushwood in the woods. Michael had no time to say goodbye to anyone or take any of his things. This took place in the 1930s, when very large numbers of believers were being arrested.

After a time they also arrested the sons. It happened as follows. Andrew had gone out fishing, and the others heard news that he had been arrested on the road and accused of evading military service in the Red Army. His family then began to sing the akathist to St. Nicholas. As they were chanting, Andrew came in!

"Quiet," he said. "I've slipped out of prison."

What had happened was that when the authorities had let the prisoners out to have a walk, Andrew had looked around to see where he could hide and had hidden behind a pile of branches tied up in bundles. The authorities then went out with a dog to look for him. But although the dog passed just next to the branches, he did not detect Andrew - God saved him. Then, after waiting until evening, he got out through the fence and returned home.

After this he was in constant hiding. Sometimes he would come home at night and go off with his brothers to a distant village where they did not know him in order to earn some money. At that time none of the three brothers yet had families.

Around the beginning of the war, Basil was arrested. Then they took Andrew and John. They were caught when their cousin, who was going into

the army, came to say goodbye to them. But he was being followed. Andrew was taken immediately. John managed to hide in the hen-house, but a local woman discovered him there, and he was dragged out and arrested.

Only the women remained at home. At that time, if a prisoner was going to be released, they usually came to his relatives and got a coat for him. But noone came to get a coat for the Rusalenkos. And there were no letters from the brothers, either. People told the family that the brothers had been shot. But then, after the war, all three brothers unexpectedly returned home from the camps. Basil was five years in the camps. John was there longest - eight years.

The brothers married and had children. They were not arrested again. However, they and their mother continued to go to the catacomb priest Fr. Theodore, and had no communion with the Moscow Patriarchate.

However, Michael never returned home, and no news was heard of him. He disappeared without a trace. Only much later did his family hear that he had been unjustly killed.

*

Micah Afanasievich Logvin was born between 1895 and 1897 in a Byelorussian peasant family. He lived in Mogilev district in the village of Topilo. He was married and had six children - three sons and three daughters.

Under Soviet power his family was dekulakized. The barn and sheds were taken away, and the village soviet moved into the farmhouse. Micah's family began to live in the courtyard of the collective farm, where they kept the cabbage and potatoes, etc. They were believers. Before, when Micah went to church, before the Orthodox priests were expelled from it, he had taught people to stand quietly without moving during the services. He did not go to the red church. Many came to his home to pray from other villages. He had books for this purpose, and his brother was able to read a little from them.

The local council was informed of the fact that people were gathering in Micah's house to pray. A "troika" condemned him to ten years in prison. It was 1936.

Micah Afanasievich's son, **Michael Mikheyevich**, was born in 1920. He was a believer. Like his parents, he did not go to the red church. And in accordance with the advice of the old men, Michael refused to serve in the God-fighting Red Army. In 1940 he was tried, and during the trial his friends whispered to him to take up arms and join the army. But the old men told him not to do that, and Micah followed their advice, which was more pleasing

to God. He was sentenced to a term of exile, which he carried out in Chimkent in Kazakhstan. He used to write letters home from there.

During the war Micah Afanasievich had served out his term of imprisonment in the Far East. Then they told them to choose for themselves a place of exile - excluding home, of course. In the end Micah landed up in Kazakhstan because his son Michael was there.

While in Chimkent, Micah became friendly with the exiled priest Fr. Andrew. Fr. Andrew wanted Michael to marry his daughter Lyuba. But he married someone else.

During his exile Micah Afanasievich worked at a mill. It is generally hot in Kazakhstan, and particularly so in a mill. His heart was already in a bad way, and it now gave out. According to one source he died in 1950. Fr. Andrew carried out the funeral service and sent photographs of Micah in his coffin and himself and daughter to Micah's relatives in Byelorussia.

Michael lived with his wife for eight years and had a child from her. When the child was seven years old, his gall-bladder burst and he died. His relatives in Byelorussia asked the Tikhonite priest Fr. Theodore Rafanovich to serve pannikhidas for him (on the fortieth day and so on). Fr. Theodore did not know Michael before his arrest, although he had heard about him.

After the arrest of her husband, Micah's wife and Michael's grandmother looked after the education of their children, and all of them, except one, were brought up in the faith. Her priest until her death was Fr. Theodore, and before her death she received the monastic tonsure.

*

Protopriest Constantine Alexandrovich Shashko was serving in the church of St. Mary Magdalene in Minsk during the war years. He was married to the sister of Archbishop Philotheus (Narko), one of the hierarchs of the Belorussian Autonomous Church. In 1944 he was arrested and sentenced to ten years in exile. He did not return.

*

Vera Nikolayevna Pschelko was born in 1878, and during the Second World War looked after the vestments in the church of SS. Peter and Paul in Minsk. On July 28, 1944 she was arrested and accused of "active participation in church life during the occupation". She was also arrested for helping to restore and repair the church, and also for translating some articles of Metropolitan Panteleimon (Rozhnovsky) of the Belorussian Autonomous

Church into German. She was sentenced to eight years in the camps. Nothing more is known about her.

