

**THE HOLY NEW MARTYRS AND CONFESSORS OF  
THE URALS, SIBERIA AND CENTRAL ASIA**

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## INTRODUCTION

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

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!

*March 20 / April 2, 2010.*

*Great and Holy Friday.*

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## **1. HIEROMARTYR HERMOGENES, BISHOP OF TOBOLSK**

### **and those with him**

Bishop Hermogenes, in the world George Ephraimovich Dolganov, was born on April 25, 1858, in Chersonese province, in the family of a yedinoveriye priest who later became a monk. He received his early and intermediate education in Church academic institutions, and had a classical education in Ananyevo before entering the juridical faculty of Novorossiysk University. On graduating from there, George did a course in the mathematical faculty and listened to lectures in the historico-philosophical faculty. Then, in 1889, he entered the St. Petersburg Theological Academy, graduating in 1893. Being a religious child from his early years, he was helped to make the decisive step in devoting himself to God by Archbishop Nicanor (Brovkovich) of the Chersonese. On November 28, 1890 he was tonsured into monasticism. Then on December 2, 1890 he was ordained to the diaconate, and on March 15, 1892 – to the priesthood. He worked hard as a preacher and took an active part in the circle of student-preachers. He served frequently in the academy church and acquired a large number of admirers, who saw in him a future pillar of the Russian Church. In 1893 he was appointed inspector of the Tiflis theological seminary, where he more than once had to punish the young Stalin. In 1898 he was appointed rector of the seminary with promotion to the rank of archimandrite. In Georgia he founded church schools and assisted the spread of missionary work among the population.

On January 14, 1901, in the Kazan cathedral in St. Petersburg, he was consecrated Bishop of Volsk, a vicariate of the Saratov diocese by Metropolitans Anthony (Vadkovsky) of St. Petersburg, Vladimir (Bogoyavlensky) of Moscow and others. In this see he paid particular attention to missionary work. On March 21, 1903 Bishop Hermogenes became Bishop of Saratov, and in the same year was summoned to attend the Holy Synod. He built many churches, sketes, prayer houses and chapels in his diocese. Regular services and chanting according to the typicon was introduced into the monasteries, monks of strict life came from Athos and other places. The bishop attracted many people to missionary work, including many with higher education. There began the publication of brochures and pamphlets on questions of the faith which were widely distributed. The bishop himself led religious readings and discussions on religious subjects outside the services.

Bishop Hermogenes took an active part in the struggle against the growing revolutionary fervour. During the disturbances of the 1905 revolution, in spite of poor health, he served almost every day and preached with great inspiration. He called on the people to exhort and rebuke the disturbers of the peace, and if this did not work, to depart from them. At the request of the

Orthodox population he led cross processions, which soon came to embrace almost the whole city.

He used to say: "Orthodox flock, hold strongly onto the Faith of Christ as the anchor of salvation, and He will lead you to your new fatherland... Do not forget your Mother, the Orthodox Church. She will not teach you bad things, she will guard you from the wolves which are appearing in sheep's clothing among you... They promise much, but in fact give nothing except trouble and the destruction of the state structure. Always remember that prayer and labour are the true hope of the true sons of the Holy Church and the native land of Russia. Always remember also that it is not joys and satisfactions that lead to the blessed life, but sorrows; it is not through the wide gates that we can reach the Heavenly Kingdom, but along the narrow path, through the magnanimous bearing by each of his cross."

On February 6, 1905 Vladyka served a pannikhida for the murdered Great Prince Sergius Alexandrovich, saying that it was not only the terrorists who were responsible for his death, but also Russian society, many of whose members had little faith and even rejected the State order.

Saratov was a very "progressive" city in those years, and in 1908 the Saratov Duma decided to name two primary schools after the novelist Tolstoy. Vladyka asked the governor to revoke the Duma's decision, but was refused. He also asked for the Orthodox to be protected from the plays "Anathema" and "Anthisa", but was again refused.

Bishop Hermogenes was greatly admired by St. John of Kronstadt, who said that he did not fear for the destiny of Orthodoxy after his death, knowing that Bishop Hermogenes would continue his work and struggle for Orthodoxy. In 1906 he wrote to Bishop Hermogenes foretelling his martyric death: "The Lord is opening the heavens [for you] as He did for Archdeacon Stephen, and is blessing you."

Bishop Hermogenes prepared and read out to the Holy Synod a report calling for the expulsion of certain Russian writers from the Church. On the initiative of the author the report was published and distributed to the members of the State Duma and many influential people. The reaction of the State officials was one of universal indifference. They were all afraid of touching the public's idols, although many State officials considered themselves to be Orthodox.

At a session of the Holy Synod at the end of 1911, Bishop Hermogenes had a sharp difference of opinion with V.K. Sabler, the procurator of the Synod, with regard to the attempt to introduce a corporation of deaconesses into the Orthodox Church and the rite of a funeral litany for the heterodox. The bishop spoke in defence of the church canons against the procurator and the

Synodal officials, who were often completely indifferent to the fate of Orthodoxy. The procurator, with the silent acquiescence of the hierarchs in session, insisted on his opinion. On December 15, 1911 Bishop Hermogenes sent a telegram to the Tsar as the supreme defender and preserver of the foundations of the Orthodox State. The procurator responded by sending a report to the Tsar asking him to suspend the bishop from participation in the Holy Synod and to order him to return to his diocese. On January 3, Vladyka was removed from the Holy Synod and ordered to return to his diocese. He received this order on January 7, but asked permission to stay in St. Petersburg for three days in view of his illness. The procurator refused. On January 12 the Synod under the presidency of the procurator condemned the bishop's "dishonouring of the Holy Synod's decrees and judgements before his Majesty the Emperor".

Concerning his suspension Bishop Hermogenes wrote: "I consider the reason for my suspension to have been, in the main, those differences of opinion which emerged between myself and the majority of the members of the Synod during an examination of the most important questions that have arisen during the present session of the Synod. I have often pointed out to the members of the Synod that it is necessary to examine the matters raised by the over-procurator, and not just pass over them in accordance with the wishes and views of the secular authorities. For now, when the Church is seen to be in a state of complete disintegration, the voice of the Synod must be firm, clear, definite and in strict accordance with the canons and teachings of the Church. In my speeches in the Synod I began a struggle not with the hierarchs in session in the Synod - I understand their position - but with that bureaucratic attitude to the affairs of the Church which has recently been observed in the Synod. And my critical attitude to the projects put forward by the over-procurator were displeasing above all to the over-procurator himself, and it was at his request that I was suspended. If my suspension is linked with a telegram, then it is with the telegram sent to the Higher authority [the Tsar]. I expounded in detail my view on those questions which were examined in the Synod, and I demonstrated the necessity of deciding them on the basis of the strict application of the canonical rules of the Church."

On January 15, in a telegram to the procurator, the Tsar demanded that Vladyka Hermogenes immediately leave the city. The procurator told the bishop that he should leave for Saratov not later than the following day. Towards evening on the same day Archbishop Nazarius (Kirillov) of Poltava and Bishops Nikon (Rozhdestvensky) of Vologda and Seraphim (Chichagov) of Kineshma came to Bishop Hermogenes and tried to persuade him to leave immediately. On learning that the bishop had not left, the procurator asked the Tsar to suspend him from ruling the Saratov diocese and send him to the Zhirovitsky monastery of the Dormition. The Tsar agreed, and on the same day, January 17, signed an ukaz for his suspension from the diocese with his residence in the Zhirovitsky monastery.

Another, probably more important, reason for the bishop's suspension was his opposition to Rasputin. Vladyka had originally considered Rasputin a true man of prayer, but came to change his mind. For the man who had originally introduced Rasputin to him, Bishop Theophan (Bystrov), the confessor of the royal family, suddenly came to see who Rasputin really was, and began writing his friend Bishop Hermogenes letters, trying to enlist this courageous fighter against freethinking in his fight against Rasputin.

When Rasputin's bad actions began to come to light in the course of the year 1910, Bishop Hermogenes vacillated for a long time. However, having made up his mind that Vladyka Theophan was right, and having the notorious Monk Iliodor (Truphanov) on his side now too, he decided to bring the matter up before the Holy Synod, of which he was a member, at its next session. Before that, however, he determined to denounce Rasputin to his face. This took place on December 16, 1911. According to Iliodor's account, Hermogenes, clothed in hierarchical vestments and holding a cross in his hand, "took hold of the head of the 'elder' with his left hand, and with his right started beating him on the head with the cross and shouting in a terrifying voice, 'Devil! I forbid you in God's name to touch the female sex. Brigand! I forbid you to enter the royal household and to have anything to do with the tsarina! As a mother brings forth the child in the cradle, so the holy Church through its prayers, blessings, and heroic feats has nursed that great and sacred thing of the people, the autocratic rule of the tsars. And now you, scum, are destroying it, you are smashing our holy vessels, the bearers of autocratic power... Fear God, fear His life-giving cross!'"

Then they forced Rasputin to swear that he would leave the palace. According to one version of events, Rasputin swore, but immediately told the empress what had happened. According to another, he refused, after which Vladyka Hermogenes cursed him. In any case, on the same day, December 16, five years later, he was killed...

Then Bishop Hermogenes went to the Holy Synod. First he gave a speech against the khlysty. Then he charged Rasputin with khlyst tendencies. Unfortunately, only a minority of the bishops supported the courageous bishop. The majority followed the over-procurator in expressing dissatisfaction with his interference "in things that were not of his concern".

Vladyka Hermogenes was then ordered to return to his diocese. As the director of the chancery of the over-procurator witnessed, "he did not obey the order and, as I heard, asked by telegram for an audience with the tsar, indicating that he had an important matter to discuss, but was turned down."

The telegram read as follows: "Tsar Father! I have devoted my whole life to the service of the Church and the Throne. I have served zealously, sparing no



effort. The sun of my life has long passed midday and my hair has turned white. And now in my declining years, like a criminal, I am being driven out of the capital in disgrace by you, the Sovereign. I am ready to go wherever it may please you, but before I do, grant me an audience, and I will reveal a secret to you."

But the Tsar rejected his plea. On receiving this rejection, Bishop Hermogenes began to weep. And then he suddenly said:

"They will kill the tsar, they will kill the tsar, they will surely kill him."

As he approached Zhirovitsy, Vladyka heard the sound of church bells from afar. The superior and the whole brotherhood came out to meet the hierarch. The monastery courtyard was full of people, and Vladyka addressed them saying:

"I do not consider myself to be an exile, but a man who wishes to devote himself entirely to the service of the Lord God."

On settling in two small rooms on the second floor of the stone building, he took up the ascetic life to which he was accustomed. He went to bed late, and got up unfailingly at seven o'clock. He often served. Many people came to his services from the villages and from the city of Slonim.

The summary dismissal of the holy hierarch without a proper trial or conciliar decision of his case, as if the Church was just one of the institutions of State, grieved not only Vladyka Hermogenes but also many believers. But Vladyka sorrowed not for himself, but for the future of the Orthodox Church, of Russia and of the Royal Family. He would cover his face with his hands, weep long and bitterly and then say:

"It's coming, the highest wave; it will crush and sweep away all the rot, all the rags. A terrible thing will happen, terrible enough to make the blood run cold. They will destroy the Tsar, they will destroy the Tsar, they will destroy him without fail."

It was during his stay in the Zhirovitsky monastery that the gift of clairvoyance was revealed in the bishop. Metropolitan Manuel (Lemeshevsky) recounts the following incident. With the permission of God, the daughter of one woman had died as a result of sorcery, and the other had fallen ill. The mother decided to go to Bishop Hermogenes and ask for his advice and prayers.

In the morning she went into the church where Vladyka was serving. The service had finished. He left the altar and walked straight towards her. Before she had had the opportunity to express her woe, he said to her:

"You have come with a great sorrow, one young daughter of yours has died and the other is ill. My dear one, you know, this was done by evil people, and the Lord allowed it to happen. Some days will pass, and then this ill daughter of yours will also die. Before her death a woman will come to her; she will silently enter the room, and then this ill daughter of yours will also die. But do not be upset, nothing can happen unless God allows it."

His words were fulfilled exactly. The mother returned home. In a few days an unknown woman visited her and immediately left. After this her sick daughter died.

On August 25, 1915, Vladyka was assigned to the Nikolo-Ugreshsky monastery in Moscow diocese. On March 8, 1917 he was assigned to the see of Tobolsk. But the Provisional Government was not pleased with the courageous bishop, and on September 7, 1917 the minister of confessions asked the Holy Synod not to allow Bishop Hermogenes to go to Tobolsk, and gave him some task which would keep him in Petrograd or Moscow. This meant that Vladyka was able to take part in the Local Council of the Russian Orthodox Church.

Eventually, however, on December 6, 1917, Vladyka arrived in Tobolsk and wrote later to the patriarch that he thanked the Lord from the bottom of his heart for sending him to this "city-skete enveloped in silence". Vladyka called on his flock "to preserve faithfulness to the faith of the Fathers, not to bow the knee before the idols of the revolution and their contemporary priests, who demand from Russian Orthodox people the distortion of the Russian national soul with cosmopolitanism, communism, open atheism and disgusting, animal-like debauchery." He wrote the following resolution on the decrees of his diocesan congress: "I do not bless the coup that has taken place, I do not celebrate the hitherto chimerical 'pascha' (or rather: tormenting Golgothat) of our much-suffering Russia and its exhausted in soul clergy and people. I do not kiss the dark and 'stormy' face of 'the revolution. I will not enter into friendship or unity with it, for I still do not know for sure *who* and *what* it is today, and *what* it will give our Homeland, and especially the Church, tomorrow."

At about the same time, by Divine Providence the exiled Royal Family arrived in Tobolsk on their way to eventual martyrdom in Yekaterinburg. On Christmas Day they were in the church of the Protecting Veil. At the end of the service the deacon, for the first time since the February revolution, chanted "Many Years" and wishes for a long life to the Royal Family. The senior officer in charge of the Family, Commissar Pankratov, was enraged,

and when told that the deacon had said this on the instructions of his superior, Fr. Alexis, he ordered: "Drag him out of the church by his braids!"

The next day a commission of inquiry formed by the Tobolsk Soviet criticised Pankratov, and demanded that he harshen the regime of his prisoners: "To prison with the Romanovs!" They also tried to arrest Fr. Alexis. However, Bishop Hermogen refused to give up his priest, and sent him to a remote monastery. Moreover, he challenged the Soviet: "Russia is not a republic, it can be declared a republic only by the planned Constituent Assembly. From history and from canon law we know that monarchs, emperors and tsars who for some reasons leave the throne and cease to carry out their duties, are not deprived of their imperial or tsarist dignity. Therefore I see nothing prejudicial in the behaviour of the priest and deacon."

Thus did Vladyka Hermogenes imitate his namesake, Patriarch Hermogenes (canonized in 1914) in standing for the legitimate Tsar of Russia. As the Dowager Empress wrote to him: "Vladyka, you bear the name of St. Hermogenes. That is a sign."

Vladyka paid special attention to the soldiers returning from the front. The powers that be looked on them as on people who could again be driven under gunfire and dragged to acts of looting and pillaging, so as to bind them to themselves more strongly through bloody crimes. At the end of February, 1918, Bishop Hermogenes presided over a meeting of the St. John - Dmitrievsky brotherhood in his hierarchical quarters. In an ardent speech he described the psychology of the soldier, and pointed out that the soldier expected, not condemnation, but help from society. It was decided to organize a special section attached to the brotherhood to help the soldiers. The bishop's care for the soldiers returning from the front drove the Bolsheviks to distraction; they were trying to fill the soldiers with spite, but here under Bishop Hermogenes' influence the people were beginning to worry and care for them.

On January 18 Patriarch Tikhon blessed cross processions throughout Russia. Vladyka Hermogenes also blessed one in Tobolsk. On the eve he was ordered not to go ahead with it, otherwise he would be arrested. The next day he served the liturgy and a moleben in the Tobolsk Kremlin. Everybody knew that the cross procession had been banned. But the bells rang out, and Vladyka and the clergy came out of the cathedral for the procession. Huge crowds flowed along the wall around the Kremlin chanting: "Lord, save Thy people..."

The Tobolsk Kremlin is above the city, while the house of the Tsar and his family was below it. From the walls there was a good view of their house. Vladyka went up to the edge of the wall. He raised the wooden cross in his hand and blessed the Royal Family.

It was in this period that the breach between the Tsar and Vladyka Hermogenes was healed. The Tsar sent Vladyka a bow to the earth, asking him to forgive him for allowing his removal from his see. He could not have done otherwise at the time, but he was glad to have the opportunity of asking the bishop's forgiveness now. Bishop Hermogenes was very touched, and sent a bow to the earth to the Tsar together with a prosphora, asking for his forgiveness. And every day he continued to hold services for the Royal Family.

The next day, January 19, Patriarch Tikhon anathematized the Bolsheviki, and a few days after that the Bolsheviki passed a decree on the separation of Church and State which placed believers outside the law, and which gave excuse for all kinds of excesses against the Church and Christians. Bishop Hermogenes wrote about the decree: "The atheist composers of the decree have found executors of their will amidst our soldiers, who, through the ignorance and at the instigation of their leaders, have dared to raise their hands against the holy things of their forefathers and accomplish a work worthy of God's great condemnation. They have done what those who crucified Christ did - but may the prayer of Christ be fulfilled also on them: 'Father, forgive them, for they know not what they do!'

"Orthodox Christians! If the Holy Church is dear to you, if in your hearts the faith in Christ which your parents inspired in you and which was handed down to us by a whole array of Russian saints has not been completely crushed in your hearts, listen to the voice of reason and Christian conscience and understand that the decree on the Church contains within itself a clear sermon of unbelief and a declaration of irresponsible and merciless struggle with the Orthodox Faith and all believers.

"The antichristian decree declares that 'religion is a private matter' - the personal matter of each separate person, but not of society or the State. In these words is contained the greatest untruth and the greatest harm for every religion in general, and especially for the universal religion of Christianity and for the Universal Church of Christ. In actual fact, the Christian faith is a public, conciliar, universal faith.

"The Christian cannot be saved on his own, in separation from others. 'Where two or three are gathered together in My name,' said Christ, 'there am I in the midst of them.' The Christian is saved in the Church - in the society of believers: it is to this society of the Church that the grace of the Holy Spirit is given, which acts and is bestowed upon believing people only in the Church, for the sake of the common Church faith and love, for the sake of the common good.

"The society of the Church is like the body of a man: in the body all the members are linked together, they live and act together. If the link between the separate members is broken, the body is destroyed and perishes. A man perishes in exactly the same way if he departs from the society of the Church, if he does not want to be saved together with the others, if he wishes to be an autonomous person, not subject to the spirit and rules of the lawful Church union of all the believers.

"Christians cannot be saved without common prayer, without the carrying out of public services, without the participation of the whole people in the sacraments, without doing good works with the participation of all: pan-ecclesiastical charity, education, and care for each other, etc.

"The decree declares religion to be a private matter, because its composers do not want to recognize the Orthodox Church as a Divine institution; they are striving to disunite and disperse the Christians; they even want to place all of them under suspicion and subject them to house arrest, forbidding them to go to the churches for common Church prayers; they want to kill faith in their hearts and make them atheists!