*

Archimandrite Seraphim, in the world Semyon Romanovich Shakhmut, was born in 1901 in the village of Podlesye, Lyakhovichi region, Minsk province into a poor peasant family. His father died in 1915, and the family fell into extreme poverty. Fr. Seraphim was drawn to the Church from his childhood, and in spite of his family's poverty was able to go to the two-class people's school in Lyakhovichi. Until 1922 he helped his family, but in 1922 he left his family home and on June 25, feeling in himself a calling to monasticism, went to Zhirovitsky monastery, Grodno province. On April 1, 1923 he was tonsured in the Zhirovitsky Dormition monastery, and in 1926 was ordained to the diaconate and priesthood by Archbishop Panteleimon (Rozhnovsky). In the monastery Fr. Seraphim became close to Archbishop Panteleimon, who had been exiled because of his opposition to the autocephaly of the Polish Church. Under his guidance he became a zealous and obedient monk of lofty spiritual life. In about 1937 he was sent to serve in Belovezhskaya puscha. In 1938 he took part in very large cross processions with the Zhirovitskaya wonderworking icon of the Mother of God in order to collect money for the repair of the monastery. He escorted the icon throughout the Grodno diocese, and services were performed not only in churches but also in private houses. Fr. Seraphim was accompanied by his close friend, Fr. Gregory Kudarenko, later Archimandrite Ignatius. On June 25, 1939 Archbishop Panteleimon elevated Fr. Seraphim to the rank of igumen.

In June, 1941 the Germans invaded Russia, and Archbishop Panteleimon was brought out of retirement to become the first-hierarch of the Belorussian Autonomous Church (all the hierarchs of this Church joined the Russian Church Abroad in 1946). In August, 1941 he raised Fr. Seraphim to the rank of archimandrite, and then entrusted him and Fr. Gregory with the difficult and responsible task of reorganizing parish life in Belorussia, for it had been destroyed by the Soviets in the pre-war period. They set off for Minsk, not by train, but on horses, hoping thereby to visit as many populated places as possible. Everywhere they gathered petitions from believers to Metropolitan Panteleimon that he opened parish churches. Everywhere they celebrated services, looked over the churches that remained and chose building committees to repair them. They baptized children, buried the dead and preached without ceasing. After arriving in Minsk, Fathers Seraphim and Gregory served in the church of the Transfiguration. Then, in January, 1942, having received a pass, the two missionaries set off further east in the direction of Vitebsk. There Fr. Seraphim wrote a short letter for the newspaper *Novij Put'* in which he told about the opening of the churches and with what joy they had been greeted by the believers, including young people

and children. These words were later used against Fr. Seraphim in the protocols of his investigation. After Vitebsk the missionaries visited a series of towns and villages in Eastern Belorussia. For a time they served in Gomel, then in Bobruysk, and then returned to Minsk. During this journey they opened seventy-four churches. Everywhere that Fr. Seraphim stayed he collected material on the persecutions to which the Orthodox Church had been subjected in Belorussia before the war. In the whole territory of Eastern Belorussia at the time of his visit "... there was not a single bishop, nor (except in Orsha) was there a single church open for services. Most of the clergy everywhere had been exiled and imprisoned, many had even been shot, and the churches had been turned into clubs, theatres and barns... and many of them had been destroyed. Almost all church property had been destroyed and annihilated by the Bolsheviks." Further the report said "that the people rejoiced at the opening of churches, and in Vitebsk at the opening of the Holy Pokrov church the people were so moved that they all sobbed, and the priests could not serve, and there was a temporary interruption... and in Gomel when we left all the people sobbed..." These words are taken from the protocols of Fr. Seraphim's interrogation. He turned out to be the first chronicler of the sufferings to which the servants of the Orthodox Church in Eastern Belorussia had been subjected during the Bolshevik terror. On the insistence of the Germans, Fr. Seraphim's material on the Bolshevik persecutions was handed over to a certain Kolbach from the department of propaganda, and we do not know what happened to them. Not far from Gomel, in Chenki, the missionaries opened a women's monastery and collected thirty sisters there. Unfortunately, the monastery was soon closed when the Soviets returned.

During their journeys through Belorussia, the missionaries often found themselves in dangerous situations. Fr. Seraphim fell ill with an abscess. He suffered so much that he could get onto his bed only with the aid of a stool. Once, when he was in bed, Soviet aviation began to attack. Suddenly Fr. Seraphim heard a voice telling him to leave the bedroom. The same voice ordered him to call Fr. Gregory. Fr. Seraphim with difficulty got to the kitchen. When Fr. Gregory also got to the kitchen, a bomb fell. One of the splinters, without hitting any important organs, opened up the abscess. The puss came out, the wound healed, and Fr. Seraphim recovered completely...

On returning to Minsk in 1943, Fr. Seraphim began to serve in the church of the Holy Spirit that he had opened (it is now the cathedral church). He also took responsibility for the hospitals, invalid homes and child refuges in the city. He would often be seen visiting people made homeless by the war. He carried out his pastoral duties with unbending strictness. In June, 1944, as the Soviets advanced westwards, Fathers Seraphim and Gregory left for Grodno, where they went round the field hospitals preaching and giving Communion to the wounded.

There, on September 6, 1944, the two missionaries were arrested by the Bolsheviks. At first they were interrogated for five days in Grodno, then they were transferred to Minsk prison. The "investigation" lasted for ten months. It is not known what torments the confessors had to suffer in this period. However, according to a medical certificate contained within the records of the investigation and dated December 31, 1944, Fr. Seraphim is said to have been suffering from neurosis of the heart... Officially they were accused of cooperating with the Nazis, a completely trumped-up charge, but in fact the charge was their missionary work for the Holy Church. It was certainly on this aspect of their activity that the interrogators concentrated their attention. Fr. Seraphim did not hide his views from the interrogator: when asked what he talked about in his sermons, he said that he often said something like the following: "Russia was believing. Our ancestors, fathers, grandfathers and grandfathers believed, and now we shall again begin to live a happy life through faith. It is not good that the atheists have shut down our holy things, and that your fathers and mothers died without receiving the Holy Mysteries and were buried without a priest, while their children grew up unbaptized and not married in church..."

On July 7, 1945 Fathers Seraphim and Gregory were sentenced to five years in the concentration camps. They were sent to Gorky (Nizhni-Novgorod) province, where they were sent to different camps. However, they succeeded in keeping in touch with each other until Fr. Seraphim's death in an NKVD prison in 1946, about a year after sentence was passed on him.

The circumstances of his death are unclear. According to the official version, Fr. Seraphim died from heart failure - probably induced by terrible tortures undergone within the walls of the prison. We know that the confessor met Holy Pascha in 1946 in camp, greeting his fellow prisoners with a joyful "Christ is risen!" This elicited the anger of the camp bosses, and in punishment they threw him into a punishment cell, where he was in water up to his waist. The confessor had no hope of emerging from that ordeal alive, but he was strengthened by an appearance of the Mother of God with Great Martyrs Barbara and Anastasia the looser from bonds. The Holy Virgin extended to him a bouquet of flowers. "O Mother of God, this bouquet will wither here...," he said. Then she blessed St. Barbara to take the flowers...

*

Archimandrite Theodore, in the world Theodore Andreyevich Rafanovich, was born in 1883 in the village of Khanichi, Klimovichi uyezd, Mogilev province in the family of the Priest Andrew Rafanovich (according to another source, he used to sing on the cliros in the local church).

Once as a child he wandered into the rye and came across a wolf. Thinking that it was a dog, he began to beat and shoo it away. Then some adults came up, and recognizing the "dog" to be a wolf, drove it away.

Theodore went to study in Mogilev gymnasium and Mogilev theological seminary, where he was the only non-smoker among the students. But Theodore was orphaned when quite young, and it was left to his sister, Anna Andreyevna, later Schema-Nun Vera, to care for his education. Since he was not a quick learner, she wrote to Fr. John of Kronstadt asking him to pray for him. Soon she received a reply from Fr. John:

"I have prayed for your brother".

Immediately Theodore showed a dramatic improvement in his performance.

On leaving the seminary, Fr. Theodore married Sophia Vladimirovna Bzhezinskaya, the daughter of the dean of Klimovichi uyezd. They had five children - George, Nicholas, Andrew, Natalia and Zinaida. Nicholas and George perished during the war. He was ordained to the priesthood and in 1904 was sent to the village of Grabovka, Gomel uyezd, now Terekhovskiy region, Gomel province. In 1908 he was transferred to the post of rector of the church in the village of Sherstin, Cherkovskiy uyezd, Mogilev province, now Vetkovskiy region, Gomel province. At the same time he worked as teacher of the Law of God in the Sherstin church-parish school (until December, 1917). He was a very strict teacher, demanded ideal discipline in his lessons, and could punish children for small matters.

Fr. Theodore's spiritual father was the future hieromartyr, Fr. Paul Levashev (+1937), who was also the godfather of all his children. His wife's spiritual father was Protopriest John Gashkevich (+1917), of the village of Korma, whose body was found to be incorrupt after his death.

Fr. Theodore was a very zealous priest, and many people came to his services and to seek his advice from the surrounding districts. In 1922, when renovationism began, he and Fr. Paul were among the few priests who stood firmly for Orthodoxy. People came to him from many regions, abandoning their renovationist pastors, as a result of which he acquired a large parish.

Once, in 1922, when Fr. Theodore was away giving communion to a dying person, the village Bolsheviks seized the church and took away the valuables. On hearing the news, Fr. Theodore hurried back and bumped into the Bolsheviks as they were carrying away some church utensils. He stopped them, ordered them to return the things, and - such was his influence - they obeyed. However, this was reported to Gomel, and people came from there with the police and took the valuables away again.

Patriarch Tikhon sent a bishop to the Gomel region in order to receive penitent renovationist clergy back into the Church. At that time many repented and returned to the Orthodox Faith. But on his return journey this bishop was arrested by the authorities and sent to a camp. Fr. Theodore was under constant observation by the authorities during this period. For his defence of Orthodoxy he was awarded a pectoral cross by Patriarch Tikhon on April 1/14, 1924.

Once in their ignorance the servant of God Anna and her brother put their signatures to a document "on behalf of the Living Church". When they told Fr. Theodore about this, he clutched his head and said:

"What have you done! Have you got any golden coins? Take them to those who collected your signatures and ask them to blot out your signatures."

Anna and her brother did as they were told. Their signatures were blotted out.

In 1923 he was arrested and exiled to Chernigov, where he served in the lower church of the Holy Trinity monastery with Archbishop Pachomius of Chernigov, the future hieromartyr. Many of his spiritual children came to him here, which elicited the envy of some Chernigov priests, who slandered him to Archbishop Pachomius. Vladyka banned him from serving. Some time later, when Vladyka was beginning to celebrate the liturgy, he felt himself as if were bound, and it was revealed to him that the reason was his unjust punishment of Fr. Theodore. Vladyka stopped the service and ordered Fr. Theodore to be brought to him in the altar. Bowing down to him to the earth, Vladyka asked his forgiveness and blessed him to serve with him.

When Fr. Theodore was in prison he was sentenced to be shot. The sentence was appointed for the following day. That evening Fr. Theodore was praying in his solitary underground cell. Suddenly he heard chanting beside him:

"Lord, have mercy, Lord, have mercy, Lord, have mercy..."

He turned round and saw a vision - a multitude of reposed souls were standing behind him with burning candles in their hands. They were chanting these words of prayer and beseeching God to deliver Fr. Theodore from death. The next morning the decree concerning Fr. Theodore's execution was repealed.

While he was in prison, Fr. Theodore refused to take some milk because it was a fasting period. The Mother of God appeared to him and said:

"Servant of God, drink the milk."

After this he accepted it with gratitude and drank it.

He once had another vision of the Mother of God. She was walking over the earth so weightlessly that the grass and flowers did not even sway under her feet.

Once during winter in the camp he was carrying water, and the water splashed over him. His hands began to freeze, and he called on the Mother of God:

"Queen of heaven, warm me!"

Immediately his hands became hot, and even the water became hot.

"But the people around me were freezing," recalled Fr. Theodore.