"Knowing that the Orthodox Church cannot teach and save believers without churches, and that the faith of the Russian people is closely bound up with the veneration of the holy things of the Church, the decree removes from the Orthodox Church the right to acquire property and dispose of it, and thereby deprives the Church of the possibility of building and maintaining churches, and keeping them in a beautiful condition. If the decree is carried out, the Russian land will soon be deprived of the churches by which she was formerly adorned and glorified amidst the other peoples: her churches will be turned by the hands of the atheists into places of entertainment or will come into a state of complete poverty and dilapidation: in their place, according to the word of the Scripture, will be 'the abomination of desolation'! Did our forefathers build the holy churches with great labour and at great expense so that we, their unworthy descendants, should turn them from the beautiful habitation of God into a den of thieves, and so that instead of the Divine services they should arrange various spectacles and games in them to the shame and corruption of the Russian people, so that Russia should be mocked and laughed at in the eyes of all the people of the world?!

"The antichristian decree declares the heritage of the holy churches to be 'the heritage of the people'. But was not the property of our churches the heritage of the people up to now? Everything that is in the church always was and is the heritage of the whole believing people; all the believers have contributed their mite from a pure heart, voluntarily and lovingly, they have given it to God, to the work of God, for the sake of the salvation of their souls. They knew that the gift of their love was pleasing to Christ, Who accepted the pouring out of the myrrh from the adulterous woman; they knew that this gift

of their sweat and labour would go to the salvation of their souls, that it would have no other purpose. They were right: all the offerings have been preserved, have been multiplied and have been used only on the needs of the Church.

"Let the heritage of the churches be now, as it was before, the heritage of all believing people, let them - the believers - dispose of this heritage in accordance with its purpose. They were given this right by the Church authorities, and the Church Council, half of which was composed of laymen, in a detailed manner defined and strengthened the rights of the laypeople to participate in the disposal of Church property under the leadership of the Church authorities. But we cannot permit the heritage of the Church to be used by people who do not belong to the Church or are even complete unbelievers. The enemies of the Church slander the clergy; they say that the heritage of the Church was seized by them, that they used it on their own needs. This is a witting lie. The clergy has not used the offerings to the church, although they could, according to the word of Scripture, 'feed from the altar'; they have existed on the reward for their labour which they have received from the parishioners. They have disposed of the heritage of the Church with the knowledge and agreement of elected people from the parish - the Church wardens, the members of the trusts, in accordance with the 72nd canon of the Holy Apostles and the 10th canon of the First-and-Second Council of Constantinople. In accordance with these canons the heritage of the Church is the heritage of God and is can be used only on Church needs - on deeds aimed at the salvation of people; its use for worldly needs is recognized to be the greatest of crimes.

"The antichristian decree violates the Church canons: it removes the heritage of God from the churches and hands it over into the hands of the secular authorities, thereby turning the sacred heritage of God's churches into a secular heritage!

"Brother Christians! Raise your voices in defence of the Church's Apostolic Faith, the holy things of the Church, the Church's heritage. Defend your right to believe and confess your faith as you learned it in days of old, as you were taught it by the holy apostles, the holy martyrs, the God-wise fathers of the Church, the Christian ascetics. Take care of the holiness of your souls, the freedom of your consciences. Say loudly that you have been accustomed to pray and save yourselves in the churches, that the holy things of the Church are dearer to you than life itself, that without them salvation is impossible. No power can demand from you that which is against your faith, your religious conscience: 'We must obey God rather than men', said the holy apostles. That is what we, too, must say. The apostles joyfully suffered for the faith. Be you also ready for sacrifice, for podvig, and remember that physical arms are powerless against those who arm themselves with powerful faith in Christ. Faith moves mountains, 'the faith of the Christians has conquered the pagan

boldness'. May your faith be bold and courageous! Christ destroyed hades. He will also destroy the snares of the enemies of our Church. Believe - and the enemy will flee from before your face. Stand in defence of your faith and with firm hope say: 'Let God arise, and let His enemies be scattered!'"

Vladyka blessed the distribution of this leaflet, and the next day he heard that the authorities were in a rage because of it. On April 24 a threatening article against him was published in a local newspaper, and he was told by those close to him that something was being planned against him. But Vladyka was as always joyful and paid no attention to the Bolsheviks' spite.

At 11 o'clock on April 26, Latvian Bolsheviks carried out a search in Vladyka's residence, mocked the holy things and even lifted up the altar, but did not find him. The same night another search was carried out in the Znamensky monastery, in the residence of Bishop Irinarch, and in the Mikhailovsky skete, which was some eight versts from the city.

On Lazarus Saturday, the authorities told Vladyka that they didn't want to arrest him, just interrogate him, and they would put that off until the Monday after the feast. But they demanded that he keep quiet about the search they had carried out. Vladyka refused to keep quiet and said he did not believe them. And at the all-night vigil for the feast he said: "Whatever they say or do against me, let God be their judge: I forgave them and forgive them now... And once more I declare that my hierarchical activity is alien to all politics. My politics is faith in the salvation of the souls of believers. My platform is prayer..."

That night Vladyka said: "I do not expect clemency from them. They will kill me; more than that, they will torture me. I am ready, I am ready even now. I do not fear for myself, I do not sorrow for myself. I sorrow for the city, I fear for the inhabitants. What will they do with them?"

The next day, Palm Sunday, after the Liturgy, Vladyka celebrated Vespers, during which he said: "The days of the sufferings of Christ the Saviour on the Cross are drawing near. The Soul of the Divine Sufferer, waiting for the coming terrible torments, was tortured by a great anguish, and He sought strength for Himself not only in prayer to God the Father, but also asked His disciples to keep vigil and pray with Him, in order thereby to relieve the great torment which lay with all its weight on His shoulders.

"I, too, feel that the days of my passion and martyrdom are drawing near, and for that reason my soul, in expectation of the coming sufferings, is in great anguish and torment. Therefore I fervently beseech you all to support me, too, in these days by your holy prayers..."

After the cross-procession on Palm Sunday, which ended at five o'clock, the bishop was arrested and taken to the headquarters of the Red Army. Meanwhile, to prevent a possible uprising, soldiers patrolled the streets and scattered groups of citizens. Bishop Irinarch went to the authorities for an explanation. They said that the cross-procession had angered the local Jews, who had begun to incite the soldiers against the bishop. The next day the authorities told the citizens that the arrest had been carried out for political reasons in order to preserve public order. But later, in response to an official request from a commission set up by Patriarch Tikhon to investigate the matter, the president of the executive committee said that Bishop Hermogenes had been arrested on the orders of the Central Executive Committee as a black-hundredist and pogrom-inciter; but they had no documentary evidence to prove his criminal activities.

At one o'clock at night Vladyka was taken under convoy to Tyumen and then to Ekaterinburg. The convoy mocked him throughout the journey. On April 18 he arrived in Ekaterinburg and was put in prison near the Sennaya square, next to the Simeonov church. In prison, Vladyka either read (mainly the New Testament and the lives of the saints) or wrote; but he mainly prayed and chanted church hymns.

In May, a special delegation from the Diocesan Congress was sent to Ekaterinburg to petition for the liberation of the bishop before the local soviet of soldiers' and peasants' deputies. The soviet demanded a 10,000 roubles' ransom, which was then raised to 100,000 roubles. In spite of the protests of the bishop, the money (the authorities lowered their demands to 10,000 again) was collected by the merchant D.I. Polirushchev and paid as ordered, and the authorities issued a receipt.

The delegation consisted of Bishop Hermogenes' brother, **Protopriest Ephraim Ephraimovich Dolganov**, the Tyumen priest **Fr. Michael Makarov** and the lawyer **Constantine Alexandrovich Minyatov**. Fr. Ephraim was born on January 28, 1874 in Kherson province and served in the cathedral of SS. Peter and Paul in St. Petersburg from January 28, 1908 to 1918.

The next day the delegation went in full force to the soviet, hoping for the liberation of Bishop Hermogenes. However, they never returned to the flat they had rented. Instead, they were arrested and shot on June 29.

On the third day of Trinity, Bishop Hermogenes was taken by train to Tyumen together with **Priest Peter Ivanovich Karelin** from the settlement of Kamensky factory, the dean of the second district of Ekaterinburg diocese, and the laymen **Nicholas Knyazev**, **Mstislav Golubev**, **Henry Rushinsky** and the officer **Yershov**.



On the night of June 26 the train arrived in Tyumen, and the prisoners were put on the steamer "Yermak". On the evening of June 27 the steamer stopped at the village of Pokrovskoye (Rasputin's home village). Fr. Michael joined them there. The next evening, at 10 o'clock, the prisoners were transferred to the "Oka", from where they were to go on to Tobolsk for the trial of Vladyka. As he went towards the gangway, Vladyka quietly said to the pilot:

"Baptized servant of God, tell the whole great world that I ask them to pray to God for me."

The arrested men were placed in the dirty, dark hold of the steamer, which headed down the River Tura towards Tobolsk. At about midnight on June 28 or 29, the Bolsheviks took Fr. Peter out onto the deck, tied two heavy granite stones to him and threw him into the water. Fr. Michael was bound with cords, stripped to his underwear and thrown overboard. At 12.30 Bishop Hermogenes was brought out of the hold onto the deck. He prayed for his tormentors and blessed them. Then with obscene swearing accompanied by blows, the guards tore off the bishop's ryassa and cassock and pinioned his arms behind his back. Since the bishop continued to pray loudly, the commissar ordered:

"Hold his jaw!"

A blow on the face forced the old bishop to keep silent. Then an eighty-pound rock was tied to his bound hands. The guards grabbed the bishop and, after several swings to and fro, hurled him into the river.

This took place on June 29, 1918. On July 3 the holy relics of the hieromartyr were discovered on the banks of the river by peasants of the village of Usolsk. The next day he was buried by the peasant Alexis Yegorovich Maryanov at the place where he had been discovered together with the stone that had been tied to him.

Here the body remained until July 21, when it was transferred to the village of Pokrovskoye and placed in a temporary grave in Pokrovskoye cemetery. On July 27 the body was disinterred and vested in hierarchical vestments in the church of Pokrovskoye. Then a cross procession accompanied it to the steamer "Altai". On arriving at the place where the holy relics had been discovered, the steamer docked and after a pannikhida a large wooden cross was placed on the spot inscribed with the words: "Here on July 3, 1919 were discovered the honourable remains of the Martyr-Bishop Hermogenes, who was killed on June 16 for the Faith, the Church and the Homeland."

In the evening of the following day the steamer arrived in Tobolsk, where the coffin and body of the hierarch was met by a cross procession from all the city churches and many thousands of people. Finally the body was placed in the Sophia Assumption cathedral, where it remained for five days without giving off any odour of corruption. On August 2, after the Divine Liturgy, Bishop Irinarch together with a multitude of clergy and in the presence of the military and civil representatives of the Siberian government buried the hieromartyr in a crypt constructed in the chapel of St. John Chrysostom in the place where St. John of Tobolsk had first been buried.

The youth **Sergius Konev** was killed soon after the martyric death of Bishop Hermogenes, who had sheltered him in his house to protect him from the corrupting influence of the world.

Once Sergius was at school and said that his granddad had been arrested only for believing in God.

The children shouted:

"He's speaking about God, he's speaking about God."

The boy was caught and cut to pieces with sabres. They continued to cut him up even after his death because they thought that he was moving.

The youth Sergius was buried by the cathedral, not far from the tomb of Hieromartyr Hermogenes.

On September 3, 2005 the relics of Bishop Hermogenes were opened. The body and vestments were found to be well preserved, and a fragrance came from the grave. The grave with the body was placed in the Pokrov cathedral in Tobolsk.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 854-55, 969; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 66-68, part 2, p. 308; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 26; Fr. Nikita Chakirov, Tsarskiye Koronatsii na Rusi, Russian Orthodox Youth Committee, 1971, pp. 415, 441; Hieromonk Damascene (Orlovsky), Mucheniki, Ispovedniki i Podvizhniki Blagochestiya XX Stoletiya, Tver: Bulat, volume 2, 1996, pp. 154-180; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 313-314, 386, 606; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans); Sergius Firsov, Russkaia Tserkov' nakanunye peremen, Moscow, 2002, pp. 461-462; Edvard Razinsky, Rasputin: The Last Word, London: Weidenfeld & Nicolson, 2000; The Last Tsar, London: Arrow Books, 1993, pp. 207-209; Holy Trinity Calendar for 1999, Jordanville; Blagovest-info, October 5, 2005; Tatyana

Groyan, Tsariu Nebesnomu i Zemnomu Vernij, Moscow, 1996, pp. CLVIII-CLXIII; Protopriest Michael Ardov, "Snova o Tsareubijstve", Nasha Strana, 2902, October 16, 2010, p. 1)

## **2. HIEROMARTYR EPHRAIM, BISHOP OF SELENGINSK**

Bishop Ephraim, in the world Epiphanius Andreyevich Kuznetsov, was born in 1876 in a family of Trans-Baikal Cossacks. He was orphaned in early childhood. A local priest noticed the orphan-shepherd, made him a reader in church and sent him to the Chita theological school and then the Irkutsk theological seminary. In 1899 he finished his studies at the Irkutsk seminary and was ordained to the priesthood after being widowed. In 1899 he entered the Kazan Theological Academy, graduating in 1903 with the degree of candidate of theology. Then he served in the Trans-Baikal spiritual mission situated in Chita, becoming its head in 1904. He converted many Mongols, Buryats and especially Koreans to the Faith. He re-settled the Koreans in Chita and founded a parish for them. In 1907 he was raised to the rank of protopriest, and in 1909 was tonsured into the mantia and raised to the rank of archimandrite.

A fiery preacher, Fr. Ephraim was beloved by the people, and was consecrated Bishop of Selenginsk, a vicariate of the Trans-Baikal diocese, on November 20, 1916 in the Alexander Nevsky cathedral in Chita by Bishop Meletius (Zaborsky) of Trans-Baikal and other bishops. At the beginning of the revolution he was arrested, but then he was released and took part in the Local Council of the Russian Church as the deputy of Bishop Meletius. At the end of 1917 he was arrested and then released. On May 30, 1918 he was arrested in Moscow in the flat of Fr. John Vostorgov and cast into Butyrki prison. On August 23 / September 5, 1918 (according to another source, September 4), he was shot in Khodynka field, Moscow, together with Fr. John Vostorgov and other prisoners. He was buried in the Bratskoye cemetery in Moscow, which was destroyed at the end of the 1920s.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 972; "The New Martyr Archpriest John Vostorgov", Orthodox Life, vol. 30, no. 5, September-October, 1980; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949, part 1, p. 178; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 34; Bishop of Yeisk, Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 425-426; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))

### **3. HIEROMARTYR PIMEN, BISHOP OF ALMA-ATA**

#### **and those with him**

Bishop Pimen, in the world Peter Zacharievich Belolikov, was born on November 5, 1879 in the village of Vasilyevsky, Cherepovets uyezd, Novgorod province, in the family of a priest, Fr. Zachariah Ivanovich and his matushka, Maria Ivanovna. All the sons of the family served the church. Four became priests: Alexis (1883-1937), Paul (1871-1920), Ivan (1873-1937) and Basil (1887-1937). The eldest, Alexander (1867-1906) was a teacher of the Law of God in Cherepovets. Nicholas (1881-1937) was a professor in a theological academy. Peter became a bishop. He was the cousin of the famous Petersburg orator and future hieromartyr, Fr. Philosoph Ornatsky, and had been educated by St. John of Kronstadt. In 1900 he finished his studies at the Novgorod (or Kirillovsk) theological seminary with flying colours, and entered the Kiev Theological Academy, from which he graduated in 1904. His dissertation was: "The Relationship of the Ecumenical Councils to the Works of the Church Writers".

On August 6, 1903 he was tonsured into monasticism by Metropolitan Flavian of Kiev. On August 24, 1903 he was ordained to the diaconate, and on July 3, 1904 - to the priesthood. On August 12, 1904 he was appointed to the Urmia Orthodox Mission. From September, 1904 to 1911 he served in the Orthodox Mission in Urmia, North-West Iran as igumen and archimandrite. Here, having mastered ancient Syrian and modern Syrian, as well as the local Turkish dialects, he was able to preach to the Orthodox Syrians in their native language. He translated Ancient Syrian patristic works, and also translated the rubrics of Divine services into Syrian. He taught in, and then was director of, the school attached to the Mission, and defended the interests of the Orthodox population before the Persian authorities. He wrote a book called, Orthodox Urmia in the Years of the Persian Troubles. At some time during this period he was raised to the rank of igumen.

On March 3, 1911 he became rector of the Alexandrovksy theological seminary in Ardon (Vladikavkaz diocese). On July 12, 1912 he was made assistant head of the Urmia Orthodox Mission, where he looked after the spiritual needs of the Cossacks. He also edited a journal, Orthodox Urmia, and corresponded with Bishop Nicholas (Kasatkin) of Japan.

On October 8, 1914 he was appointed rector of the Perm theological seminary. At the same time he headed the temperance society in Perm, and conducted readings for the people together with Bishop Andronicus of Perm. On July 19, 1916, Bishop Andronicus petitioned the Holy Synod to give Fr. Pimen the order of St. Vladimir, third class, noting that he "had won the love and respect of the people".

On August 6/19, 1916 he was consecrated Bishop of Salmass in the Kazan cathedral in Petrograd, and was appointed chief of the Urmia Orthodox Mission. He arrived in Urmia on September 30, but the complications of the political system and the attachment of the flock to Bishop Sergius (Lavrov) meant that Bishop Pimen petitioned to be transferred to Russia. On July 3, 1917 the Holy Synod transferred him to the see of Verney (Alama-Ata) and Semirechiye in Central Asia.

On October 11, 1917, Bishop Pimen arrived in his new see. Using his talents as a preacher and administrator, Vladyka Pimen worked hard in defence of the Orthodox Faith. He served much and with inspiration in the churches of Verney and his talks in the house of Moral-Religious Enlightenment attracted many people. He constantly preached, comforted the suffering, called people to prayer and repentance.

In 1918 the Bolsheviks conquered the area. However, Bishop Pimen read the epistles of Patriarch Tikhon against the Bolsheviks from the ambon of the Ascension cathedral. He exposed the casuistry of the Bolsheviks and, in accordance with the decrees of the Local Council of 1917-18, called on the people to oppose Bolshevism. As a result his sermons were characterised by Paul Vinogradov as "counter-revolutionary speeches from the ambon". But the people loved and respected him.

The Bolsheviks threatened Vladyka with a revolutionary tribunal, and he had the opportunity to flee into the mountains or across the Chinese border. However, he chose to stay with his people. More than once soldier came into the cathedral to arrest him, but he fled through an underground passage linking the cathedral with the hierarchical house.

In June, 1918 Bishop Pimen opened a congress of the Semirechiye clergy at which, in accordance with the decrees of the Local Council, he called on the people to come together and unite in the parishes, and to begin a radical renovation of parish life. On June 16 he was arrested and condemned by a revolutionary tribunal for "opposition to the decrees of Soviet power". On September 16 (8/21, according to another version) he was shot secretly in the Baum wood near Verny (according to another source, Roshcha Malaya Stanitsa). His body was found in a white proryasnik and was buried near Alma-Ata. Then there began a persecution of the Church in the whole region. The clergy were suspected of sympathizing with the Whites. **One priest** prayed for his tormentors while having his eyes gouged out...