While Fr. Theodore was in prison his son Andrew died (in 1926). His wife died on October 12, 1928. She was buried in Sherstin, and Fr. Theodore took his children away to Milcha. He remained alone in the rank of a protopriest. And since he had no flock, he used to wander round the marshes praying:

"Mother of God, gather together my children for me."

And she brought them to him from all over Belorussia.

"I gathered you all through the Mother of God," he later said, "and I entrust you all to her."

Therefore he would grieve deeply and weep when one of them left him.

In 1927 Fr. Theodore refused to recognize the declaration of Metropolitan Sergius, which placed the Church in submission to the atheists, and had to serve in house churches. The authorities searched for him, but Fr. Theodore constantly changed his domicile and escaped from his persecutors. Knowing of his loyalty to the true faith, many people came to him for spiritual support from the renovationists and sergianists.

Fr. Theodore was well hidden by reliable people. New people who wanted to come to him would have to spend a great deal of time and effort to persuade those close to him to let them meet batyushka.

In 1928 he was arrested in Chernigov and sent to Solovki. He was released in 1934, and on returning home bought a house in Vetka, where he lived with his sons Nicholas and Yuri. Then he was arrested again, was tried in Gomel

and exiled to Kotlas in 1935. On the road back from exile he was arrested again. During the interrogation and murder of another priest who had been arrested with him, Fr. Theodore miraculously managed to escape. He went to his sister Anna in Moscow, and stayed with her from 1939 to 1940. Then she took him to Staroye Selo in Belorussia to live with the Nosov family. He hid with them for a while. He also lived for some time in the town of Rechitsa with the confessor Gregory. In 1941 he was hiding in the village of Obidovichi, Bykhov region, Mogilev province.

Once, in the village of Strelki some people were waiting to receive communion from him. It was winter. Batyushka was brought to them in a cart covered with straw. But then he was arrested and taken by train under convoy from Rogachev to Gomel. All his things were taken, and he was left only with his passport and his comb. As the train came into Saltanovka station, his guards fell asleep, and Fr. Theodore, remembering that he knew a Xenia there, quickly jumped off the train. It was snowing. Fr. Theodore lost his way, and sat down to die. Suddenly he heard some voices urging on a horse. They came up to him:

"Where are you going?" they asked.

"I'm going to Claudia Alexeyevna in Selevanikha - she's my daughter-in-law," he replied.

Claudia Alexeyevna was a teacher and lived with Xenia in the house of Matushka Matveyevna. Having reached Matushka's house, Fr. Theodore knocked on the window. The mistress of the house was aghast. He was frozen, wet and exhausted. They warmed him and gave him some fresh clothes.

In the morning Stepanida ran into the hut, and, learning that Fr. Theodore was there, called Tatiana. Since a stranger, a teacher, was living in the house, Fr. Theodore had to move immediately to another place. He went with Tatiana to the village of Ugly. On their way they saw a man in a black overcoat running towards them.

"That's it! A policemen's after us!" went through their heads.

But it was a false alarm: the man, who worked on the railways, passed by them without touching them.

That day was the feast of the Forty Martyrs (March 9 according to the Church calendar), and Fr. Theodore served a service to them with the master of the house John, his wife and daughter and Tatiana helping him. After this rumours circulated to the effect that Fr. Theodore had been arrested, but that

he had managed to run away and was again at liberty. Those to whom he had been going for a service just before his arrest were delighted at the news.

During the war, when Belorussia was occupied by the Germans, Fr. Theodore came out of the catacombs and began to serve openly. He served in the church in the village of Obidovichi in 1941, and also, from 1942 to 1943, in a church in Gorodets. In his sermons he angrily denounced Soviet power.

"He gives such sermons about the communists," said some Sovietized people, "that if the Russians were here they would tear him to pieces."

He would angrily denounce Soviet power, the communists and their Moscow Patriarchate. For this he was persecuted by the authorities not only as a secret priest, but also as a zealous opponent of the whole Soviet regime.

When the Germans retreated, the church in Obidovichi burned to the ground. The Soviet armies arrived. By this time Fr. Theodore was no longer serving openly, but at home. He was summoned to the village soviet and warned:

"If you want to serve, go to a parish, old man!"

The clairvoyant Matushka Paulina from Gomel told him to hide, and he, following her advice, began to live secretly with his spiritual children in Belorussia. In 1944 he hid with Michael Klimenkov in Bykhov, from 1945 to 1946 - in Obidovichi with the psalm-reader Frosya, and in 1946 in Klimovichi region, Mogilev province. From 1950 he was living in the village of Khimy, Rogachev region, Mogilev province. Other places he moved to at different times included: the village of Svyatoye (now Kirovo), Zhlobin region, Polapovka station in Buda-Koshelev region and Saltanovka station, Zhlobin region.

In 1946 some people from the KGB went to the elder Peter Razumovsky (who by many accounts was a secret bishop) and began to demand that he reveal to them where Fr. Theodore was living. The elder only replied:

"I don't know where he is, but I will tell you one thing: the Holy Spirit is upon him! Fear him - he will strike you!"

"At night people would come to him, but during the day - never," remembers the servant of God T.

70 people would gather round batyushka by night. When there was a danger, no-one would come. Sometimes his spiritual children would crawl up to the house on hands and knees. Some parishioners who are still alive remember the unexpected joy they had:

"What joy it was going to him. It was wonderful - through the rye and the oats!" remembers Abbess M.

Once Fr. Theodore was recognized by the GPU at a station. He was arrested. Then they took him through the villages under arrest, until some believers in Osipovichi ransomed him for 500 rubles.

Once, when Fr. Theodore was being hunted by the GPU, the president of the local soviet, who was a Jew, came to the hut where he was living. At that moment Fr. Theodore was praying with his prayer-rope. The man asked him who he was. Fr. Theodore said that he was a wanderer - they did not touch him.

Fr. Theodore was clairvoyant. If a person came to him with an offering but was secretly begrudging it, Fr. Theodore would be able to read his thoughts and would meet him with the words:

"To give or not to give?"

From others, however, he would accept offerings with gratitude.

Once Fr. Theodore was serving the Liturgy in a wooden cabin. After the service, he refused the food that was offered him, sat down and began to weep like a child.

"Take me away from here - out of this farmstead," he repeated insistently.

Now there was some rye growing on this farmstead. They took him there, and immediately after the police descended upon the house. They were looking for Fr. Theodore and turned the whole house upside down, sticking their rifle-butts into everything possible. By that time Fr. Theodore had managed to go from the farmstead rye into the collective farm rye, which began just at that point, and to hide there.

It was in about 1956-57, at the feast of the Protecting Veil in October. A KGB agent came to the house of Fr. Theodore's reader at just the time that Fr. Theodore was in the house. The reader did not let the KGB agent beyond the door of her house, and he, after looking round on both sides, went away. In this village there worked another KGB agent, and the first agent, going to him, said that in the house of the reader there was a priest whom they were just about to arrest. This second agent had a believing mother who also went to Fr. Theodore. Her son warned her that she should not go to the house where the secret priest was serving - otherwise they would arrest her, too. She passed what she had heard on to her daughter-in-law, who ran and told everything to another woman from Fr. Theodore's flock.

"Don't worry - there's no-one there", said this woman soothingly.

But immediately the first woman had gone she ran to Fr. Theodore and warned him. At that moment Fr. Theodore was doing the proskomedia, and the house was full of people who had assembled for the feast of the Protecting Veil. On hearing about the coming raid, the people became very anxious. Fr. Theodore turned to them and said:

"Don't go anywhere! Everyone make 36 signs of the cross on the doors and all round."

All the adults and children carried out this obedience fervently with their prayer-ropes.

"Let no-one leave the Liturgy!" warned Fr. Theodore again.

And the master of the house added: "May the power and will of God be done!"

Everyone stood up to pray and the service began. They prayed very fervently, expecting that they would be arrested the next day. Everyone wept as they read the akathist to the Mother of God. Fr. Theodore calmed them all and said in his sermon:

"If God does not wish it, they can do nothing to us. Then even if hell were let loose, the Lord would not allow it!"

That is what happened this time - the service ended and everyone dispersed without trouble to their homes.

When Fr. Theodore lived in Khymy, people would come to him there from distant places, passing points in which there were the houses of his parishioners. A kind of "post office" operated in these houses, and in them people could learn about any danger that was threatening.

The village of Khymy consisted of three parallel streets, on the last of which lived Fr. Theodore. The neighbours knew that in this house there lived a priest. Sixty to seventy people used to come to Fr. Theodore at this time. So as to be next to their batyushka, the members of his flock would sometimes organize their work on the spot. So the future Metropolitan E. pastured cows there for three years, while Abbess M. lived in Khymy for three months, having got work there preparing peat. She had to go to work in the morning, and for her sake Fr. Theodore began the service at 4 in the morning. Usually he began the service at 5 or 6 o'clock and served until 5 or 6 in the evening.

Confessions would take a long time with him. He usually served alone, in a white podryasnik.

A woman who belonged to Fr. Theodore's flock worked in the nearby Beletsky peat factory. She learned in the factory that a raid on Fr. Theodore was being planned, and soon a message went out through the "post office" that people should not go to Fr. Theodore any more. They say that at this time some people were returning from Fr. Theodore carrying holy water and prosphoras. On the road they noticed a parked "Kozlik" car. It was dark, and the car followed them keeping them always in its headlights. Realizing that they were being followed, the Christians waited until they came to some thickets. Then they turned sharply off the road and managed to hide.

Another woman in Fr. Theodore's flock got to know a secret detective who was pretending to be a believer. In her ignorance she gave him all the addresses where Fr. Theodore usually served. Soon the KGB summoned her and gave her an exact account of her conversation with the detective "Christian". The police went to all the addresses on the list. They did not find Fr. Theodore because the woman had not told the detective about the house in Khymy, where Fr. Theodore happened to be at that moment.

The police would take three houses of Fr. Theodore's parishioners and search them from top to bottom. But he was not there - he had managed to hide. Once the police came to a house where he was staying, and he again managed to hide. However, the mistress of the house, Pimenikha, was so frightened that she died from fear. It was particularly difficult for people to gather at Fr. Theodore's houses when Khrushchev came to power.

In the course of 20 years Fr. Theodore managed to gather a flock of about 1000 people. People would come to him from Mogilev, Minsk and Bryansk districts.

Fr. Theodore was a strict priest, but at the same time he was very attentive and loving. For example, there is the following incident from the childhood of Metropolitan E. He was tending the cows, and fell ill. It was a fasting period. Fr. Theodore came to him and said:

"Eat fish."

E. began to refuse: "How can I eat fish during a fast? I won't!"

"You're ill, eat fish," insisted batyushka.

The sick boy stubbornly refused. But Fr. Theodore did not go away until he had fed him.

One woman told him that she had such-and-such a job and lived in such-and-such conditions, which made it impossible for her to eat only fasting food during the fast, however much she wanted to.

"Well, what can you do, eat what you're eating, that's the kind of work you have," replied Fr. Theodore.

Fr. Theodore was against his spiritual children going to the collective farms, which he could not stand.

His parishioners asked him how they were to behave when they found themselves beside ruined churches or churches in which the Moscow Patriarchate served. He said that in such cases the church buildings had once served Orthodoxy, and should be treated with respect. On going up to one such church, they should stop, look up to heaven and say:

"O Lord, Thy grace has departed to the heavens."

After this they should cross themselves and stand for a little.