Vladyka Pimen was buried in the north-western part of the park of the Ascension cathedral. This place, and the place of his martyrdom, have become places of pilgrimage for the faithful.

(Sources: Victor Korolev, on the basis of investigations by Olga Ivanovna Khodakovskaya, Svyet Pravoslaviya v Kazakhstanye, 1995, NN 8-10, 1996, N 4; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, part 2, p. 116; M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 988; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 61; Victor Andreyevich Korolev, Pravoslavnaya Rus', N 19 (1568), October 1/14, 1996; Krest na Krasnom Obryve, Moscow, 1996, pp. 81-83; Olga Khodakovskaya, Svyato-Voznesenskij Kafedralinij Sobor, Almaty: "Balausa", 1996; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))

#### **4. HIEROMARTYR ANDRONICUS, ARCHBISHOP OF PERM** **and those with him**

Archbishop Andronicus, in the world Vladimir Nikolsky, was born on August 1, 1870. He was the son of a deacon of the church the village of Povodnevo, Myshkin uyezd, Yaroslavl diocese. In 1885 he finished his studies at the Yaroslavl theological school. In 1891 he finished his studies at the Yaroslavl seminary and entered the Moscow Theological Academy. On August 1, 1893, with the blessing of St. John of Kronstadt, he was tonsured into monasticism with the name Andronicus, and was ordained to the diaconate on August 6. In 1895 he graduated from the Academy, and was awarded the degree of candidate of theology for his work "The Early Church's Teaching on the Eucharist as a Sacrifice in connection with the Question of Redemption". On July 22, 1895 he was ordained to the priesthood.

Fr. Andronicus began his pastoral service in the Caucasus, being assistant inspector of the Kutaisi theological seminary from 1895 to 1896. From 1896 to 1897 he was a teacher of homiletics and inspector of the Alexandrovsky missionary seminary in Ardon, Ossetia. In 1897 he was appointed a member of the Russian Orthodox mission in Japan. This appointment, in his own words, "made me so sorrowful that I wept and would have been very glad if it had not happened... It was sad to part... But this led me to the thought that one should not live as one wants, but as God commands..."

Hieromonk Andronicus described his journey to Japan in his book, A Missionary Journey to Japan (Kazan, 1899). On September 21, 1897 he left St. Petersburg, and on October 26 he left Odessa with Archimandrite Sergius (Stragorodsky) and arrived in Japan on December 26 after stopping in Greece, Italy, France, England and the U.S.A. In 1899 he was released from service in Japan.

On March 5, 1899, at the request of Bishop Anthony (Khrapovitsky), Fr. Andronicus was appointed rector of the Alexandrovsky missionary seminary in Ufa with the rank of archimandrite. He stepped down from this post on January 13, 1900, and on October 18 was appointed rector of the Ufa theological seminary. In 1901 he was awarded the order of St. Anna, second class, and in 1905 - the order of St. Vladimir, fourth class.

In 1905, after the publication of the Tsar's manifesto on civil liberties, Archimandrite Andronicus appealed to the population of the province to return to peaceful work. Later, he would say the following about the events in Russia: "It is a question... of a struggle between faith and faithlessness, between Christianity and Antichristianity... Masonry... will openly drive out Christianity... and pour into one man of iniquity, the son of perdition, the



Antichrist. This is the clue to our most recent liberties: their aim is the destruction of Christianity in Rus'."

"It is necessary to work in such a way as to organize the whole people into one family, firmly and consciously standing for the holy, historical heritage of the people - the Christian Faith and the autocratic Tsar. It is necessary obstinately and assiduously to steer clear of all parties, and to preserve the people precisely as a people, foreign to all party spirit, for wherever there is party spirit, there is division, there is struggle, there order is not to be looked for, and the whole is bound to disintegrate. And for that reason, when they say that amongst the parties there is a Russian party, this is either a lie or a misunderstanding. No, it is the Russian people itself, plucking up courage, consciously looking round on all sides and deciding firmly to stand for its treasure and not give in to the cunning schemes of its enemies..."

"Stand aside from all flattering parties, who want to rob you of your most holy feelings; know God and His autocratic Tsar, so that through your striving and unanimity he may truly be an autocrat, so that he may be the source of righteousness on earth. Remember that all these parties that have appeared do not have your good in mind, but are aiming only to rule over you: the Cadets will be in the majority in the Duma, as they were in the previous Duma - and they will rule by force over everyone; there will be Socialists and other leftists - and they will do the same; no one will be able to restrain them until some other party wins a majority. But the main thing is that all these parties are trying to destroy the Faith in your land - that Faith by which you have been living for a thousand years now; and at the same time they are trying to separate you from your Tsar. And then they will completely get rid of him - that Tsar whom you have placed over you before God, and who rules you according to conscience..."

On November 5, 1906, Archimandrite Andronicus was consecrated Bishop of Kyoto and appointed assistant to the head of the Russian spiritual mission in Japan, St. Nicholas of Japan.

On March 28, 1907 he was greeted by the Orthodox flock in Tokyo. On May 27, he petitioned to be released from service in Japan because of illness, which was granted on July 5. On October 26, 1907, he became the deputy of Bishop Eulogius of Kholm and took temporary control of the diocese, appearing in a session of the State Duma in Kholm. On March 14, 1908 he was made Bishop of Tikhvin, a vicariate of the Novgorod diocese.

A contemporary remembered: "Already at first sight his thin figure, assiduous prayer and cordial words made a most pleasant impression... Vladyka mixed his zealous, tireless service with heartfelt sermons, his lofty position - with simple, close relations with the Orthodox worshippers. Fear of

society's displeasure did not embarrass the bishop-preacher. In his sermons Vladyka often reproved the frenzy of worldly spectacles with great boldness."

Bishop Andronicus continued to be a firm supporter of the Orthodox Tsar: "While among the other peoples of Europe the power of the princes and kings conquered the peoples and in relation to them was the enslaver of the disobedient, but weak [people] - we, on the other hand, ourselves created our own power and placed the princes - the prototypes of our tsars - over ourselves. Thus was it at the recognition of Ryurik and his brothers, whom our forefathers here, near Ilmen lake, placed over themselves to rule at a time when we had only just begun to be conscious of ourselves as a people, when our statehood was founded. With the acceptance of Christianity this power entrusted by the people to the princes received a Divine sanctification from on high: the princes became the anointed of God, receiving high authority over the people from God, so as to rule the people under God. Moreover, as Great Russia grew and became stronger, the power of the princes, who were later called Autocratic Tsars, became higher, being bound to answer for the power that was given them over the people before God and their conscience. Then, when by the permission of God we had no Tsar in Rus', having survived the terrible years under various kinds of administrations, and not finding in any of them salvation from the destruction that threatened, we quickly and unanimously (with the exception of a few power-seekers and intriguers) restored our tried and tested form of power over the kingdom: having elected Michael Fyodorovich to the kingdom, we entrusted the whole Tsarist Autocracy over ourselves to him before God and in the name of God the Omniscient. And we were not mistaken in our wise reasoning this time: our half-destroyed and exhausted kingdom quickly gathered strength and was regenerated and strengthened in all respects, even attaining incomparably greater glory and prosperity than in the times prior to the time of troubles. We came out onto our historical road.

"In what was this autocratic power of the Tsar strong? In that fact that it was based on the conscience and on the Law of God, and was supported by its closeness to the land, by the council of the people. The princely entourage, the boyars' Duma, the Zemsky Sobor - that is what preserved the power of the Tsars in its fullness, not allowing anyone to seize or divert it. The people of proven experience and honesty came from the regions filled with an identical care for the construction of the Russian land. They raised to the Tsar the voice and counsel of the people concerning how and what to build in the country. And it remained for the Tsar to learn from all the voices, to bring everything together for the benefit of all and to command the rigorous fulfilment for the common good of the people of that for which he would answer before the Omniscient God and his own conscience. When applied to the present situation, this was our original Russian constitution worked out by the people itself, but as different from the constitutions from beyond the seas, about which our Red Hundreds of various shades rave, as heaven is

from earth. This, our constitution, our Tsarist Autocracy rests not on faithfulness to the Tsar of a chance party majority, which sometimes changes in accordance with various, sometimes purely fortuitous or artificially created conditions, but on faithfulness to the Divine, eternal Law that is supreme both for the Tsar and the people, and to its echo - the law of the conscience, which dies only with the death of its bearer, man."

On the national question Vladyka wrote: "We [the Russians] have not violated and do not violate any of the peoples which are subject to us; we give to all, as before, freedom in all affairs of life on the basis of a common law that is equal for everyone, as also freedom of confession of his native faith for everyone. But we are the masters of the country and we wish to be such in fact, and therefore nobody must dare to mock us, or acquire power over us, or encroach on our higher rights. Still less shall we allow the dignity of our spiritual wealth and most important heritage - the Orthodox Faith and the Autocratic Tsar - to be mocked... In past times the Georgians themselves asked to be received into submission to Russia; for they saw that otherwise they would perish in intestinal warfare in the Caucasus or would be seized by their neighbours, the Turks or the Persians. And let the other nationalities of our great Kingdom remember that if they separate from Russia they will perish, being seized by their very strong neighbours, who are just waiting for this. And what kind of power these neighbours have let the Poles sincerely describe, remembering their brethren in Germany. A special word concerning the Jews: we did not accept them in our land and did not even conquer them. We cannot and will not give them equal rights, in accordance with the prophetic word of warning of the great writer of the Russian land, F.M. Dostoyevsky: 'The Jews will destroy Russia.' They do not want to use our tolerating them in our midst - so let them go wherever they want: we will not detain them at the gates; and we can live freely and prosperously without them. But if they remain among us, they will be as foreigners for us, not having the right to participate in the building of the people and the state."

On March 8, 1913 Vladyka Andronicus received the independent see of Omsk; and his ascent up the Urals Golgotha began on July 30, 1914 with his appointment as Bishop of Perm and Solikamsk (renamed Perm and Kungur on July 1, 1916). That summer Great Princess Elizabeth Fyodorovna made a pilgrimage to the relics of St. Symeon of Verkhoturys. On July 19, 1914, the feast of St. Seraphim of Sarov, World War I began.

In August Perm heard the voice of Bishop Andronicus: "Amidst today's terrible events the Lord has decreed that I should occupy the see of the enlightener of Perm, St. Stephen. There, in the west, blood-red clouds have already gathered... Yes, this war is terrible, it will demand much blood, many victims. But truly it is allowed by the Providence of God..."

"This is a great mercy of God after all the heavy trials and humiliations which our Homeland has undergone in recent times. And it is all our fault, because we have willingly given our souls into captivity to every kind of foreign import, as if we even rejoiced to become complete Europeans and were leaving behind our so-called Russian backwardness. Now we see from bitter experience that this foreign forwardness is in fact complete barbarism, moral bankruptcy and spiritual perversion."

Vladyka Andronicus set about building up the huge region with its one and a half million inhabitants and 570 churches and monasteries with apostolic zeal.

In November, 1914 he made his first visit to the Belogorsky monastery, to the cave church and to the Seraphimo-Alexeyevsky skete near the monastery. The skete was the cherished dream of some young Christian souls. It published some profound booklets on the monastic life, and the patriotic publication The Voice of Duty. The skete superior, Igumen Seraphim, published a unique chronicle of the 300th anniversary of the House of the Romanovs.

The bishop applied himself zealously to missionary work, to concerts of church music, to spiritual discussions and to patriotic exhortations to serve the Fatherland. He paid particular attention to the monasteries. In the summer of 1915 he again visited the Belogorsk monastery. He went far beyond Kungur to consecrate a place for the Shamarsky missionary monastery, which was founded in memory of the visit to the province of Great Princess Elizabeth Fyodorovna. In June he made a pilgrimage to the Tabor hermitage. There thousands of worshippers had assembled from Perm.

"And so, beloved," said Vladyka to his flock, "do not complain about sorrows as if they were a terrible misfortune. They wash away our sins, while giving extra holiness to virtue. It is not sorrows that are terrible, but carelessness, which destroys the man even while he remains at rest."

In 1916 he travelled to army headquarters and on August 12 had a conversation with the Tsar in which he warned him about Rasputin - to no effect. The Tsar very much liked the gift that Vladyka brought him - a pair of soldier's boots. (The province of Perm provided the army with boots.)

On March 3, 1917, the day after the Tsar's abdication, Vladyka Andronicus invited the leading citizens of the city to a meeting in the bishop's residence. Vladyka read out a draft "To All Russian Orthodox Christians", in which he called the present situation an "interregnum". Calling on all to obey the Provisional Government, he said: "We shall beseech the All-Generous One that He Himself establish authority and peace on our land, that He not abandon us for long without a Tsar, as children without a mother. May He

help us, as three hundred years ago He helped our ancestors, that we may unanimously and with inspiration receive a native Tsar from His All-Good Providence.”

The new over-procurator wrote to Andronicus demanding an explanation for his actions in support of the old regime and “aimed at the setting up of the clergy against the new order”. The correspondence between them culminated on April 16 with a detailed letter from Archbishop Andronicus, in which he said:

“The act on the refusal of Michael Alexandrovich which legitimises the Provisional Government declared that after the Constituent Assembly we could have a monarchical government, or any other, depending on how the Constituent Assembly will pronounce on this. I have submitted to the Provisional Government, I will also submit to a republic if it will be established by the Constituent Assembly. But until then not one citizen is deprived of the freedom of expressing himself on the form of government for Russia; otherwise a Constituent Assembly would be superfluous if someone could irrevocably predetermine the question on the form of government in Russia. As I have already said many times, I have submitted to the Provisional Government, I submit now and I call on all to submit. I am perplexed on what basis you find it necessary to accuse men ‘of inciting the people not only against the Provisional Government, but also against the spiritual authorities generally”.

Later in 1917 Vladyka became one of the seven hierarchs in the preconiliar council of the Local Council of the Russian Church in Moscow. From August 15/28, 1917, until the end of the second session on April 7/20, 1918, Vladyka Andronicus took an active part in the Council, being deputy president of the section on the Old Ritualists and Yedinoveryy, deputy president of the publishing section and president of the section on the legal and property qualifications of the clergy. He was called “Burning Fire” at the Council. After the Bolsheviks seized the printing presses, Vladyka Andronicus did everything possible to see that the documents of the Council and its epistles should be published.

On December 13/26, 1917, he returned to Perm and made an appeal to his flock to stand firm in defence of the Church. On January 28 / February 8, 1918 the Bolsheviks of Perm published the decree on freedom of conscience and the separation of the Church from the State. Thus the lawless robbing of Church property which had taken place in 1917 was replaced by the "lawful" confiscation of the Church's possessions. On January 25 Vladyka Andronicus made a written appeal to the Orthodox people in all the churches and monasteries of the diocese to defend the heritage of the Church from the aggressors and looters.

In February the blood of unarmed defenders of the Faith flowed in Perm. Under the cover of machine-guns the Bolsheviks looted the podvorye of the Belogorsk monastery, killing many. On February 19 Bishop Andronicus wrote: "May the Lord give rest to, and forgive the sins, voluntary and involuntary, of all the Orthodox monks and laypeople killed in the city of Perm for the Holy Faith and Church in the Belogorsky podvorye. May the Lord bless the zeal of all those who at that time stood firmly for the holy things of the Church, fearing only God, and not the enemy terrors. May all Orthodox Christians be encouraged to stand [zealously] for the Holy Church, so as not to allow the enemy of our salvation [to desecrate] our holy heritage. [All] those who rise up against the Holy Church and mock her and her servants I curse in the name of God... If they do not repent, then I reject them, as enemies of the Church, from Holy Communion and from the hope of eternal salvation. And if any of them secretly or by deceiving the priest receives Communion, then that Communion will be for him with Judas Iscariot for eternal condemnation. This is to be proclaimed in all the churches of the city of Perm and Motovilikhi."

At the end of the second session of the Council, on April 11/24, Vladyka arrived in Perm. On April 16, Holy Thursday, a search was carried out in Vladyka's residence and chancellery by the Cheka. While expecting arrest at any moment, Vladyka was remarkably calm. He confessed and received the Holy Mysteries every day, and his radiant mood never left him.

On April 22 / May 5, he was raised to the rank of archbishop by Patriarch Tikhon. On April 26 / May 9, there was a cross procession in Perm in honour of St. Stephen of Perm, during which the archbishop first read the epistle of the Moscow Council on the subject of the Bolsheviks' decree on the separation of Church and State and then instructed the archdeacon to anathematize "all those who encroach on the temple of the Lord, until they correct themselves."

On April 27, the Friday of Bright Week, **Great Prince Michael Alexandrovich Romanov**, the brother of the Tsar, was in the old Peter and Paul cathedral in Perm. He noted in his diary: "Archbishop Andronicus served the Paschal Vespers; he served very well." In the night from the 30th to the 31st of May the great prince was seized by the authorities and disappeared.

On April 28, there was a search in the consistory and certain documents were taken. On the same day Vladyka wrote to Patriarch Tikhon: "I am for the time being in freedom, but I shall probably be arrested soon... In the event of my arrest I am leaving instructions concerning the closing of all the churches of the city of Perm. Let them reckon with the people itself."

The Bolsheviks accused Vladyka of calling on the people to armed resistance to Soviet power. He replied: "My faith and the laws of the Church

order me to stand on guard for the faith and the Church of Christ and her dignity. If I do not do this, I shall cease to be not only a bishop, but also a Christian. Therefore you can hang me now, but I will not give you a penny of the Church, you can take it over my dead body, but while alive I will give you nothing that belongs to the Church. That is what I believe and how I act, and I call on the Orthodox people to stand for the faith even unto death."

Those close to him urged him to hide, fearing his arrest, but he said that he was ready to accept death for Christ, but would not abandon his flock. While he awaited arrest, he was calm and received communion every day. On May 9 there took place a great cross process headed by the archbishop. This was a true Triumph of Orthodoxy. Turning to the concealed agents of the Bolsheviks in the crowd, he said: "Go and tell your chiefs that if they can come to the doors of the churches and vestries only over my dead body, and with me they will not get a church farthing."

The Bolsheviks increased their pressure on the archbishop throughout May. On June 1 he gave a written order to his vicar, Bishop Theophanes, to enter upon the administration of the diocese in the event of his violent death. Just before Vladyka Andronicus' arrest the chekists arrested the president of the "Union of the Russian People" in Perm and shot him in the wood.

Shortly before his arrest, a priest tried to dissuade Vladyka from his martyric course: "How can you save the flock from the wolves who are destroying it and yourself not fall into despondency from the brutality in the people and the coming defilement of the holy things?" Vladyka replied: "Believe me, Father, all this atheism and robbery is an assault of the enemy, a foul abuse of the good and God-fearing Russian soul. For the time being, because of their violation of their oath [to the tsar], God has removed the people's reason and will, until they repent... But when they do repent, at first gradually, then they will completely their spiritual sight, will feel their strength and like Ilya Muromets will cast off this horror which has enshrouded the whole of our country... Perhaps I will not longer be in this world, but I will never abandon the hope and certainty that Russia will be resurrected and will return to God."

1,500 Red Army soldiers were summoned by the Bolsheviks for the arrest of Vladyka Andronicus. At three o'clock in the morning on June 4/17 he was arrested and put into a droshky taking him to the police in Motovilikhi. All those in the hierarchical house were also arrested.