Fr. Theodore strictly forbade his spiritual children to go the churches of the Moscow Patriarchate, and that it was not right even to socialize with those who went to those churches. He would be particularly strict about this with those who were somewhat negligent in this respect. He said that one could go into the churches of the Moscow Patriarchate only for one reason - to venerate the holy things - the wonderworking icons, the holy relics and the cross. Relics and the cross, he said, retain their grace-filled power until the end of the world.

"In the Soviet churches they won't baptize your children, they'll 'red-star-ize' them," he said. (This is a play on words in Russian: "Nye okrestyat, a ozvyezdyat".)

He strictly forbade people to baptize or be married in the churches of the Moscow Patriarchate, and gave a penance to anybody who ignored this command.

This is what he told his spiritual children:

"If you go into a church of the Moscow Patriarchate and you decide to stand a little and see how their service goes, remember that you are not allowed to pray even one prayer with them. So don't get carried away by their chanting in case you begin to pray with them. Let's say they are singing 'Holy God', and then they cross themselves. Don't cross yourselves at the same time, but wait until they've done it, then you can cross yourselves."

As a rule, the "Theodorites" went into the churches of the patriarchate only in order to venerate the holy things before or after the service.

Fr. Theodore used to tell his spiritual children the following:

"The communists have been hurled at the Church like a crazy dog. Their Soviet emblem - the hammer and sickle - corresponds to their mission. With the hammer they beat people over the head, and with the sickle they mow down the churches. But then the Masons will remove the communists and take control of Russia. Priests will come from the West who will both go to hell themselves and will drag you down with them."

Fr. Theodore would carry with him everything he needed for serving. He had only one great need - a bishop. Fr. Theodore was very sad because he could not find a true bishop of the Catacomb Church. However, some of his spiritual children who lived in the south of Russia informed him that in their region there lived a Catacomb bishop, Anthony (Galynsky-Mikhailovsky), who had just been freed from prison. In 1956 or a little later, Archbishop Anthony was planning to visit Kiev, and he invited Fr. Theodore to visit him. It was a touching meeting, and Fr. Theodore, recognizing a true hierarch, placed himself under his omophorion.

"He is not an earthly man," he said. "Although I am sick and weak I stood through the whole service"

On May 1, 1969, when Fr. Theodore was living in Khymy, someone betrayed his whereabouts and the authorities burst in looking for him. However, the local president helped him - although he knew that Fr. Theodore was there, he told the searchers:

"He hasn't lived with us for a long time."

This averted the danger for a certain time, but the person who really saved Fr. Theodore then was a certain Alexander Gudkov who put Fr. Theodore onto his motorcycle and drove him to his home in Gomel. So Fr. Theodore settled secretly in Gomel with Alexander and his wife Anfisa. Their home was just opposite the police-station!

In 1971, however, Alexander died through electrocution and Fr. Theodore left his flat and returned to Khymy. Fr. Theodore performed Alexander's funeral service in the following fashion. The coffin with the body lay on the first floor of the house, while he read the service standing on the second floor... On the ninth day after Alexander's repose a fiery pillar was seen over his grave. As a result Fr. Theodore asked to be buried in the cemetery next to him.

In the town of Svetlogorsk there lived Fr. Theodore's daughter, Natalya. During his life the police often visited her, looking for him. They tried to force her by threats and violence to reveal the whereabouts of her father. When she refused they beat her and even threatened to rape her. Her husband ran away since they threatened him with shooting for hiding Fr. Theodore.

Once when two policemen were searching the house, a miracle took place. Before they arrived Natalya succeeded in lying down stock-still on a trunk. But the Lord turned away their eyes so that they did not see her. One of them even began to lift the lid of the trunk, but, without noticing her, said:

"How heavy this is!"

The other policeman told him to leave the trunk in peace. So they left without seeing or touching her.

Abess M. says that in the last four years of his life Fr. Theodore was very poorly. He could hardly move and his mind became somewhat clouded and a childlike quality began to appear in him. All the same he continued to serve and feed the people, helped by a novice nun.

Fr. Fyodor died in the village of Khymy on Palm Sunday, the day of the Vilnius martyrs - April 14, 1975 according to the Church calendar. This coincided with Radonitsa that year. When he died his daughter and her husband came to hieromonk E. at three o'clock in the morning and handed him a letter from Archbishop Anthony with the command to perform the funeral service for Fr. Theodore. E. sat in the car with them and on arriving carried out the funeral service. (Archbishop Anthony had been informed that Fr. Theodore was dying by a nun who came to tell him.)

Metropolitan E. says that Archbishop Anthony had ordered that Fr. Theodore be buried in the cemetery. But when he died, the lady of the house in which he was living secretly was frightened to bury him in a cemetery, fearing that through this the authorities would find out that a catacomb priest had been hiding with her. She insisted that Fr. Theodore be buried next to her house. Fr. Theodore's daughter agreed with this.

And so he was buried at night under the wall of her house, wearing the golden cross which his Holiness Patriarch Tikhon had given him during the years of struggle with renovationism. The owners of this house were also frightened about the sacred vessels in which Fr. Theodore had served, as well as his other things. So some time later Nun A. came and handed them over to Hieromonk E.

Perhaps because of this disobedience with regard to Archbishop Anthony's command, this house burned down at the beginning of the 1980s, and Fr. Theodore's coffin was covered with logs.

In the second week of Pascha, 1992, Fr. Theodore's body was transferred to the cemetery in Khymy, and he was buried by Bishop Benjamin (Rusalenko) of the Kuban with the participation of his daughter, grandsons and spiritual children.

After Fr. Theodore's death several members of his flock went to no other person for spiritual sustenance. They had the impression that Fr. Theodore was the only true pastor.

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Hieromonk Anthony was a monk of the Kiev Caves Lavra, and served as a naval chaplain in the Russo-Japanese War of 1904-05 and at Port Arthur. He fell into Japanese captivity and was freed through the efforts of Japanese Orthodox Christians. Later he served as an army chaplain in the First World War and in the Civil War on the White side. He rejected the declaration of Metropolitan Sergius and joined the True Orthodox Church. From the end of the 1930s he went into hiding in the village of Prichelesye (now Antonovka), Mogilev province. **Nun Antonia** lived in obedience with him. He served secretly at home with the aid of very simple church utensils (usually made of wood) and a folding altar which he carried with him. He was greatly respected by the local population, who hid him from the authorities. He had the gift of clairvoyance. Towards the end of his life he became ill and went blind in one eye. He died in the middle of the 1970s. He was canonized by a Council of the Russian True Orthodox Church in Odessa on November 1, 2008.

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Hieromonk Philaret (Metan) was a monk of the Kiev Mikhailovsky monastery. He did not accept the revolution and the atheist authorities. After the notorious declaration of Metropolitan Sergius in 1927 he joined the Catacomb Church, and was in communion with Hieromonk Theodore (Rafanovsky), Hieromonk Hilarion (Andreyevsky), Schema-Hieromonk Ambrose (Kapinus) and other catacomb confessors. In the 1930s he lived secretly in the village of Dobryanka, Chernigov province. It was possible to go to him only with his blessing. A.D. Sukhovskaya recalls that two nuns lived with him. One of them had been a spiritual daughter of St. John of Kronstadt. Her civil name was Claudia, in monasticism - Cherubima. She was a Cossack by origin. The other nun was called Anna Naumovna Kurkaj in the world, and in monasticism - Seraphima. She had been in the Diveyevo monastery, and was also a Cossack. She died on May 11, 1997. In the house in Dobryanka

Fr. Philaret would live in a separate room that was locked. When the police or someone else came to check, the nuns would say: "That is the mistress' room. She locked it, we don't have the key, and we don't go in there." After the martyrdom of Fr. Paul Levashov in 1937, Fr. Philaret began to look after his spiritual children. He lived in Pokolyubichi, and people would visit him there from Gomel. In 1942, after the arrival of the Germans, Fr. Philaret began to serve openly. After the war he again went into hiding in the villages of Gornostayevka, Dobryanka and Verbovka, Chernigov province, in Gomel province, and later in the regions of Sumsk and Poltava. He performed Divine services at night in his house, accepted confessions by mail, and sent the Holy Gifts via 'envoy' monks and Mother Seraphima. He had a large catacomb flock in the Ukraine and Belorussia. At the end of the 1960s he was hunted out by some Komsomol activists and arrested by the KGB on the laughable charge of spying for the USA, but after a short investigation he was released and allowed to live with his brother in the city of Khorol, Poltava province. His brother was compelled to spy on him. He lived with his brother in an old hut, where he set up a hanging altar. His brother did not allow parishioners to come to him, but people found ways of secretly getting through to him at night in the kitchen gardens. They would leave notes for him, and he would leave notes for them. Fr. Philaret died on March 3, 1976 in Akhtyrka, and was buried in Khorol. He was canonized by the Russian True Orthodox Church in Odessa on November 1, 2008.

(Sources: Nun Taisia, Russkoye Pravoslavnoye Zhenskoye Monashestvo, XVIII-XX vv., Sergiev Posad: Holy Trinity - St. Sergius monastery, 1992, p. 230; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 23-4, 104; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 441, 666; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, p. 213; "The Life of New Martyr Archpriest Paul Levashov of Gomel", Orthodox Life, vol. 42, no. 1, January-February, 1992, pp. 26-28; Priest B.; Priest Basil Redechkin, from the daughters of George and Marfa Sviridenko, from Nun S., and from the reminiscences of Martha, one of the daughters of Michael Yakovlevich; Tikhon and Thekla T., "Eldress Agatha of Belo-Russia", The Orthodox Word, vol. 15, no. 4 (87), July-August, 1979, pp. 149-163; Pravoslavnyaya Rus', no. 21 (1474), November 1/14, 1992, pp. 8-9; Priest B., from the reminiscences of Metropolitan E., Abbess M., Deaconess A., Schema-nun M., Nun T., servants of God M., T., A. and V. Leonichev; M.E. Gubonin, Akty Svyatejshago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 315; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266; "Kratkoe zhitie Otsa-Ispovednika Katakombnoj Tserkvi Ieromonakha Fyodora (Rafanovicha)", <http://www.catacomb.org.ua/modules.php?name=Pages&go=page&pid=679>; "Belorusskie Novomucheniki i Ispovedniki Tserkvi Katakombnoj",

http://www.catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1555

37. NUN-MARTYR MARIA OF GATCHINA

and those with her

Schema-Nun Maria, in the world Lydia Alexandrovna Lelyanova, was born in 1874 in St. Petersburg into a merchant's family. Her father owned a sealing-wax factory and had his own house attached to it on Zabalkansky prospect. Lydia managed to finish the gymnasium, but had to be taken to her final exams in a wheel-chair. She had been ill since her youth with Parkinson's disease after suffering encephalitis (inflammation of the brain). This left her whole body as it were chained and immovable, her face anaemic and like a mask. She could speak, but with a half-closed mouth, through her teeth, pronouncing the words slowly and in a monotone. She was a total invalid and in constant need of help and care. The slightest touch caused her pain. Usually this disease proceeds with sharp psychological changes (irritability, a tiresome stubbornness in repeating stereotyped questions, an exaggerated egoism, manifestations of senility, etc.), as a result of which such patients often end up in psychiatric hospitals. But Mother Maria not only did not degenerate psychically, but revealed extraordinary features of personality and character not characteristic of such patients: she became extremely meek, humble, submissive, undemanding, concentrated in herself. She became engrossed in constant prayer, bearing her difficult condition without the least murmuring. As if as a reward for this humility and patience, the Lord sent her a gift: *the consolation of the sorrowing*. Completely strange and unknown people, finding themselves in sorrows, grief, despondency and depression, began to visit her and converse with her. And everyone who came to her left consoled, feeling an illumination of their grief, a pacifying of sorrow, a calming of fears, a taking away of depression and despondency.