On the next day, June 5/18, he was taken to the Perm Cheka, where he spent the night. In reply the superiors of all the churches of Perm and Motovilikhi carried out the order of their archpastor: "I am closing down for Divine services all the churches of Perm and Motovilikhi, and I forbid the carrying out of any Divine services except baptism and the last rites for the

dying." From the night of Vladyka's arrest the Perm clergy went on strike. The city was in turmoil. Orthodox Christians gathered on the streets, demanding the release of Archbishop Andronicus and cursing the Bolsheviks.

Meetings organized by the Bolsheviks blamed the clergy for everything, and the Bolshevik press claimed that Vladyka had called on the worshippers to shoot the Bolsheviks, and that he was only trying to save his own skin.

Vladyka had been arrested by an armed detachment of Bolsheviks under the leadership of the former convict Myasnikov, who surrounded the home of the archpastor. "On the third night [June 6 to 7]," recalled Myasnikov, "we went for five versts along the Siberian highway, turned left into the forest, went on for about a hundred metres and stopped the horses. I gave Andronicus a spade and ordered him to dig a grave. Andronicus dug out as much as was required - we helped him. Then I said: 'Go on, lie down.' The grave turned out to be short, he dug out a bit more at his feet and lay down a second time. It was still too short, he dug some more - the grave was ready. I allowed him to pray. Andronicus prayed in all directions for about ten minutes. Then he said he was ready. I said that I would not shoot him, but bury him alive unless he repealed his decrees, but he said that he would not do this and would not refrain from attacking the Bolsheviks. Then we covered him with earth and I shot a few times."

Myasnikov's account more or less accords with the testimony of two Perm chekists Dobelas and Padernis, both of them Latvians, and was corroborated by a baptized Jew, a former communist party member who became a priest and was shot by the Bolsheviks. According to them, Vladyka Andronicus was buried alive and shot near the road from Perm to Motoviliha (the workmen's suburbs) on June 7/20. According to another account, he had his cheeks hollowed, his ears and nose cut off, and his eyes gouged out, and was then thrown into the river to drown.

One of the archbishop's executioners, Lashevich, was once dying in a hospital in Harbin, China. As he turned restlessly on his bed, he was heard shouting: "Why are you standing here, Andronicus, what do you want? I didn't bury you, I was ordered to do it. You've come for me, don't oppress me. You know, I'm not guilty." And again he would say: "Andronicus, blood, Perm... Don't. Go away! Don't torment me!"

Shortly before his death, on May 5, 1918, Archbishop Andronicus said: "Perhaps I will no longer be in this world, but I am not deprived of the hope and certainty that Russia will be resurrected and return to God. Exhort everyone and reconcile the embittered with life, pour into them the principles of the radiant life according to the Gospel of Christ. Our work is to gather the flock of Christ... so that those who have become disillusioned with every kind of party here might find a living haven and good repose in the Church and



amidst believers. The soul of the people will be resurrected - and its body, our healthy statehood, will also be resurrected. May the Lord help us. Forgive and pray for the sinful Archbishop Andronicus who invokes the blessing of God upon you..."

Among the archbishop's papers after his death was found the following plan for a speech:

"1. My speech will be short: I rejoice to be condemned for Christ and the Church. You are worth a lot, but my life is - spittle.

"2. Counter-revolution! Politics is not my affair. For perishing Russia will (not) be saved through our mutual backbiting out of desperation.

"3. But my treasure is the Church. Calling on everyone everywhere, I excommunicate and anathematise those who rise up against Christ and encroach on the Church..."

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 839, 965, 995; L. Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 243; V. Korolev, "Eti Partii Starayutsa Izvesti Vyeru v Zemlye Tvojej...", Radonezh, NN 13-14 (31), July, 1996, p. 3; "... Da Ukrotit Gospod' Yarost' Ikh na Nas'" and "'Tserkov'... ob'yavlena nyelegal'noj'", Grebnevsky Listok, 11, 1996, pp. 1, 13-14; "Andronik- Pobedytel' Muzhej", Pravoslavnaya Moskva, 13 (73), May, 1996, p. 7; Lyubovyu Pobezhdaya Strakh, Fryazino, 1998; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, vol. I (1949), chapter 5, vol. II (1957), p. 283; The New Martyrs of Russia, Montreal: Monastery Press, 1972, pp. 31-32; Russkiye Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986; Metropolitan Manuel, Die Russischen Orthodoxen Bischofe von 1893-1965, Erlangen, 1989, volume 6; Richard Pipes, Russia under the Bolshevik Regime, 1919-1924, London: Fontana Press, 1995, p. 355; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 29; Hieromonk Damascene (Orlovsky), Mucheniki, Ispovedniki i Podvizhniki Blagochestiya XX Stoletiya, Tver: Bulat, volume 2, 1996, pp. 82-112; Archbishop Andronicus, O Tserkvi Rossii, Fryazino, 1997, pp. 132-133, 136, 137; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 87-88; M.A. Babkin, "Sviatejshij Sinod Pravoslavnoj Rossijskoj Tserkvi i Revoliutsionnie Sobytia Fevralia-Marta 1917 g.", <http://www.monarhist-spb.narod.ru/D-ST/Babkin-1>, p. 8; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))

## **5. HIEROMARTYR THEOPHANES, BISHOP OF SOLIKAMSK**

Bishop Theophanes, in the world Sergius Petrovich Ilmensky, was born in 1867 in the family of a poor village sacristan in the village of Sodom, Saratov diocese.

Later, on February 25, 1917, when he was named as a bishop, he recalled: "I am the son of a poor village sacristan. From early childhood I was brought up by my mother, a deeply religious, meek and humble woman, who told me much about the life of St. Sergius, whose name I bore, and by my uncle, who had taken the place of my father and educated me - a meek and humble pastor who served for fifty years in one and the same remote provincial village. It was with him that I learned to share the joys and sorrows of the people, to meet the church feasts of the Nativity of Christ and Holy Pascha... I will always remember the readings of the twelve Gospels on Great Thursday, and his triumphant service on the radiant paschal night with his inimitably penetrating reading of the wonderful sermon of John Chrysostom.

"And I was still in my childhood when I conceived a desire to be a priest without fail, to serve at the Supper of the Lord at which the Lamb of God is given to us as food. I poured out this fiery desire in prayer when I was once left alone in the church in front of the local icon of the Saviour. It was only for a brief moment, but at the same time how strictly He looked at me with His eyes! In the seminary my desire to become a priest not only did not pass, but on the contrary, under the influence of a wonderful book called Letters on the Duties of the Priestly Rank, which I have with me even now, the unbending determination to become a priest - and moreover, a village priest! - matured in me.

"But it was pleasing to the Lord God to appoint me another path, the path of the higher theological school, and then to be a priest for twenty years amidst secular society, only not as a pastor, but as a teacher of the Law of God in secular schools for men and women."

In 1888 Sergius finished his studies at Saratov theological seminary, and entered Kazan Theological Academy, from where he graduated in 1892 after submitting his thesis entitled "Archbishop Philaret of Chernigov as a preacher". In September, 1892 he was appointed a teacher of pedagogy at the Saratov diocesan women's school, and on October 7, 1894 - teacher of the Law of God in the Saratov Alexander Mariinsky real school. In 1894 he was ordained to the diaconate and was appointed to the cathedral in Saratov. In 1897, having been widowed and having a daughter to bring up, he was ordained to the priesthood. At various times he was a member of the Saratov Diocesan Teaching Council, president of the council of the Saratov Ioannikievsky diocesan women's school (from September 20, 1902), dean of

the house churches of the city of Saratov and editor of the Saratov Diocesan News. From September 1, 1907 he was teacher of the Law of God in the Saratov Mariinsky women's monastery. In 1909 Protopriest Sergius had his article, "Contemporary Socialism before the Judgement of the Word of God", published. In March, 1909 he was appointed teacher of the Law of God at the Saratov Mariinsky Institute for daughters of the nobility. In 1911 he was raised to the rank of protopriest. From September 4, 1911 he became editor of The Saratov Theological Herald. He was also dean of the house churches of Saratov.

On August 31, 1913, in accordance with his petition, Protopriest Sergius was counted among the brotherhood of Valaam monastery as a novice, being made a hieromonk in Valaam on August 14, 1914. On August 12, 1914 he was appointed supervisor of the Balashov theological school, Balashov, Saratov province. On September 14, 1914, he was raised to the rank of archimandrite in the Nativity cathedral by Bishop Seraphim (Lukyanov) of Serdobol.

"Early widowhood, as it seems, pointed to me the path to monasticism, but there was something holding me back, calling me to the world - I had an elderly mother and a child, a daughter, to look after! And so I stayed in the world. Evidently I had to study the life around me more deeply, listen to the movement of my own soul, and work for a long, long time on it in the sphere of moral education. Moments of radiant exaltation under the influence of the heavenly, grace-filled impressions of the priesthood, good minutes of spiritual experience in the company of young people, especially in the churches of God during Divine service and conversations... alternated with minutes of depression, oblivion, idleness, pusillanimity and some kind of unaccountable longing... But the vigilant right hand of God always came to my help in time, sending me means to heal my soul from savage infirmities - physical and moral upheavals, during which I always heard the words: 'O ye of little faith, why did you doubt?' (Matthew 14.32). Now I have come to understand the sweetness of the saying: My son! Do not despise the chastening of the Lord. Him whom the Lord loves, He chastens. He beats him, but he still accepts him...'

"But then I was free! My mother was buried, my daughter was educated! Wonderful Valaam attracted my attention, and I thought to find in the holy monastery refuge for myself and peace from the stormy waves of the sea of life. Here I dreamed of nourishing my storm-tossed soul with the grace-filled impressions of monasticism in daily communion with the temple of God and reading the word of God and other soul-saving books in a quiet cell. And I hoped, through the prayers and intercession of Sergius and Herman, the wonderworkers of Valaam, to prepare myself for the Heavenly Tabor..."

"But I was to live only a short time, a very short time in communion with the holy monastery, with its elders and the loving igumen, Fr. Maurice, from

whose hands the Lord counted me worthy to receive the tonsure. The Lord called me to serve in the education of young clergy-to-be. I was two years amidst young Levites [in Balashov], consoling myself with their love and childlike affection and four months here in Perm, in the nursery of candidates for the priesthood."

On September 10 (or October 5), 1916, Archimandrite Theophanes was made rector of the Perm theological seminary, president of the diocesan temperance brotherhood and archimandrite of the Solikamsk Holy Trinity monastery. An unknown biographer has described this period in his life as follows: "The simplicity, warm-heartedness and paternal care for the needs of the young students in the Balashov theological school, as well as in other academic institutions, won for father archimandrite a general love that was always warmly and vividly expressed. And the souls of our young Perm seminarians was also close, dear and well understood by father rector, Archimandrite Theophanes, in spite of the short period of his service in the seminary. The seminarians soon learned how approachable he was, and went to him with their sorrows and school worries. The new things that Archimandrite Theophanes introduced into the seminary during his service here as rector were: the most insistent introduction into the consciousness and life of the pupils of the idea of pastorhood, the introduction of unison singing during certain services in the seminary church, the improvement of preaching and the introduction of a familial element into school life by arranging Saturday readings and discussions between pupils and staff in the flat of Archimandrite Theophanes."

On February 26, 1917 Archimandrite Theophanes was consecrated Bishop of Solikamsk, a vicariate of the Perm diocese, and was handed the ancient hierarchical staff of St. Stephen of Perm by Archbishop Andronicus, the future hieromartyr, with the words: "The way of archpastoral service is the way of Christ, the way of the bearing of the Cross, the way of constant self-crucifixion."

From August, 1917 to April, 1918 Vladyka Theophanes administered the Perm diocese while Archbishop Andronicus was at the Local Council in Moscow. On February 1, 1918 he arrived in Perm, and on February 4 he headed an enormous cross procession in connection with the persecutions against the Church. On February 23 the buildings of the theological school were almost completely occupied by the Red Army.

On March 14, replying to a question concerning the possible seizure of monastery lands, Bishop Theophanes wrote: "We shall not reply in the same manner to the spite and enmity towards us of those who have turned out to be the weapon of God's punishment of us: we shall pray for our enemies, that the Lord may forgive their fury against us, and by the power of prayer and

the example of our good Christian life He may turn their unreconciled hearts to reconciliation and brotherly love."

On March 15, the Perm theological seminary was officially closed. Vladyka told the Solikamsk clergy not to show "silent submission to the robbers and thieves... Of course, it was natural in accordance with human pusillanimity that you acted as you did at the pastoral assembly on March 4, when you declared your loyalty... to the Executive Committee, when you were under threat even, perhaps, of death."

On June 9, two days after the murder of Archbishop Andronicus, the Bolsheviks summoned Vladyka Theophanes to Perm with the aim of appeasing the angry people of the Church. Vladyka administered the Perm diocese until his arrest in October.

On December 23, 1918, the president of the Cheka ordered the head of the house of arrest to transfer Bishop Theophanes and eight other prisoners into the hands of a military court marshal. The next day, December 24, he was drowned in the River Kama by the Bolsheviks. He was first stripped of his clothes, then his hair was braided in plaits and a stick was put through them by a giggling mob. Benches were placed on either side of a hole in the ice, and two executioners mounted upon them. Then they slowly raised the holy martyr into the air and gradually lowered him through the hole into the water. After being kept there for half a minute, he was raised from the water and then again lowered into it. After fifteen to twenty minutes, the martyr's body was covered with a sheet of ice two fingers' width in thickness, but he was still alive. This barbarous spectacle was witnessed by many spectators, including several weeping members of Vladyka's own flock.

On the next day, December 25, Perm was taken by the Whites.

(Sources: Victor Korolev, in Novomucheniki i Ispovedniki Russkoj Pravoslavnoj Tserkvi, Moscow: St. Tikhon's Theological Institute, 1997; "...Da Ukrotit Gospod' Yarost' ikh na Nas...'", Grebnevsky Listok, 11, 1996, pp. 1-6; I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman of Alaska Brotherhood, 1982, p. 612; Metropolitan Manuel (Lemeshevsky), Die Russischen Orthodoxen Bischofe von 1893-1965, Erlangen, 1989, vol. VI, pp. 399-400; M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 995; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans/](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/))

## **6. HIEROMARTYR SYLVESTER, ARCHBISHOP OF OMSK** **and those with him**

Archbishop Sylvester, in the world Justin Lvovich Olshevksy, was born on May 31 (or June 1), 1860 in the village of Kosovka, Svirsky uyezd, Kiev province (according to another source, he was a native of Poltava province), in the family of a junior deacon, Lev Olshevsky. In 1883 he graduated from Kiev theological seminary, and in 1887 - from Kiev Theological Academy, having distinguished himself for his zeal for study, his good behaviour, prayerfulness and generosity to the poor. At the seminary he became close to the future Bishop Sylvester (Malevansky) of Kanev, and acted as his secretary in the writing of the first two volumes of his Dogmatic Theology.

On October 27, 1887 he was appointed teacher in the church-parish school in the village of Lipovka, Kiev uyezd, and on January 15, 1888 - teacher of the Law of God in the ministerial school in Shpola, Kiev uyezd. Shpola was a very poor area almost completely infected with Shtundism. Having studied the sect carefully, Justin Lvovich came to the conclusion that a secular missionary would bring greater fruits than a clerical one. He wrote his ideas on this to Metropolitan Plato (Gorodetsky) of Kiev, who accepted them and on March 7, 1889 Justin Lvovich was appointed diocesan missionary for Kiev, and in 1890 - diocesan missionary for Poltava and teacher of history, pastoral theology, liturgics and homiletics in the theological seminary. He was also inspector of church schools and president of the diocesan council. In June, 1891 Justin Lvovich was sent to the Second Missionary Congress in Moscow. On February 2, 1892 he was ordained to the priesthood as a celibate by Bishop Hilarion of Poltava, and was appointed to serve in the cathedral church of Poltava. From October, 1892 to the end of 1896 he was teacher of the Law of God in the women's Sunday school in Poltava. On April 1, 1896 he was appointed teacher of homiletics, liturgics and practical guidance for pastors in the Poltava theological seminary. From October 15, 1896 he was diocesan supervisor of the church schools of Poltava diocese. On May 12, 1902 he was raised to the rank of protopriest. On December 10, 1910 he was tonsured into monasticism, and on December 25 was raised to the rank of archimandrite. He took the name Sylvester in memory of the well-known rector of the Kiev Theological Academy whose personal secretary he had been as a student.

On January 16, 1911, he was consecrated bishop of Priluki, a vicariate of the Poltava diocese, in the Holy Trinity cathedral of the Alexander Nevsky Lavra by Metropolitan Vladimir of Moscow, Metropolitan Flavian of Kiev and other hierarchs. In 1912 rumours reached Poltava that the Holy Synod was intending to transfer Bishop Sylvester to another diocese. But the love of his flock for him was so great that a petition was sent to the Synod asking them to defer their intention. The petition was granted, and it was only on November

13, 1914 that he became bishop of Chelyabinsk, a vicariate of the Orenburg diocese. From June 4, 1915 he was made bishop of Omsk and Pavlodar.

In 1917-18 Bishop Sylvester attended all the sessions of the Local Council of the Russian Orthodox Church in Moscow until January, 1918, when he returned to Omsk via Poltava.

On February 6 he was arrested in the Hierarchical House together with Protopriest Alexander Solovyev by a group of armed men. They put a gun to his head and led him, without a coat, through the streets to the building of the Council of deputies, but in view of mass popular demonstrations in the city were released on February 8.

On February 3, a Saturday, groups of parishioners gathered round the church. They were dispersed by Red Army soldiers.

On February 4 the archbishop headed a grandiose cross procession through the streets of the city. Emotions were running high. The epistle of Patriarch Tikhon was read. However, no serious conflict had yet taken place.

On February 5 the priest of the church of the Peter and Paul hospital, **Fr. I. Chokoy**, was arrested for not serving a pannikhida for the Red Army soldiers. Fr. Chokoy refused to sign the protocol of the president of the investigatory commission.

On the night of February 6 an armed detachment of sailors from a punitive squad went up to the archbishop's house and began to knock on the doors. In view of the robberies and violence caused in the city at night under the guise of searches, the servant did not open the doors. The sailors began to threaten that they would shoot and break down the doors if they were not opened, and in fact they did begin to break them down. Then at the command of the steward of the archbishop's house they began to sound the alarm on the cathedral bells. The detachment ran away. A short time later they again began to knock on the doors. To the question: Who are you? they replied that they were parishioners. The cell-attendant opened the doors. It was the Red Army men. When the cell-attendant tried to usher the uninvited guests out of the door, he was killed with a bullet from a revolver on the spot.

They seized Archbishop Sylvester, pressing a gun to his temples, and without giving him the opportunity to put on warm outer clothing, led him through the Siberian frost through the whole city to the "House of the Republic" - the Sovped's headquarters. Before leaving, the leader of the detachment shot the archbishop's steward, **Nicholas Tsikura**, blowing out his skull with what was probably an explosive bullet.

Archbishop Sylvester was placed in a dirty room filled with tobacco smoke. In the same room were **Protopriest Alexander Solovyev** and the cathedral sacristan, **Fr. Theodore Chelyugin**, who had been arrested earlier.

During this time bells were ringing throughout the city in response to the alarm that had been raised. Crowds of people gathered in the churches, in the streets and on the squares. They demanded the release of the archbishop. This had some influence on the authorities, who moved him into another room.