At the age of 45, in 1909, Matushka Maria moved to Gatchina, thirty miles from Petrograd, where she lived with her unmarried sister, Julia Alexandrovna, and brother, Vladimir Alexandrovich, first in the centre of the city near the Peter and Paul cathedral, and then in a little wooden house on the outskirts. She was known not only by the inhabitants of Gatchina, but by the residents of Petrograd as well. In 1921 two circles formed around Matushka Maria - a large one, which helped in various household chores, and a small one which mainly chanted molebens. There were about sixteen girls aged between 13 and 14 in the smaller circle. They were led by Fr. John Smolin, with whom they sang at matushka's bedside, visited the sick and buried the dead. When Fr. John died in 1927, his place was taken by Fr. Peter Belavsky (according to another version, by Deacon Daniel). In 1922 she was tonsured by Archimandrite Macarius (Voskresensky) with the blessing of Metropolitan Benjamin of Petrograd. In March, 1927, Ivan Mikhailovich Andreyevsky visited matushka. While waiting to be received, he examined the numerous photographs in the reception room and noticed two: Metropolitan Benjamin of Petrograd and Metropolitan Joseph of Petrograd.

On his photograph Metropolitan Joseph had written a touching dedication to Matushka Maria, quoting a large selection from his work In the Father's Embrace, while Metropolitan Benjamin had written briefly: "To the deeply-respected sufferer, Matushka Maria, who, among many grieving ones, has consoled also me, a sinner..." Ivan Mikhailovich had the great good fortune to be present at the manifestation of miracles of healing of grieving souls. A young man who had grown despondent after the arrest and exile of his priest-father, left Matushka with a joyful smile, having resolved to accept the rank of deacon. A young woman who was grieving became radiantly joyful, similarly resolving to become a nun. An elderly man who was suffering deeply over the death of his son left Matushka upright and encouraged. An elderly woman who had come in tears left calm and firm. When Ivan Mikhailovich went in to her, he told her that a terrible depression often attacked her, lasting several weeks, and that he could find no way to get rid of it. "Depression is a spiritual cross," she told him; "it is sent to help the penitents who do not know how to repent, that is, who after repentance fall again into their earlier sins... And so only two medicines can treat this sometimes very difficult suffering of soul. One must either learn to repent and offer the fruits of repentance; or else bear this spiritual cross, one's depression, with humility, meekness, patience and great gratitude to the Lord, remembering that the bearing of this cross is accounted by the Lord as the fruit of repentance... And after all, what great consolation it is to realize that your discouragement is the unacknowledged fruit of repentance, an unconscious self-chastisement for the absence of the fruits that are demanded... From this thought one should come to contrition, and then the depression gradually melts and the true fruits of repentance will be conceived..." From these words of Matushka Maria it was as if someone had literally made an operation on Ivan Mikhailovich's soul and removed a spiritual tumour... And he left a different man.

Matushka Maria rejected the declaration of Metropolitan Sergius, and advised believers not to go to churches where his name was commemorated. She told her spiritual children that "there is no grace and no righteousness [in the sergianist churches], since they have departed from Orthodoxy and sold themselves to the authorities." She was visited by the Catacomb hierarchs Metropolitan Joseph of Petrograd and Archbishop Demetrius of Gdov.

Once Matushka had a vision of the Mother of God placing her hand on the head of Archbishop Demetrius, who was standing next to her, and saying something to strengthen his faith.

In the night of February 17-18, 1932, many monastics and believers were arrested throughout the country. Many Gatchina nuns were also arrested. Matushka Maria and her sister were arrested on February 19. The poor sufferer was dragged by her arms, which were twisted behind her back, along the floor from her bed on the second floor to the truck by two chekists... Swinging her much-suffering, paralyzed body, the chekists threw it into the

truck and took her away to the Shpalernaya prison in Petrograd, where she remained for two months before her death. She was accused of counter-revolutionary propaganda and of participating in a counter-revolutionary organization, according to paragraphs 10 and 11 of Article 58 of the Soviet criminal code. Her brother was also arrested. On March 22 she was sentenced to exile for three years and deprived of the right to live in 17 places for three years, being restricted to a definite place of residence. This was "The Case of the Johnnite Community, St. Petersburg, 1932". At the end of March, by reason of her health, she was moved from the prison to the former Alexandrovskaya hospital on Fontanka. The compassionate venerated of Matushka Maria began to bring modest parcels to her in prison. These were accepted for a month. And then, once, they did not accept the parcels and said briefly: "She died in the hospital."

Matushka Maria was killed on April 17 (or 5 or 18) in the prison section of the hospital. Her body was given to her relatives to be buried in the Smolensk cemetery. They were strictly forbidden to speak about this. Her grave soon became a place of pilgrimage. She was glorified by the Russian Church Abroad in 1981. Matushka's brother, **Vladimir Alexandrovich**, a weak, small, refined gentleman who had looked after her with self-sacrifice and received visitors, was taken away in another automobile, a so-called "black raven", a black limousine used especially for transporting the victims of arrests made in the deep of night. After nine months of investigation he received five years' imprisonment in a Siberian concentration camp. His sister, **Julia Alexandrovna**, was exiled on some charge, and remained in exile for ten years. Her friends visited her and brought her food. Nothing more is known about her.

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57; <http://www.histor-ipt-kt.org/KNIGA/len.html#n.172>; Bishop Ambrose (Epifanov), "'Ostav'te nam nashe sviatoe bespravie!'", Vertograd, 1 (96), April-June, 2009, pp. 14-27)