The next day there was a mass strike in the city, as institutions, shops and educational establishments closed. Red Army soldiers fired at the crowds to disperse them. A guard was placed around the Hierarchical House, which was later sealed by an investigatory commission.

On February 8 Archbishop Sylvester was released from prison. On the first day of Pascha, April 22 / May 5, 1918, he was raised to the rank of archbishop by Patriarch Tikhon.

Soon there began the Civil War, and Omsk and the whole of Siberia found itself temporarily outside the control of the Bolsheviks. In November, 1918 Archbishop Sylvester was elected as head of an autonomous temporary Higher Church Administration for Siberia, the first such administration in Russia. His first decree was to repeal the Bolsheviks' decree of January 18, 1918. The Church was given back its lands and possessions, and the teaching of the Law of God was re-established in the schools. In Siberia scholarly work resumed in five seminaries and five theological schools.

On January 29, 1919, when Admiral Kolchak assumed power, Archbishop Sylvester administered the oath to him as Supreme Ruler of Russia. In March 1919 he organized a cross procession through the city with the participation of Kolchak and the Kolchak government. In May-June he travelled round the Tomsk, Krasnoyarsk and Irkutsk dioceses, delivering more than one hundred sermons. In order to strengthen the spirit and morality of the officers and soldiers of the White Army, he instituted military chaplains – more than one and a half thousand of them, and some military units were composed exclusively of Christians. The Church administration headed by him distributed more than sixty thousand appeals in which the antichristian essence of Bolshevism was explained. In Omsk they began to publish the journals, For Holy Russia and The Siberian Herald.

In August there was a congress of Cossack soldier in Omsk at which Admiral Kolchak called on all to defend the Orthodox faith, while Archbishop Sylvester blessed the warriors, giving them crosses with the inscription: "With this conquer".



In the autumn of 1919 the armies of Admiral Kolchak were forced to retreat, and at the end of the year they left Omsk. Archbishop Sylvester remained with his clergy and flock in the city.

On November 14 the first detachments of the Bolshevik Fifth Army arrived. On the basis of the decree on the separation of Church and State they demanded of Archbishop Sylvester that he hand over the whole administration of the consistory, together with the building, the equipment and the property, into their hands. They also demanded that he clear out his residence so as to make way for Bolshevik institutions.

Archbishop Sylvester was arrested on the grounds of helping the Whites and was subjected to many tortures in the course of two months. The Cheka demanded that he "repent", but he refused. The atheists nailed his hands to the floor with nails and then burned his body with heated ramrods. With one ramrod that was glowing red they penetrated through to his heart.

On February 26, 1920 (old style), Archbishop Sylvester died in prison, and his body was buried secretly. In 2005 the cathedral in Omsk began to be rebuilt. Excavations brought to light buried church vessels and the grave of the martyred Archbishop Sylvester.

(Sources: Igumen Damascene (Orlov), Mucheniki, ispovedniki i podvizhniki blagochestia Russkoj Pravoslavnoj Tserkvi XX stoletia, vol. 4, Tver, 2000, pp. 92-115; Metropolitan Manuel (Lemeshevsky), Die Russischen Orthodoxen Bischofe von 1893-1965, Erlangen, 1989, vol. VI, pp. 203-204; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 896; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, part 2, p. 278; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 43-44; Orthodox News, Autumn, 2006, vol. 19, no. 4, p. 5; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?ans/](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans/))

## **7. HIEROMARTYR SERAPHIM, BISHOP OF YEKATERINBURG**

Bishop Seraphim, in the world Sergius Georgievich Golubyatnikov, was born in 1856 in Zadonsk uyezd, Voronezh province in the family of a priest. He finished his studies at the Voronezh theological seminary in 1879, after which he became a teacher in the Novosotinskoye (Novosetinskoye?) people's school in Ostrogozhesky uyezd. In 1880 he began to serve as a reader in the Don diocese. On August 2, 1881 he was ordained to the priesthood. In 1890 he was widowed. In 1895 he entered the Moscow Theological Academy, and in 1899 received the degree of bachelor of theology for his composition on the subject, "Church Councils and the Correction of Service Books and Rites under Patriarch Nikon". On October 9, 1899 he became a hieromonk, and on October 25 - treasurer of the Chudov monastery in Moscow. In 1900 he was raised to the rank of archimandrite, becoming superior of the Vysokopetrovsky monastery on May 11.

On January 2, 1905 he was consecrated Bishop of Mozhaisk, a vicariate of the Moscow diocese, in the Dormition cathedral in Moscow by Metropolitan Vladimir (Bogoyavlensky) of Moscow and Kolomna and other bishops. On February 15, 1908 he was transferred to the see of Kamenets-Podolsk and Bratslav, and on March 20, 1914 - to the see of Ekaterinburg and Irbit. He condemned the February revolution, for which he was retired on May 10/23, 1917, and sent to the Novospassky monastery in Moscow. After the Novospassky monastery was turned into a prison, he became its first prisoner, in 1918.

In 1921 it is thought that he was shot.

(Source: [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans;);  
M.E. Gubonin, Akty Sviateishago Patriarkha Tikhona, Moscow, 1994, p. 989)

## **8. HIEROMARTYR METHODIUS, BISHOP OF PETROPAVLOVSK**

**and those with him**

Bishop Methodius, in the world Michael Platonovich Krasnoperov, was born on July 30, 1868 in the village of Vyatskoye, Sarapul uyezd, Vyatka province. He studied in the Sarapul theological school and the Vyatka theological seminary. In 1890 he became student overseer at the Sarapul theological school, and in 1891 - priest in the village of Pozdery, Sarapul uyezd. In 1898 he was widowed. On February 11, 1900 he was tonsured into monasticism, and in the same year became assistant to the overseer of the Ufa theological school. He was the organizer of religious-moral and anti-alcoholism readings in one of the church-parish schools in Ufa. One year when the crop failed he collected more than 20,000 roubles through an appeal. In 1902 he graduated from Kazan Theological Academy. In 1903 he became inspector of the Alexandrovskaya missionary seminary. In 1906 he became rector of the Ufa theological seminary with the rank of archimandrite.

In 1913 a vicariate of the Omsk diocese was created - the diocese of Akmolinsk. Its first bishop was Archimandrite Methodius, who was consecrated on February 10/23, 1913 in St. Petersburg by Metropolitan Vladimir (Bogoyavlensky), Metropolitan Flavian (Gorodetsky) and others. He was distinguished for his accessibility and simplicity, and was greatly loved by the clergy and people. On November 19, 1914 his see was transferred to Petropavlovsk, which was half inhabited by Kirghiz Muslims, but Vladyka Methodius had many friends and admirers among the Muslims.

In 1921 Western Siberia was the arena of a peasant rebellion. The peasants were exasperated by the constant raids on the country by requisitioning bands whose aim was to take their bread, animals, etc. So a plan was hatched, and throughout Western Siberia communists were beaten mercilessly, not excluding women and children. Soon the peasants succeeded in seizing the towns of Petropavlovsk, Ishim and Tobolsk, where the Northern Siberian Government was formed. With great cruelty, with fire and sword, the Bolsheviks suppressed the peasant uprising. Whole villages were burned to the ground, and hundreds of people were shot. At Golshmanovo station, Ishim uyezd, up to **500 people** were shot.

On taking Petropavlovsk, so as to instil fear into the inhabitants, the reds first killed Bishop Methodius, on February 4/17, 1921. They bayoneted him, and when he was already dead (or, according to another source, when he was still alive), they thrust his priestly cross into one of his wounds.

According to another source, the murder took place in March. On the square in front of the Nikolskaya (Zenkovskaya) church, where Vladyka was

-serving the liturgy that day, a battle broke out between the peasants and the Bolsheviks. Blood was shed. When the bishop at the end of the moleben came out onto the square to pacify the people, the cry rang out: "The popes on the pitchforks!" Then he was bayoneted by the Bolsheviks.

Other priests were killed at this time. Thus an unknown protopriest writes: "Their wrath fell first of all upon the clergy, and almost all those on the territory of the rebellion were destroyed. Near Omsk Bishop Methodius was killed. **Fr. Basil** did not enjoy his freedom and union with his family for long. The suppressors came to the village, led Fr. Basil out to the cemetery and killed him. His shocked matushka could not stand such terrible grief and soon left for a better world. His orphaned children were taken in by the parishioners. The dean was sent to the north to procure timber. 'What will be with the people, will be with the priest' (Isaiah 24.2). The pastors shared the lot of their flock.

"The participants in the rebellion or those who sympathised with them were killed on the spot by the red peace-makers, without any trial. One parishioner told me a story. They arrested his son and said:

"'We shall send him to prison in the city, he'll sit there a couple of months and then return home.'

"The peasant did not believe them: the cart returned too soon, while it was more than 50 versts there and back to the railroad station. They had probably killed him on the spot, as they had killed the others, beyond the confines [of the village].

"The peasant went round all the places next to the road leading to the station, but found nothing. Then he had a vision: his killed son was pasturing sheep. And the father thought: 'My son is letting me know about himself.' He began to look near those places where sheep were pastured. A plot of land was set aside in the bushes where they brought dead animals for burial. Here, under a pile of twigs, the father found the rotting body of his son.

"The widow of a murdered peasant tells the story. The Bolsheviks declared 'a month for the voluntary surrender of the bandits', as they called the rebels. Those who voluntarily presented themselves in the course of the appointed month were promised complete forgiveness. Credulously believing the declaration, the husband of this woman appeared. He was summoned to the executive committee. An interrogation under torture was begun. The soul-rending shrieks of the tortured man could be heard coming out of the executive committee. Then they took him out as if into the city and killed him beyond the outskirts. They summoned the wife to the executive committee and mockingly said:

"Take away your husband and bury him. They took him to the city and he, the fool, thought about running away. He had to be shot.'

"A group of those who voluntarily turned up were allowed home after interrogation.

"You've done well to turn up,' they said, 'Soviet power is merciful, it has forgiven you everything.'

"Three weeks passed. One night the 'forgiven' were arrested and all shot in the cemetery..."

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, part 2, pp. 105, 278-79; M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 980; Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 49; An Unknown Protopriest, Vo Vlasti Gubcheka, Moscow, 1996, pp. 67, 69; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))

## **9. HIEROMARTYR MARK, BISHOP OF VLADIVOSTOK**

Bishop Mark (Bakaldin) graduated from Kazan Theological Academy in 1914, and was tonsured into monasticism while he was a student there. On October 15, 1914 he became a teacher in the faculty of history and polemics against the Russian schism and polemical theology. In 1917 he was placed in charge of the Pastoral Missionary Courses in Perm. In 1920 he was consecrated Bishop of Vladivostok and Selenginsk. In 1922 he was arrested. Nothing more is known about him.

(Sources: Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 528; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 980; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans;](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans;Russkiye Pravoslavnye Ierarkhi) Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 48)

## **10. HIEROCONFESSOR NICODEMUS, BISHOP OF BARNAUL**

Bishop Nicodemus (Voskresensky) was from a military family, and was himself a former officer. After a family tragedy he was advised to go to a monastery, which he entered as a novice in 1870. In 1873 he was tonsured into monasticism in the monastery of the Meeting of the Lord in Moscow. In 1883 he was ordained to the priesthood, and in 1894 he became an igumen, serving in the Nikandrov Annunciation monastery in Pskov province. In 1898 he was raised to the rank of archimandrite. On April 26, 1906 he joined the Pskov Caves monastery. From July 5 to 13, 1909 he was a participant in the first All-Russian Monastic Congress in the Holy Trinity – St. Sergius Lavra. On August 26, 1914 he became superior of the Yuryev monastery in Novgorod. In February, 1919, on the orders of Patriarch Tikhon, he helped Bishop Alexis (Simansky) review the holy relics of the saints in the Sophia cathedral and in the Skovorodsky monastery. At the end of 1920, and again in February, 1921 he and Bishop Alexis were arrested as “counter-revolutionary elements”. In an ukaz of February, 1922 Patriarch Tikhon praised Archimandrite Nicodemus for donating “many millions of roubles from the monastery treasures for the sacred war against the Teutons (Germans). We wrathfully reject and punish with excommunication from the Church even voluntary contributions of sacred rizas and chalices: it is not what you give but to whom you give it that is important.”

In 1925 Fr. Nicodemus was consecrated as Bishop of Demyansk, a vicariate of the Novgorod diocese. He was then transferred to the see of Barnaul, a vicariate of the Tomsk diocese. In 1926 he was arrested and cast into prison in Barnaul. After prison he was exiled to Novgorod province. Nothing more is known about him.

(Source: [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans); M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow, 1994, p. 982)

## **11. HIEROCONFESSOR DANIEL, BISHOP OF KIRENSK**

Bishop Daniel, in the world Daniel Konstantinovich Sherstvennikov, was born on December 29, 1871 in the village of Prokopyevskoye, Slobodskoj uyezd, Vyatka province into the family of a church reader. He finished his studies at Vyatka theological seminary in 1895. On September 15, 1895 he was ordained to the diaconate, and was sent to serve in the village of Pareza, Glazov uyezd, Vyatka province. On February 16, 1897 he was ordained to the priesthood, and became dean and anti-schismatic missionary for the southern part of Glazov uyezd. He was also teacher of the Law of God in Pareza zemstvo school. From 1905 to 1907 he became dean of the fifth district of Glazov uyezd and of the yedinovertsy churches in the southern part of Glazov uyezd. He was also director and teacher of the Law of God in the Bolshekomarov school of literacy. From 1907 to 1911 he was dean of the churches of Glazov, teacher in the Voronskaya and Rybachkovskaya schools of literary, and director and teacher of the law of God in the Igorinskaya school of literacy and the Kiprisnky and Syglinsky zemstvo schools. In 1908 he was widowed, and in 1911 was recommended by Bishop Philaret of Vyatka to the missionary hieromonk (and later metropolitan) Nestor (Anisimov) "to aid in the work of religious enlightenment in Kamchatka". And so in 1911 he was appointed rector of the cathedral in Petropavlovsk, Kamchatka, dean of the Kamchatka churches and director and teacher of the Petropavlovsk two-class school (from 1912). In the difficult conditions of the Kamchatka mission-field, He showed himself to be "an ardent and exemplary servant of the Church". At the beginning of the First World War he gave all his money to the Red Cross, including a sum from the sale of his boat and the furniture in his flat. In 1916 he became rector of the Dormition cathedral in Vladivostok and (from 1919) president of the diocesan council. On December 7, 1919 he took part in an extraordinary meeting of clergy and laity under the presidency of Bishop Michael (Bogdanov) of Vladivostok, which took place in order to elect delegates to the Council of the Land appointed for January 1, 1920 in Irkutsk. In August, 1922 a bishops' council took place in Nikolsk-Ussuruisk attended by Archbishop Methodius (Gerasimov) of Harbin and Bishops Meletius (Zaborovsky) of Chita, Michael Bogdanov of Vladivostok, Sergius (Tikhomirov) of Tokyo and Nestor (Anisimov) of Kamchatka. It was decided to make the Kamchatka diocese a ruling diocese with a vicar-see of Okhotsk. And Protopriest Daniel was elected to be Bishop of Okhotsk.

And so in 1922 Fr. Daniel was consecrated Bishop of Okhotsk. On October 25, 1922 he arrived in Petropavlovsk in Kamchatka, where he was met by the flock. They did not yet know there that the Red Army had invaded Kamchatka on that very day. On November 2 the Whites abandoned Petropavlovsk. Bishop Daniel remained with the flock, and in the absence of the ruling hierarch, Bishop Nestor, was obliged to take upon himself the administration of the diocese. After the establishment of Soviet power in



Kamchatka, persecutions of the clergy began. Protopriest Michael Yerokhin, the rector of the Petropavlovsk cathedral, was arrested, and Bishop Daniel frequently appealed to the authorities petitioning his release. In 1923 he was arrested with his brother Paul for "resistance to the requisitioning of church valuables", and in August they were cast into prison in Vladivostok. On December 23, 1923 Bishop Daniel was transferred to Chita, and on February 14, 1924 he was released after promising that he would not leave the town. Being the only Orthodox hierarch in Chita he zealously fought against renovationism and established contact with the parishes that remained Orthodox. In November, 1924 Bishop Daniel took part in the return to the Orthodox Church of the Kazan cathedral in Chita which had been seized by the renovationists.

On December 5, 1925 Patriarch Tikhon appointed Bishop Daniel as temporary administrator of the Chita and Trans-Baikal dioceses. He set about restoring church life in the diocese, which had been paralyzed by the renovationist schism. One of his first steps was to create an anti-renovationist mission and appoint priest missionaries with specific areas of operation. By June, 1925 fifty of the 227 parishes seized by the renovationists had been returned to Chita diocese.

On November 18, 1926 Bishop Daniel was appointed to the see of Kirensk (?), a vicariate of the Irkutsk diocese, while administering the Irkutsk diocese. On arriving in Irkutsk he organized material help for the Trans-Baikal priests who were in exile, while continuing to rebuke the renovationists. From February 1, 1927 he was also temporarily administering the Chita diocese because the hierarch appointed for that see, Bishop Eusebius (Rozhdestvensky) was not able to take up his duties immediately.

On April 18, 1927 he was arrested for refusing to carry out the OGPU's demand that he make the Irkutsk diocese join the Gregorians or become autocephalous. He was imprisoned, first in Irkutsk, and then, from May, in Butyrki prison in Moscow. On August 29, 1927 he was convicted of "taking upon himself the leadership of an illegal committee of mutual aid" and of "using the ambon to give sermons of an anti-Soviet content". In accordance with articles 58-14 and 121, he was sentenced to five years in the camps. The OGPU characterized Bishop Daniel as "an anti-Soviet element recruited under the pressure of his investigatory case. Stubborn, cunning, self-loving, undisciplined, he requires firm pressure. He always tries not to carry out tasks. Besides, Sherstvennikov broke ranks and made public the task he was given. Moreover, he has done work stirring up clergy and laity against the platform entrusted to him of transferring the Irkutsk diocese to the Temporary Higher Church Administration [the Gregorians] or to an autocephalous status." On January 16, 1928 he arrived on Solovki, but on February 1 his term of imprisonment was commuted to exile to the village of Polya, Onega region, Arkhangelsk province. Since the church in Polya had

been seized by the renovationists, Bishop Daniel, in spite of being seriously ill, walked for services to the Orthodox parish seven versts away in the village of Chekuyeva. Not having a proper place in which to pray, he prayed in an "ice house" that he constructed, and continued to instruct his flock in Trans-Baikal by letter. According to one source, at the end of 1953 he was released and settled secretly in Barnaul in the house of an unknown colonel. However, more reliable sources say that he died on February 1, 1932 and was buried in the cemetery in Polya.

(Sources: Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 364; M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 971; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-97gg.", Russkoye Pravoslaviye, N 4 (8), 1997, pp. 12-13; <http://www.omolenko.com/texts/katakomb.htm>; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans))

## 12. HIEROMARTYR PANTELEIMON, BISHOP OF Khabarovsk

Bishop Panteleimon, in the world George Petrovich Maksunov, was born in 1872 in Khaita settlement, Irkutsk district, Irkutsk province into a peasant family. He finished five classes at the Irkutsk industrial-technical school. In 1900, in the rank of hieromonk, he was made spiritual father of the Shmakovsky Holy Trinity - St. Nicholas monastery at Shmakovka station, Ussuriysk railway, Far Eastern province. In 1924 he was raised to the rank of igumen and became rector of the Annunciation church in Irkutsk as well as of the Ascension - St. Innocent monastery in Irkutsk district. In 1928 he was consecrated as Bishop of Vladivostok and Kamchatka in city of Rostov, Yaroslavl province. In December of the same year he was appointed temporary administrator of the Blagoveschensk diocese while residing in Khabarovsk. At about that time he was arrested in Khabarovsk by the Irkutsk OGPU, and promised not to leave the city. On April 5, 1929 he was convicted of "secretly distributing the illegal brochure, 'The Renovators at the Court of the Canons of the Ecumenical Orthodox Church', placing as his aim the stirring up of religious enmity among the believing masses of the city of Irkutsk". The case, however, was shelved.

In 1930 he was transferred to the see of Khabarovsk, and on June 10, 1931 he was arrested for "counter-revolutionary activity". Many clergy and believers of the Far Eastern region were arrested and imprisoned with him in May or June (a few of them in July or December) because: "under the leadership, and with the unlimited encouragement, of Bishop Panteleimon (Maksunov) of Khabarovsk and Bishop Barsanuphius (Luzin) of Vladivostok, under the guise of religious communities they occupied themselves in organizing help to counter-revolutionaries and prisoners in the camps of the OGPU. They also conducted anti-Soviet agitation both in sermons and in private conversations with the local inhabitants, distributing counter-revolutionary literature and leaflets".

On February 15, 1932 he was convicted by the OGPU of "counter-revolutionary activity while being a part of the 'Tikhonite clergy and monastic of the Far Eastern district'". He was sentenced to five years in the camps, and was sent to a prison in Mariinsk in Western Siberia. There he died on February 11, 1933.

Among those convicted with him on the same day and on the same charge were:

**Hieromonk Metrophanes** (Isidorovich Sharov). He was born in 1871 in Chernigov province into a peasant family. He entered a monastery in 1904, and after 1924 was ordained to the priesthood. He went to serve in the village

of Dmitrievka, Chernigov region, Far Eastern district. On June 21, 1931 he was arrested for "counter-revolutionary activity". He was sentenced to three years' exile to Western Siberia in accordance with articles 58-10 and 58-11. Nothing more is known about him.

**Priest Peter Kuzmich Byvaly.** He was born in 1870 in Kherson province. He moved to the Far East and was serving in the church of the Ascension in Vladivostok. He was sentenced to three years in the camps.

**Priest Ivan Pavlovich Tsvedel.** He was born in 1874 in Privislinsky region into a peasant family. He served as spiritual father of the illegal Hodigitria women's monastery in Vladivostok until his arrested on June 29, 1931 for "counter-revolutionary activity". He was sentenced to three years' exile to Western Siberia in accordance with articles 58-10 and 58-11.

**Priest Gennadius Nikolayevich Evseviev (Evseyev).** He was born in 1880 in Vyatka province. He studied in a theological seminary. He became rector of the Dormition cathedral in Khabarovsk. He was a member of the Local Council of the Russian Orthodox Church in 1917-18, being elected by the Blagoveshchensk diocese. He was sentenced to three years in the camps, but with consideration of the period that still remained from his earlier sentence.

**Priest Vladimir Vasilyevich Mikhalchuk.** He was born in 1866 in Sedletsky province into a clerical family. In 1915 he began to serve in the prison church in Vladivostok, and in 1929 became dean of the Vladivostok churches. He was arrested on July 6, 1931. He was sentenced to three years in the camps of Western Siberia. Nothing more is known about him.

**Priest Alexander Ivanovich Mozharovsky.** He was born in 1890 in the city of Bobruysk or Bobruysk uyezd, Minsk province. He was sentenced to three years in the camps in accordance with article 58-10, and while still in Dallag, on June 13, 1931, was arrested again for "counter-revolutionary activity". He was sentenced to three years in the camps, taking into account the time remaining from his first sentence. Nothing more is known about him.

**Priest Basil Lvovich Toporkov** was born in Perm province. Until the revolution he served in the Yekaterinburg prison. Then he became the spiritual father of an illegal monastery in Vladivostok. His case was shelved. Nothing more is known about him.

**Priest Peter Kuzmich Byvaly.** He was born in 1870 in Kherson province into a clerical family. He was sentenced to three years' exile to Western Siberia. Nothing more is known about him.

**Priest Demetrius Fyodorovich Turovsky.** He was born in 1885 in Tambov province into a peasant family. He was sentenced to five years in the camps. Nothing more is known about him.

**The clergyman Nicholas Nikolayevich Komarov.** He was born in 1876 in the city of Vladimir in the family of a government official. He became the superior of a prayer house in the village of Pokrovka, Far Eastern region. He was sentenced to three years in the camps.

**The clergyman Constantine Konstantinovich Tsivelev.** He was born in 1874 in Amur province into a peasant family. He went to a theological seminary and Eastern Institute. In 1920 he became president of the diocesan council on the Far Eastern region. On May 25, 1931 he was arrested. He was sentenced to three years' exile to Western Siberia.

**Protodeacon Peter Petrovich Popov.** He was born in 1888 in Vyatka province, and was imprisoned on Solovki. In 1931 he was serving in the Pokrov prayer house in the village of Pokrovskoye, Far Eastern region. He was sentenced to three years in the camps.

**Monk Jonah** (Ivan Vladimirovich Sidorenko). He was born in 1878 in Poltava province into a peasant family. In 1902 he entered the Shmakovsky monastery in the Far Eastern district, where he remained until its closure in 1926. Then he lived in the village of Prokhory, Spassky region, Far Eastern district. He was sentenced to three years in the camps.

**Nun Agrippina** (Vasilyevna Bolbat). She was born in 1905 in the South Ussuriysk region of the Primorskaya province. She worked in the church in the village of Prokhory, Spassky region, Far Eastern region. She was sentenced to three years in the camps. Nothing more is known about her.

**Nun Varsonuphia** (Valentina Prokopyevna Rassina). She was born in 1874 in Nerchinsk, Trans-Baikal province into a clerical family, and was married to a Lieutenant-Colonel in the tsarist army. In 1918 she entered the monastery of the Nativity of the Mother of God in Nikolsk-Ussuriysk, and was there until its closure in the 1920s. Then she went to join the illegal Hodigitria monastery in Vladivostok. In 1930 she was tonsured. She was sentenced to three years' exile in Western Siberia in accordance with articles 58-10 and 58-11. Nothing more is known about her.

**Nun Antonia** (Anna Semyonovna Kalantyr or Kalantar). She was born in 1889 in Poltava province into a peasant family. In 1905 she entered a monastery. After the revolution she headed an illegal monastery in Nikolsk-Ussuriysk. She was sentenced to three years in the camps. Nothing more is known about her.

**Nun Paraskeva** (Kondratyevna Yegoshina) was born in Vyatka province in 1888 in a peasant family. In 1915 she entered a monastery. Until 1931 she struggled in an illegal monastery headed by **Nun Eusebia** in Nikolsk-Ussuruysk. She was sentenced to three years' exile in Western Siberia. Nothing more is known about her.

**Nun Varsonofia**. She was born Valentina Prokovyevna Rassina in 1874 in the city of Nerchinsk, Transbaikal region into a clerical family. She was married to a lieutenant-colonel in the tsarist army. In 1918 she entered the Ussuruysk monastery of the Nativity of the Mother of God near Nikolsk-Ussuruysk, where she lived until the closure of the monastery. In 1930 she was tonsured into the mantia, and led an illegal monastery in Vladivostok on Gaydamakovskaya street. She was condemned to three years in the camps of Western Siberia. Nothing more is known about her.

**Novice Nina** (Ivanovna Artemyeva) was born in 1901 in Vladivostok. She was the daughter of a colonel. In 1921 she entered the Ussuruysk monastery of the Nativity of the Mother of God. Until 1931 she lived in an illegal monastery headed by **Nun Varsonufia** (Rassina) in Vladivostok, on Gaydamakovskaya street. She was condemned to three years in the camps. Nothing more is known about her.

**Nun Melania** (Petrovna Kunitskaya) was born in 1882 in Poltava province into a Cossack family. She worked in the prayer house in the village of Pokrovka, Far Eastern region. She was sentenced to three years' exile in Western Siberia. Nothing more is known about her.

**Nun Natalya** (Mironovna Makishina). She was born in the Spassky district, Far Eastern region into a peasant family. From 1918 to 1924 she lived in a monastery. After the closure of the monastery in 1924, she moved to the village of Prokhory, where she lived with her parents, while remaining a nun. She maintained links with the illegal monasteries in Nikolsky-Ussuruysk. She was sentenced to three years' exile in Western Siberia. Nothing more is known about her.

**Nun Agrippina** (Vasilyevna (Trophimovna) Bolbat). She was born in 1905 in the South Ussuruysk district and worked in the church in the village of Prokhory, Spassky region. She was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about her.

**Novice Stephanida** (Martynovna Lemeshko). She was born in 1884 in Kiev province into a peasant family. From 1920 she became a ryasophor-novice in an illegal monastery in Vladivostok led by **Nun Varsonofia** (Rassina). She was condemned to three years in the camps. Nothing more is known about her.

**Novice Eudocia** (Martynovna Lemeshko). She was born in 1893 in Kiev province into a peasant family. From 1920 she became a ryasophor-novice in an illegal monastery in Vladivostok led by **Nun Varsonofia** (Rassina). She was condemned to three years in the camp. Nothing more is known about her.

**Reader Peter Lavrentyevich Lebedev** was born in 1880 in Tambov province. In 1909 he became a member of the monarchist Union of the Archangel Michael. Until 1931 he was reader of the Pokrov prayer house in the village of Pokrovskoye, Far Eastern region. He was sentenced to five years in the camps. Nothing more is known about him.

**Reader Nicholas Sergeyeovich Sushko** was born in 1898 in Spassky district, Far Eastern region into a peasant family. In 1919 he was serving in army of Admiral Kolchak. In 1920 he entered the Shmakovsky Holy Trinity - St. Nicholas monastery in Shmakovka, Ussuruysk railway, and remained there until its closure. In 1926 he became a reader in the Pokrovsky region. He was sentenced to three years' exile to Western Siberia. Nothing more is known about him.

**Nicephorus Filippovich Tomin** was born in Ryazan province in a peasant family. He was sentenced to three years in the camps. Nothing more is known about him.

**Basil Antipovich Kiselev**, a peasant from Chernigov province and a former pub-owner, was a member of the village soviet and an active parishioner of the church in the village of Prokhory, Spassky region. There, in 1931, he was arrested, and on February 15, 1932 was convicted of "counter-revolutionary activity". In accordance with articles 58-10 and 58-11, he was exiled with his family to Western Siberia for three years. Nothing more is known about him.

**Gerasimus Ivanovich (Naumovich) Nazarov**. He was born in 1870 in Tambov province into a peasant family. He was a cobbler and home-owner, and warden of the Pokrov prayer house in the village of Pokrovskoye, Far Eastern region. He was sentenced to three years' exile with his family in Western Siberia.

**Olga (Elena) Alexandrovna Sergeyeva**. She was born in Moscow, the daughter of a landowner. She was sentenced to five years in the camps. Nothing more is known about her.

**Taisia Kapitonovna Sheparneva**. She was born in Krasnoyarsk region into a peasant family. She was a housewife and an active parishioner at the Pokrov house of prayer in the village of Pokrovskoye, Far East region. She was arrested in 1931 and sentenced to three years' exile to Western Siberia. Nothing more is known about her.

**Melania Petrovna Kunitskaya** was born in 1882 in Poltava province in a Cossack family. She worked as a prosphora-baker in the house of prayer in the village of Pokrovskoye (Pokrovka) in Far Eastern region. On July 16, 1931 she was arrested there for “counter-revolutionary activity”, and on February 15, 1932 was sentenced in accordance with articles 58-10 and 58-11 to three years’ exile in Western Siberia. Nothing more is known about her.

**Lyubov Borisovna Shtabel.** She was an active assistant of Abbess Antonia (Sergia Petrovicha Savinova), the leader of the Sedankinskaya prayer house. She was sentenced to three years’ exile in Western Siberia. Nothing more is known about her.

\*

**Hieromonk James Petrovich Taranenko** was born on October 20, 1884 in the village of Grisevtsy, Kiev province into a peasant family. He was educated at home. In 1900 he joined the Shmakovsky Holy Trinity – St. Nicholas monastery. In February, 1925 he was transferred to the Ascension – St. Innocent monastery in Irkutsk district. On December 22, 1928 he was arrested, and on April 5, 1929 was convicted of “secretly distributing the illegal brochure, ‘The Renovationists at the Court of the Canons of the Ecumenical Orthodox Church’, placing as his aim the stirring up of religious enmity among the believing masses of the city of Irkutsk”. The case, however, was shelved. On February 25, 1933 Fr. James was arrested again, and convicted on August 22. After serving his sentence he was released. But on December 16, 1937 he was arrested again, and on February 10, 1938 was sentenced to death by the Irkutsk province UNKVD in accordance with articles 58-10 and 58-11.

(Sources: M.E. Gubonin, Akty Sviateishego Patriarkha Tikhona, Moscow, 1994, p. 987; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans/](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/))



### **13. HIEROMARTYR BARSANUPHIUS, BISHOP OF VLADIVOSTOK** **and those with him**

Bishop Barsanuphius, in the world Alexander Vladimirovich Luzin, was born on March 1, 1884 in Miassky Factory, Orenburg province in the family of a gold worker. In 1912 he graduated from Kazan Theological Academy, was tonsured and ordained to the priesthood and appointed a lecturer in the Kazan Academy in the faculty of history and the exposing of Russian sectarianism. He was also appointed overseer of the Kazan missionary courses. In 1918 he, together with the future Hieromartyr Bishop Joasaph, was present when the Bolsheviks closed the Kazan Kremlin and the churches that were there. In the autumn of 1918 he joined the Kazan Saviour-Transfiguration Monastery. In 1920 he defended his master's thesis entitled: "The Moral Nature of Orthodoxy as distinct from Latin-Protestantism". On October 6, 1921 he was accused of "unlawful teaching in the Kazan Theological Academy" and was given one year's imprisonment conditionally. This was part of the group case, "The Case of the Teachers of the Kazan Theological Academy, Kazan, 1921. After the released, in October, 1921, of the teachers of the Academy arrested in March, 1921, Archimandrite Barsanuphius together with Protopriest Nicholas Petrov became the leaders of an academic corporation, The Theological Institute of Kazan. The institute was registered as the College of the Tatar Narkompros, but lasted less than a year. In September, 1922 Fr. Barsanuphius was exiled to Turukhansk region, where he remained until 1925.

On April 12, 1926 he was consecrated Bishop of Spassk, a vicariate of the Kazan diocese. From 1927 to 1929 he was in exile in Narymsk region, Tomsk province. On April 24, 1929 he was transferred to the see of Irkutsk, and on June 25, 1930 – to the see of Vladivostok.

On May 25, 1931 he was arrested in Vladivostok in connection with the affair of "the counter-revolutionary activity of the Tikhonite clergy and monastics in the Far East region" together with Bishop Panteleimon (Maksunov) of Khabarovsk. On February 15, 1932 he was sentenced by the OGPU to ten years in a hard labour camp on the White Sea-Baltic Canal for "anti-Soviet agitation and spreading counter-revolutionary literature".

Vladyka's cell-attendant, **Nun Eustolia** (Eudocia Mikhailovna Shilova) came from a peasant family in Vyatka province. In 1931 she was arrested in Vladivostok for "counter-revolutionary activity", but was released for lack of evidence of a crime. Nothing more is known about her.

Fr. Michael Polsky notes that while Vladyka Barsanuphius belonged to the hierarchy that recognized Metropolitan Sergius after 1927, his name did not figure in the "patriarchal" episcopate. It seems likely, therefore, that he did not participate in sergianism while not formally breaking communion with the sergianists.

"Once, on the eve of the Transfiguration, there being no chekists around, Vladyka invited a priest to walk into the forest with him, not telling him the

reason. They started out. Passing beyond the boundaries of the camp, they came into the enchanting virgin taiga, which for centuries has drawn into its bosom our ascetics and lovers of divine silence and inspired solitude... Guided by the shadow of the trees, they moved towards the east; soon they came upon a clump of nut bushes, surrounding a boulder which was the shape of an altar.

"Well, Batyushka,' said Vladyka, 'you couldn't find a better place to pray. Here, where perhaps more than one desert dweller has prayed in centuries past, we shall pray today.'

"Vladyka took an epitrachelion out of the pocket of his pea coat and, turning his face towards Heaven, intoned:

"Glory to the Holy, Consubstantial, Life-creating and Indivisible Trinity, always, now and ever and unto the ages of ages.'

"Amen', responded the priest.

"And in this way they sang and read what they knew by heart and then safely returned to camp."

Vladyka worked as a bookkeeper, the priest in the medical section, and another future martyr, Fr. Leonid Krotkov - in the pharmacy. "Just before Pascha, Vladyka received a parcel from his acquaintances in Moscow, in which, hidden among dried up prophoras, were three particles of the Holy Gifts; he had been forewarned of this in a letter. Vladyka shared the Divine Gifts with Batyushka. The night of the Resurrection of Christ, while all were sleeping like the guards at the Tomb, they left the barracks, as it were the lower depths, and went out into God's world, turned their faces to the east and up to the sky, which was lighted by the stars and by the crescent moon, and quietly began to sing: 'Thy Resurrection, O Christ our Saviour,' 'Christ is Risen', the Odes of the Canon, and other hymns. After 'Our Father' and 'I believe, O Lord, and I confess...', they received the Holy Mysteries. And thus the Risen Christ comforted the prisoners on 'this chosen and holy Day'."

On August 18, 1937 a new accusation was brought against Vladyka Barsanuphius. On September 9 he was sentenced to death in accordance with articles 58-7, 58-10 and 58-11. He was shot on September 15, 1937 in Medvezhya Gora (Sandarmokh), Karelia.

(Sources: Ruskiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; "The Death of Archpriest Leonid Krotkov on the White Sea Canal and of the Priest Paul Pankeyev in the Tiraspol Prison", Orthodox Life, vol. 30, no. 3, May-June, 1980; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 965;

Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, pp. 125-26; A. Zhuravsky, Zhizneopisaniya Novykh Muchenikov Kazanskikh god 1918, Moscow, 1996, pp. 44, 48; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, vol. 1, pp. 26, 99-100, 110-111, 179, 194-195, 201, 216-217, 218, 381, 407, 408, 412, 419, 431, 452-453, 516, 518, 554, 578, 603, 616, 669, 671; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?ans/](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans/))

## **14. HIEROMARTYR NICETAS, BISHOP OF NIZHNE-TAGIL**

Bishop Nicetas, in the world Theodore Petrovich Delektorsky, was born in 1876 in the city of Pokrov, Orekhovo-Zuyevo uyezd, Moscow province, in the family of a priest. He finished his studies at the Vladimir and Kholm theological seminaries. On August 3, 1898 he was ordained to the priesthood, and went to serve in the St. Nicholas women's monastery, Pereslavl, Vladimir province. He also taught the Law of God in lower educational establishments. In 1911 he entered the Moscow Theological Academy, graduating in 1915. He directed the Academy choir and was the author of a jubilee hymn. In 1915 he became assistant secretary of the Council and Administration of the Holy Trinity – St. Sergius Lavra. In 1917 he became rector of the Ss. Peter and Paul cathedral in Perm, being raised to the rank of protopriest in 1919. In 1922 he became superior of the Nativity of Christ cathedral in Alexandrov, Vladimir province.

On May 9, 1924 he was tonsured into monasticism by Metropolitan Sergius (Stragorodsky) in the church of the Valaam podvorye, and on May 12 he was consecrated Bishop of Bugulma, a vicariate of the Samara diocese, by Archbishop Andrew of Ufa. The co-consecrator(s) is not known. In 1924 he was arrested in Bugulma together with a group of priests for "links with the Czechoslovaks". Within two months he was released for lack of evidence against him. By November, 1924 he was living in Moscow. In 1925 he was arrested in Melekes, Ulyanovsk province, for "carrying out a church service without a patent" and for "commemorating Patriarch Tikhon". After one-and-a-half months in prison he was released. In 1926 he was transferred to the see of Orekhovo-Zuyevo, Moscow province. On September 3/16, 1927 he was transferred to the see of Nizhne-Tagil, a vicariate of the Sverdlovsk diocese, where he remained until August 10/23, 1928. He was an elder distinguished by extreme non-acquisitiveness, and was a fool-for-Christ. In 1930 he was arrested in Moscow and sentenced to three years in the camps. He was sent to the building of DneproGAS, where he worked as a groom and watchman. By 1934 Vladyka was again living in Orekhovo-Zuyevo. For two years he lived under the pseudonym "Makarov", whose passport had been "stolen" by him during his captivity at DneproGAS. He earned his living by collecting and selling scrap. In 1936-37 he lived with the policeman Kraskov in a "saddler's shop" room.

On October 13, 1937 he was arrested in Orekhovo-Zuyevo because "he was an illegal wandering bishop, an activist of the True Orthodox Church, conducted anti-Soviet agitation and was occupied with counter-revolutionary activity". He was transferred to Moscow on November 10 and was cast into the Taganka prison. On November 17, he was convicted of being "an illegal bishop of the 'True Orthodox Church' and was sentenced to death in accordance with article 58-10. He was shot in Butovo on November 19, 1937.

(Sources: M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow; St. Tikhon's Theological Institute, 1994, p. 982; Pravoslavnaya Rus', N 14 (1587), July 14/28, 1997, p. 7; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 8-9; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, p. 258; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans))

## **15. HIEROMARTYR ANTHONY, BISHOP OF TROITSK**

Bishop Anthony, in the world Alexander Nikolayevich Milovidov, was born on May 31, 1877 in Moscow in the family of a bureaucrat who had at one time been a professor in Kharkov university. He was consecrated Bishop of Ust-Katavsk on June 6, 1925 by Archbishop Andrew of Ufa and Bishop Leo of Nizhne-Tagilsk in Tadzhen. From 1925 to 1928 he was Bishop of Troitsk. In 1927 he was arrested in Ufa and sentenced to two years' in exile, which he served in Chelyabinsk province. In 1928 his term was increased by three years. From 1928 to 1933 he was in exile in Bugulma. According to one (dubious) source, he participated in the so-called "Nomadic Council" of the Catacomb Church in 1928 through Igumen Simeon. In 1933 he was arrested in Bugulma and sentenced to three years' in exile. From 1933 to 1934 he was in exile in Yeniseisk. He refused appointments from Metropolitan Sergius. From 1935 to 1936 he was in exile in Omsk. In October, 1936 he was arrested in Omsk and accused of counter-revolutionary activity and spying for Japan. The Omsk UNKVD issued a declaration that Bishop Anthony was conducting counter-revolutionary work organizing cadres of clergy for a struggle against Soviet power: "A group of priests has been formed by the bishop. In order to spread his influence, he has attracted the monastic element among those living in Omsk, who have no fixed occupation. They are led according to his instructions by the priests Kozlov and Leontiev." The hearing of the criminal case of Bishop Anthony and the six priests from his "counter-revolutionary organization" took place from March 19 to 22, 1937 behind closed doors. The court's conclusion said that "the accused Anthony Milovidov, a server of the Orthodox cult and a bishop leading the Omsk diocese... has organized a group from the reactionary clergy for a struggle against Soviet power under the slogan, "For the Church and Religion", which was joined by Urvantsev, Olersky, Mikhailov, Kokoulin, Leontiev, Innocent (Kozlov) and Miroljubov". This was "The Case of Bishop Anthony (Milovidov) and six priests, Omsk, 1937". One of those convicted in this case, **Protopriest Alexander Africanovich Miroljubov**, who served in the village of Cherlak, Omsk province, was sentenced on March 22 to four years in the camps for "counter-revolutionary organization" with disenfranchisement for between three and five years. On October 4, 1937 Bishop Anthony was shot in Chelyabinsk together with **twenty priests**.

(Sources: "Kratkoye opisaniye biografii menyey nyedostojnago skhiepiskopa Pyotra Ladygina", Tserkovnaya Zhizn', NN 5-12, 1984; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 8-9; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, p. 268; Vozdvizhenie, N 13 (33), Spring, 2000; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans/](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/))

## **16. HIEROMARTYR LEO, BISHOP OF NIZHNE-TAGIL**

### **And those with him**

Bishop Leo (Cherepanov) was consecrated to the see of Nizhne-Tagil on January 26 / February 8, 1923. He remained in that see until 1927. He signed the acts of the so-called "Nomadic Council" of the Catacomb Church in 1928. According to one source, he became Bishop of Alma-Ata from 1929 to 1930, and Bishop of Stavropol from August 11/24, 1933 to 1934. He was killed on December 8, 1937 (new style).

**Protopriest Alexis Petrovich Markovsky** was born in the village of Kositsko, Novgorod uyezd, Novgorod province in the family of a deacon. He finished his studies at the Novgorod theological seminary in 1891. In 1895 he was ordained to the diaconate by Archbishop Theognostus of Novgorod and Staraya Russa. In 1895 he began to serve in the Holy Trinity church in the village of Medved, Novgorod uyezd. In 1898 he was ordained to the priesthood, and began to serve in the military church of the Hierarch Alexis in Verney (now Alma-Ata). On May 16, 1929 the inspector of the administrative department accompanied by a policeman came to Fr. Alexis and the warden of the church, **Euthymius Shpak**. The inspector had been ordered to tear up the agreement with the believers on the use of a prayer house, and close and seal the church. He ordered Fr. Alexis to cleanse the church of icons and the iconostasis and "other objects by 10 a.m. tomorrow", threatening the severest punishment if his command was not obeyed. Fr. Alexis, relying on the law on religious communities published in 1929, which declared that the liquidation of prayer houses and the closure of churches were carried out in accordance with the decree of the Praesidium of VTsIK, demanded that the inspector show him the decree, to which the latter replied: "I am the inspector of the administrative department of INO, while he," he said, pointing to the policeman, "is the chief of police. We are the representatives of the authorities, what further orders do you need? We are giving the orders, and you must carry out our orders." If the rector had carried out this unlawful command and taken even one icon out of the church, the authorities would immediately have been told that the believers of the St. Alexis religious community had voluntarily handed over the church. For refusing to carry out the command, Fr. Alexis and Euthymius were arrested together with Fr. Alexis's eighteen-year-old son, **Alexander**. The inspector took the keys away from the rector, closed the church and put a seal on the doors. On August 29, 1929 Fr. Alexis and Euthymius were condemned to three years in the camps for "creating mass disorders with the aim of resisting the closure of the St. Alexis church" as part of "The Case of Bishop Lev (Cherepanov) and others, Alma-Ata, 1929". The indictment read: "Those under trial, Markovsky and Shpak, in carrying out the instruction of Bishop Lev "to keep and defend the St. Alexis church whatever happens", were organizing mass disorders. Having gathered a crowd of believers (about 100 people) on Military square,

they spoke in protest against the confiscation of the church, incited the people against Soviet power and refused to cleanse the church of cult property, in view of which the property of the church remained for several days on carts on the square beside the church." Fr. Alexis died in prison in the 1930s.

(Sources: Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 978; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))



## **17. HIEROMARTYR GURIAS, ARCHBISHOP OF IRKUTSK**

Archbishop Gurias, in the world Alexis Ivanovich Stepanov, was born on October 3, 1880 in Cheboksary, Kazan province, in the family of a peasant. In 1893 he finished his studies at the Cheboksary city school, and in 1896 – at the Cheboksary theological school. In 1902 he finished his studies at the Kazan theological seminary and entered the Kazan Theological Academy. On April 16, 1905 he was tonsured. In 1905 he was ordained to the diaconate, and in March, 1906 – to the priesthood. In 1906 he graduated from Kazan Theological Academy, and was appointed a lecturer in the Academy in the faculty of the Kalmyk language. In 1909 he received the degree of master of theology. On September 27, 1910 he was made an extraordinary professor in the Kazan Academy, lecturing on Buddhism. From May 26, 1912 to 1917 he was inspector of the Academy with the rank of archimandrite. On February 18, 1916 he was awarded the degree of doctor of Church history. In 1916 he was made ordinary professor in the Kazan Academy in the faculty of missionary studies. He was the author of works on Buddhism. In 1917-18 he participated in the Local Council of the Russian Church, being elected from the monastics. He took part in the enthronement of Patriarch Tikhon, greeting him in the name of the Kazan Academy. In 1919 he became administrator of the monastery of the Meeting of the Lord in Moscow. On October 2, 1919 he was arrested in Moscow, and was imprisoned in the Butyrki prison, but was soon released. In the same year he became superior of the Pokrov missionary monastery in Moscow.

On January 26, 1920, he was consecrated Bishop of Alatyry, a vicariate of the Simbirsk diocese. On June 27, 1920 he was arrested in the Danilov monastery together with Bishop Theodore (Pozdveyevsky), and on July 26 he was sentenced “to imprisonment in a concentration camp until the end of the Civil War”. On August 25 he was cast into the Taganka prison. In the autumn, in accordance with the November amnesty his sentence was commuted to five years in Butyrki prison. On March 24, 1922 he was released without the right of leaving Moscow, and went back to the Pokrov monastery. In July, 1923 he was placed in temporary charge of the Petrograd diocese. He left Petrograd for the Pskov Caves monastery, but was arrested “for being in a border zone”, and cast into Pskov prison. He was released, and in February, 1924 was appointed archbishop of Irkutsk. In the same year he was imprisoned in the Moscow Butyrki prison. He was released, and on April 12, 1925 signed the act giving supreme ecclesiastical power to Metropolitan Peter. On November 19, 1925, he was arrested again in connection with the affair of Metropolitan Peter and again imprisoned in Butyrki. He was accused of “taking a direct part in the grouping of monarchist churchmen and laity whose aim was to use the Church and the Church apparatus for anti-Soviet ends, to unite the reactionary element around the Church”. On May 21, 1926 he and Bishop Herman (Ryashentsev) were condemned for being members of “of a counter-

revolutionary monarchist church organization, 'The Danilov synod'", and in accordance with articles 62 and 68 he was exiled to Yakutsk for three years.

Vladyka Gurias rejected Metropolitan Sergius' declaration, and in 1928, according to one (dubious) source, signed the decisions of the so-called "Nomadic Council" of the Catacomb Church through Monk Agathon.

Perhaps in connection with his opposition to Metropolitan Sergius, he was not released at the end of his term of exile, but on October 8, 1928 the OGPU sentenced him to another three years in exile in a fixed place. On July 28, 1930 he was released early. On June 6 (or July 8), 1930, he was appointed archbishop of Kostroma, but he refused to accept the appointment. On August 13, 1930 he was appointed archbishop of Suzdal. However, on May 8, 1931, he was arrested, and in 1932 he was sentenced to three years in the camps for "participation in a branch of the counter-revolutionary church-monarchist organization, 'The True Orthodox Church'". From 1932 to 1937 or 1938 he was imprisoned in a Novosibirsk hard labour camp. He was then arrested, sentenced to death and shot near Novosibirsk.

Bishop Benjamin (Milov) writes of Vladyka Gurias: "He was a sincere lover of the Church and the Faith - to the point of self-forgetfulness. A worker in the field of theological science, a strict ascetic, a true monk, with a powerful will combined with deep condescension to people, unacquisitive and noble, practical, a subtle psychologist, with a soul capable of attracting to a holy life by his example and word..."

"I cannot forget a fact linked with the personality of his Eminence Gurias. He was serving the liturgy on one day of the Great Fast. During communion he took a particle of the Body of Christ with three fingers of his right hand and, shaking his head, whispered the words of the prayer. I looked at the expression of the face of his Eminence - it bore the impress of such sorrow, humility, repentance and prayer for help that all this pierced me like electricity. Tears poured out of my eyes at the sight of a sincere intercessor for my soul before the Lord Jesus Christ."

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 855-56; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, 1957, vol. II, pp. 129, 319; Pravoslavnaya Rus', N 1 (1574), January 1/14, 1997, p. 5; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 527, 535, 537; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 65; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 6; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997, p. 20; "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 6; I.I. Osipova, "Skvoz' Ogn' Muchenij i vody Slyoz", Moscow: Serebryanniye

Niti, 1998, pp. 276-277; Bishop Benjamin (Milov), "Dnevnik Inoka", Troitskoe Slovo, 8, pp. 49, 50; <http://www.omolenko.com/texts/katakomb.htm>; Za Khrista Postradavshiy, Moscow, 1997, vol. 1, pp. 352-353; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?ans/](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans/))

## **18. HIEROMARTYR BASSIAN, BISHOP OF SOLIKAMSK**

Bishop Bassian, in the world Ivan Fyodorovich Veretnikov, was born on August 24, 1877 and was educated at home. On April 12, 1910 he was ordained to the priesthood. On September 20, 1926 he was consecrated Bishop of Solikamsk (or Satkinsk) by Archbishop Andrew of Ufa. In 1927 he may have become Bishop of Satkinsk. In 1937 he was condemned to be executed, and was shot in 1938.

(Sources: Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 231; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-97gg.", Russkoye Pravoslaviye, N 4 (8), 1997, pp. 8-9)

## **19. HIEROCONFESSOR ALYPIUS, BISHOP OF OKHTENSK**

Bishop Alypius, in the world Prince Alexis Alexeyevich Ukhtomsky, the brother of Hieromartyr Andrew (Prince Ukhtomsky), was born on June 13, 1875 on the family estate of Vosloma, Arefinskaya volost, Rybinsk uyezd, Yaroslavl province. He finished his studies at the Rybinsk gymnasium, and then, after graduating from the Nizhegorod military school, under the influence of a conversation he and his brother had with St. John of Kronstadt, he entered the Moscow Theological Academy in 1894, from which he graduated with the degree of master of theology in 1898. In 1906 he graduated from the faculty of the physiology of man and animals of St. Petersburg university, and became a teacher, lecturer and professor there. Before the revolution he defended his master's these on physiology and zoology. Not long before the revolution he became the warden of the Nikolsky yedinovertsy cathedral and a teacher in the school he founded attached to the cathedral. He was an iconographer, a poet and a publicist, and a great expert in the ancient typicon and chanting. He was a yedinovertsy delegate at the Local Council of 1917-18. In 1919 he became a deputy in the Petrograd soviet. In November, 1920 he was arrested in Rybinsk as "head of the 'Union of the Faithful'" and cast into the Lubyanka prison in Moscow. In January, 1921 he was taken under convoy to prison in Petrograd, but was soon released "for lack of proof of participation in a counter-revolutionary organization", supposedly thanks to the intervention of Dzerzhinsky. In 1921 he was secretly tonsured with the name Alypius. From 1922 he was the professor of the faculty of human and animal physiology in St. Petersburg university, and discovered one of the basic principles of the activity of the nervous system. In May, 1923 he was arrested for "resistance to the requisitioning of church valuables" from the Nikolsky yedinovertsy cathedral and was cast into the prison on Shpalenaya street. In 1927 he became director of the electrophysiological laboratory of the Academy of Sciences. In 1931 he was secretly consecrated bishop of Okhtensk (yedinovertsy) by some Josephite bishops. In the 1930s he continued his career as a member of the Academy of Sciences. He died on July 18 - according to another source, August 31, - 1942.

(Sources: 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 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 12-13; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, p. 276; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))

## **20. HIEROMARTYR BARLAAM, ARCHBISHOP OF PERM** **and those with him**

Archbishop Barlaam, in the world Victor Stepanovich Ryashentsev, was born in Tambov on June 8, 1878, in the well-to-do pious merchant-class family of Stephen Ryashentsev. In 1896 he graduated from the Tambov Classical Gymnasium and entered Kazan Theological Academy, graduating in 1900 with the degree of candidate of theology. On September 29, 1901 he was appointed teacher at the Ufa theological school, and on October 8 he was tonsured into monasticism by the rector of the Kazan Academy, Bishop Anthony (Khrapovitsky), being led to the tonsure by Elder Gabriel of Seven Lakes Monastery. The next day he was ordained to the diaconate, and the day after that - to the priesthood. On March 3, 1902 he was appointed teacher of the Ufa theological seminary and in January, 1903 - inspector, being at the same time dean of the yedinovertsy churches of the Ufa diocese. For Fr. Barlaam was very close to Bishop Anthony, and when the latter was transferred to the see of Ufa, he took his young disciple with him, making him inspector of Ufa theological seminary and entrusting him with all the old-believer churches that had just joined the Orthodox Church.

Fr. Barlaam was distinguished by his carefulness in action and gentleness in dealing with people. This earned him great respect both from his colleagues and from his students. He loved church services according to the Typicon, and was an elder.

In August, 1906, in the rank of archimandrite, he was made rector of Poltava theological seminary, where he published Faith and the Cause of Unbelief, The Christian Upbringing of Children, Work as Life, a work against theosophy, and other works.

On January 13/26, 1913, Fr. Barlaam was consecrated Bishop of Gomel, a vicariate of the Mogilev diocese, in St. Petersburg, in the Holy Trinity Cathedral of the Alexander Nevsky Lavra, by Metropolitans Vladimir and Flavian and other bishops. During his naming speech he said: "Hard times have come: many have fallen away from the faith and are rising up against Christ and His Holy Church. Now, when the path of truth is despised by many, the pastor can no longer keep silent and bear sorrows in silence; he must defend the truth and loudly witness to it, be as it were a confessor. But to be a confessor means to be a hieromartyr. That is the hierarchical path."

In October, 1918 he went to Kiev; and on April 29, 1919 was removed from the see of Gomel because of his absence and non-return. On June 23, 1919 he was arrested in Gomel "on suspicion of counter-revolution", and was given a conditional sentence of two years in prison, but on July 5 was released on the basis of a petition by five thousand believers.

Bishop Barlaam took an active part in the missionary activity of the Pochayev Lavra, leading huge crowds of pilgrims to the Pochayev festivities, and delivering flaming sermons calling the Orthodox people to be genuine Christians striving during their earthly life towards the Heavenly Homeland.

In about 1919 Bishop Barlaam became Bishop of Mstislav, a vicariate of the Mogilev diocese, and in 1922 he was temporarily administering the see of Mogilev. Then he joined the renovationist schism, but repented and was received back into the Orthodox Church in August-September, 1923. On September 16, 1923, he was made Bishop of Pskov, and from 1923 to 1924 he was also temporarily administering the Gomel diocese. According to another source, however, from January to December, 1924 he was transferred back to Mogilev, before moving back to Pskov. At the end of 1924 he was arrested in Pskov and sentenced to two years' imprisonment, which he served in Yaroslavl prison. On July 26, 1927 he was appointed archbishop of Perm.

In the same month, Metropolitan Sergius issued his notorious "declaration", placing the Church in submission to the atheists. According to one source, on November 24, Archbishop Barlaam went into retirement. However, in December, 1927 he was temporarily administering the Lyubim diocese, a vicariate of the Yaroslavl diocese. On February 6, 1928, Archbishop Barlaam was one of four bishops of the Yaroslavl diocese who sent an epistle to Metropolitan Sergius, breaking communion with him. Metropolitan Sergius reacted by issuing an ukaz on April 11, banning Archbishop Barlaam and those with him. Archbishop Barlaam, together with others, immediately issued another epistle, stating that they did not protest against Metropolitan Sergius' right of administration but against his Church policy. Among other things, they wrote: "The unwilling complicity of Orthodoxy with the socialist republic has become aggravated through the acceptance of the godless government by Metropolitan Sergius. The Church may not carry on external struggle, but the Church should devote herself to spiritual struggle with such a government."

On April 11, 1928 Archbishop Barlaam was banned by Metropolitan Sergius, but he did not submit to this ban. On May 10, together with other bishops of the Yaroslavl diocese, he re-entered communion with Metropolitan Sergius while reserving the right not to obey his orders that went against his conscience. On May 30 his ban was removed.

According to one (dubious) source, he participated in the so-called "Nomadic Council" of the Catacomb Church in 1928, agreeing with the decisions but refusing to sign them.

On September 7, 1929 he was arrested in a group of 37 people and cast into Yaroslavl prison. This was "The Case of the Clergy of Ivanovo Industrial

Province, 1930". On January 3, 1930 he was sentenced to three years in a camp in accordance with articles 58-10 and 58-11.

According to one source, "the 37 people indicted in this case were characterized by the investigatory material as reactionary church activist opposing their activity to the undertakings and politics of Soviet power. The given counter-revolutionary group looked on the socialist revolution in Russia as sent by God in punishment for sins, and the system of Soviet power as a temporary, unstable society. In spite of the decree on the separation of the Church from the State, the given group of people made attempts and partly taught children the Law of God (l.d.513). At a moment of military danger... this group spread among believers anti-Soviet slogans directed in favour of the landowners' and capitalists' reaction and foreign imperialism. In August, 1928 the head of the Tikhonite Church Metropolitan Sergius addressed the bishops in the press with an appeal to be loyal to Soviet power, for which the above-mentioned counter-revolutionary group declared him a traitor to Orthodoxy and revived the distribution of all kinds of inventions directed at the undermining of the authority of Soviet power (l.d. 487). The present accusation is proved by materials of the case and by the partial confession of the condemned. Thus during a search conducted at the house of Archbishop Barlaam a letter was found whose contents were reproduced in l.d. 489, whence it is evident that Metropolitan Sergius was declared 'Imperialist Sergius' for his loyal attitude towards Soviet power. They conducted a struggle against him, while in every way slandering Soviet power the politics of the party and government."

On January 30, 1930 Archbishop Barlaam was sentenced to three years in the camps, which he served in the city of Kotlas in the northern regions. On March 7, 1931 he was arrested in camp again.

The circumstances of this arrest were as follows. On February 26, 1931 the Bolsheviks learned that Fr. Michael Golikov, after consulting with Archbishop Barlaam, supposedly decided to contact the American Fish commission through the English embassy and ask for it to go to the USSR and investigate the condition of the camps. He did this through his wife Eulampia Nikolayevna and his daughter Sophia Mikhailovna, who were living in Kotlas. "In connection with their [the Fish Commission's] expected arrival,... the Kotlas camp is being liquidated and moved to a place that the commission will not be able to reach."

Archbishop Barlaam was accused that he, "using his huge authority not only among the imprisoned clergy, but also among the other camp inmates, discussed with prisoner M.A. Golikov the situation on the transfer of the camp, supposedly in connection with the expected arrival of the Fish commission to investigate prison labour. He was the ideological inspirer of Golikov's later acts in composing the denunciations to the English consulate



about the transfer of the Kotlas camp. Moreover, while keeping his relative Natalya Andreyevna Efimova near him in the town, he used her in order to maintain links with the outside world, from where he, through her mediation, received various offerings collected in freedom. Also he illegally sent through her news about life in the camps together with thank-you letters..."

On May 5, 1931 Archbishop Barlaam was sentenced to ten years in the camps in accordance with articles 58-6, 58-10 and 58-11 in "The Case of Archbishop Barlaam (Ryashentsev), Michael Golikov and others, Kotlas, 1931". He was sent to Solovki. Also convicted in this case were:

**Protopriest Michael Alexeyevich Golikov.** He was born in 1874 in Uglich, Yaroslavl province. He went to Yaroslavl theological seminary and was ordained to the priesthood in 1898. He was appointed rector of the Resurrection cathedral in Tutayev, Yaroslavl province. On November 8, 1929 he was arrested in Tutayev, and on January 3, 1930 was sentenced in accordance with articles 58-10 and 58-11 to three years' imprisonment for "anti-Soviet agitation". He arrived in the Kotlas camp on January 27, but was arrested there on March 7. On May 20 he was condemned in accordance with articles 58-6, 58-10 and 58-11 to ten years in the camps for "trying in written form through the English embassy to tell the American Fish commission about the condition of prisoners in the camps". He was sent to Solovki. On August 5, 1938 he died in camps.

**Priest Demetrius Andreyevich Golubkov.** He was born on February 4, 1879 in Moscow, the son of a deacon. He finished his studies at Zaikonospasskoye theological school in 1894, and Moscow theological seminary in 1901. Then he worked as a teacher in a school. In 1904 he became a reader at the Vagankovskoye cemetery, becoming priest there in 1920. In 1923 he was unemployed. On March 11, 1931 he was arrested, and on May 20 was condemned for "having links with counter-revolutionary prisoners in camps" and for "taking part in the transfer of information of an espionage nature to the English embassy". In accordance with articles 58-6, 58-10 and 58-11 he was sentenced to three years in the camps. Nothing more is known about him.

**Sophia Mikhailovna Golikova.** She was born in 1903 in Tutayev, and went to the pedagogical faculty of the Yaroslavl agricultural institute. Not finishing her course, she went to live with her uncle in Moscow, Priest Demetrius Andreyevich Golubkov. On March 30, 1930 she went to visit her exiled father in Kotlas. On March 7, 1931 she was arrested for trying to take a letter from Bishop Barlaam to her father for transfer to the English embassy. On May 20 she was condemned in accordance with articles 58-6, 58-10 and 58-11 to five years in the camps. She was sent to Solovki. Nothing more is known about her.

**Natalya Andreyevna Yefimova.** She was born in 1895 in the village of Budovitsa, Slobodskaya uyezd, Pskov province and was the spiritual daughter (or relative) of Archbishop Barlaam. In 1931, two months before her arrested, she went from Rostov to Kotlas "to visit her brother, the former Archbishop Barlaam". On March 7 she was arrested, and on May 20 was convicted of "maintaining links with her brother" and "spreading tendentious rumours about the camps". In accordance with article 58-6, 58-10 and 58-11, she was sentenced to five years in the camps. She was sent to Solovki. Nothing more is known about her.

On February 22, 1933 Archbishop Barlaam was released early (according to one source he was then on Bear Mountain, near Petrozavodsk) and exiled to the north, which term he served in Vologda.

His brother, Hieromartyr Herman wrote in 1933: "The other day I was overjoyed that the true dove of God B (Barlaam) has been set free from captivity, but I still don't know any details. It is so much more joyous because there was so little hope for this and they even said that he had died."

In September, 1934 Vladyka Barlaam wrote a petition asking permission to be taken on bail, since he was an invalid, by **Nun Alexandra** (Petrovna Lysova). The petition was refused, and he continued to live with his nun cell-attendant in the flat. He served in secret and had the gift of clairvoyance. According to one report, he was arrested in Vologda in 1935 or 1936.

In 1935, Bishop Herman wrote: "Victor (i.e. Bishop Barlaam) lives as before in Vologda." And later: "Victor, it seems, has become a real invalid; he cannot walk for more than a few minutes due to the excessive exhaustion of his heart."

In May, 1936: "They went to Vologda in order to see the sick one. Two of the closest ones visited him. A tiny room with dirty wallpaper, thinly separated from the living quarters of the landlord by a curtain in place of a door. A poorly covered bed, near it a little table, and two other tables against the wall. That is all its furnishings. They write to me that he is thin, pale and totally grey. In everything there is deprivation, as it seemed to them, which is correct, but this poverty is pleasing to him. He received them very lovingly, was interested in the life of his brother, and advised him to spend more time occupying himself with the inward world, rather than with external things, even if they be good. There is much truth in this. Then he gave them spiritual counsel and consoled them greatly. May C (Christ) save him. He is pleased with his ailment, which has chained him to his bed and has almost made him an invalid. I myself deeply believe in the providence of this: it saves him from the exhausting changes of places (prisons) and undoubtedly helps him to accumulate more of that spiritual warmth which is so indispensable in our cold time."

In 1936 Archbishop Barlaam wrote: "It is very good for the soul's salvation to be a cell-attendant. As for myself, I would have gone to someone as a cell-attendant, but, alas, I have no strength and no opportunity. My legs feel better, however [He had varicose veins]... But my general condition is worse. Before Cheese-fare Week I had a stroke. The doctor saw me twice. Now, glory to God, it is better. Everything tiring is harmful for me, so I had to shorten my prayer rule. I need fresh air, but all I can go outside for is ten minutes... I read the whole Psalter during Great Lent and am shortening the Hours. The Psalmist says: 'I remember days of old and gained knowledge of all Thy works' (142.5). For you too it is very profitable to remember holy things in your life. It is not vanity, but a consoling relief for the soul; it is a substitute for spiritual reading."

Visitors to Archbishop Barlaam became fewer, and the letters from his brother ceased. The pain in his legs and over all his body increased and he had a constant and penetrating cold which settled deep inside his almost immovable body. In July, 1941 he was arrested in Vologda and on August 25 was sentenced to be shot. On November 25 the sentence was commuted to ten years in the camps. On February 20, 1942, he died in prison number one in Vologda. According to another account, his death was caused by starvation.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 846-47, 965; I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman of Alaska Brotherhood, 1982, chapter 16; William Fletcher, The Russian Orthodox Church Underground, 1917-1970, London: Oxford University Press, 1971, p. 64; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 40; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 585-586; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 12-13; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, pp. 212-213; M.B. Danilushkin (ed.) Istoria Russkoj Pravoslavnoj Tserkvi 1917-1970, St. Petersburg: Voskreseniye, 1997, p. 539; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, p. 274; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 276-277; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))

## 21. HIEROMARTYR AMPHILOCHIUS, BISHOP OF KRASNOYARSK and those with him

Bishop Amphilochius, in the world Alexander Yakovlevich Skvortsov, was born on February 17, 1885 in the family of a church reader of the village of Nurvash (or Norvashi), Tsivilsk uyezd, Kazan province. He graduated from the Kazan Theological seminary and Academy. He chose as his speciality Orthodox missionary work. On March 22, 1907 he was tonsured into monasticism. In 1908 (according to another source, 1907) he was ordained to the diaconate. In 1909, as a third-year student, he was sent during the summer holidays to the Astrakhan Kalmyk steppe to study the Kalmyk language and Orthodox missionary work. In 1910 he brilliantly defended his candidate's dissertation on a missionary subject, and was ordained to the priesthood in the same year.

In 1910-11 he attended lectures at the eastern faculty of the St. Petersburg University so as to study the Mongolian language and freely understand the sacred scriptures of Lamaism. From August 16, 1911 until 1917 he was a teacher in the faculty of Mongolian and Lamaism in the Kazan Academy. From August 15, 1912 to August 15, 1914 he went, at his own request, to Mongolia and Trans-Baikal to study the Tibetan language and the theological literature of Lamaism. He was raised to the rank of archimandrite. According to one source, he was also sent to China.

In 1922 he was consecrated bishop of Melekess, a vicariate of the Ufa diocese, by Archbishop Andrew of Ufa and, perhaps, Patriarch Tikhon. He remained there until 1923. He struggled with renovationism. In 1923 he was arrested, sentenced to three years' exile and sent to Krasnoyarsk region. In November, 1924 he was arrested for "participation in resistance to representatives of the authorities during the transfer of the cemetery church to a renovationist group". However, the case was shelved. In 1925, when invited to join a planned commission for reconciliation between Orthodoxy and renovationism and participation in the council of 1925, he wrote in reply: "We can be reconciled with you only when you renounce your errors and repent before the whole people."

In March or April, 1925, he became Bishop of Krasnoyarsk, and on July 14, 1926 he was arrested in the city of Tsivilsk in Chuvashia. On July 17, 1926 he was sentenced to three years in the camps and sent to Solovki, where he worked as a warehouseman. Also arrested with the bishop was **Eudocia Petrovna Zonova**, the daughter of a trader, who since 1922 had been in the community in Krasnoyarsk led by **Hieromonk Plato** (Shkarpitsky), who in 1925 came under the omophorion of Bishop Amphilochius. She was released after promising not to leave the city. On December 17, 1926 she was arrested

again, and accused of “taking part in a monarchist-Black Hundredist counter-revolutionary grouping created around Bishop Amphilochius (Skvortsov)”. This was the group case, “The Case of the Monarchist-Black Hundredist Counter-Revolutionary Grouping of Bishop Amphilochius (Skvortsov), Krasnoyarsk, 1926”. She was released for lack of incriminating evidence.

On February 17, 1928 Bishop Amphilochius’ case was reviewed and quashed. On March 31 he was released early. In April, on returning from exile, he became bishop of the Don and Novocherkassk.

He rejected Metropolitan Sergius’ declaration, and according to one (dubious) source signed the acts of the so-called “Nomadic Council” of the Catacomb Church in 1928. From 1929 to 1930 he was Bishop of Krasnoyarsk and Yeniseisk, but, disagreeing with Metropolitan Sergius’ course, he left his see - according to one source, on the advice of Metropolitan Cyril of Kazan - and in 1931 went with a group of "non-commemorators" into the woods of Siberia, where he founded a skete. The skete consisted of ten nuns, and was situated in the village of Anzhul (or Antul), Tashtypsky region, Khakassia.

On April 30, 1931 Bishop Amphilochius, **Hieromonk Seraphim**, who lived in the village, and the skete-dwellers, who included Fr. Seraphim’s daughter, **Nun Alexandra, Matrona Artamovicha Stepanova** (born in 1866 in Vyatka province) and **Athanasia Petrovna Lysova** (born in 1889 in Yeremakovsky region, Krasnoyarsk district), were arrested for “conducting anti-Soviet agitation”, and cast into a prison in Minusinsk, Krasnoyarsk district. On November 16, 1931, in “The Case of Bishop Amphilochius (Skvortsov) and others, Khakassia, 1931”, they were condemned for “anti-Soviet agitation” by the OGPU and were sentenced to five years’ exile in Eastern Siberia. Bishop Amphilochius was sent to the Osinnikovo section of Sibltag. At some stage he went to Barnaul area and lived next to his relative **Catherine Ivanovna Samonkina**. He struggled with the schismatics of Siberia, and once converted three Chinese to the faith.

In May, 1933 he was arrested again for being “a participant in a church-monarchist counter-revolutionary group, the True Orthodox Church”, and on January 28, 1934 was sentenced to transfer to a punishment isolation cell for two years. By this time, according to Protopresbyter Michael Polsky, he was known throughout Siberia as a fearless rebuker of the deeds of Metropolitan Sergius. The people loved him. His sermons against atheism and the atheist authorities were so fierce that the people expected his arrest at any minute. One woman shouted during one of his sermons:

"Is that really possible? Well, then, they'll arrest you!"

"That's how it has to be, Catherine," he replied.

There are different accounts of his death. According to one source, he was imprisoned at Yaia station, where he was later shot. According to another, he was arrested in 1934, sentenced to five years in the camps, and shot on October 1, 1937 in the Mari camps in Western Siberia before being buried in an unmarked grave. According to yet a third source, he was arrested in camp in 1938, sentenced to death and shot. According to yet another source, he was arrested in the 1940s and died in 1946.

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**Hieromonk Seraphim** was born Basil Zakharovich Berestov in 1861 in Vyatka province. On November 16, 1931 he was condemned for “anti-Soviet agitation” and was sentenced to five years’ exile in Eastern Siberia. After their exile was ended, Fr. Seraphim lived with his daughter in Minusinsk. On November 16, 1937 they were arrested, and on November 27 he was condemned because, “having served his punishment in accordance with his previous conviction, he did not cease his counter-revolutionary activity”. He was condemned to death, and was shot in Minusinsk on December 6, 1937.

**Nun Alexandra**, in the world Vasilyevna Berestova, was born 1901 in Vyatka province, and lived in the skete in Anzhul. On November 16, 1931 she was condemned for “anti-Soviet agitation” and was sentenced with her father to five years’ exile in Eastern Siberia. After their exile was ended, they lived in Minusinsk. On November 16, 1937 they were arrested, and on November 27 she was condemned for “counter-revolutionary activity” and sentenced to ten years in the camps. She was released in 1947. Nothing more is known about her.

**Nun Barsonuphia**, in the world Barbara Panfilovna Tsivileva, was born in 1901 in the village of Otrok, Idrinsky region, Krasnoyarsk district. On November 11, 1924 she was arrested in Minusinsk, Krasnoyarsk district for “participation in resistance to representatives of the authorities in the transfer of the cemetery church to the renovationist group”. The case was shelved, and she was released. In 1931 she joined the Anzhul skete. When Bishop Amphilochius was arrested, she succeeded in hiding, and then, after Vladyka’s exile to a camp, followed him, living in Mariinsk (1931-1932) and Osinovka settlement, Kemerovo province (1932-1933). On April 28, 1933 she was arrested together with Bishop Amphilochius and others, but in 1934 the case was shelved and she was released. The procurator did not agree with the conclusions of the investigators, saying: “Tsivileva, being under the complete religious influence of Bishop Skvortsov, helped him with good and in passing on letter. Thereby she did not commit any punishable crime, and her case should be shelved.” On January 4, 1945 she was arrested in Abakan for “participation in an anti-Soviet organization of supporters of the True Orthodox Church”. On June 30 she was sentenced to ten years in the camps for “participation in an anti-Soviet group of churchpeople” and for “anti-

Soviet agitation" together with the sister **Nuns Vriena and Varfolomea** (Amzarakova). This was "The Case of the Nuns: the Amzarakova sisters and Tsivileva, Khakassia, 1945". Nothing more is known about her.

**Nun Vriena**, in the world Vera Samsonovna Amzarakova, was born in 1894 in Anzhul, Tashtypsky region, Khakassia. On April 30, 1931 she was arrested for "anti-Soviet agitation", and on November 16 was exiled for five years to Eastern Siberia. In 1945 she was living in Askiz, Khakassia. On June 30 she was sentenced to ten years in the camps for "participation in an anti-Soviet group of churchpeople" and for "anti-Soviet agitation". Nothing more is known about her.

**Nun Varfolomea**, in the world Barbara Samsonovna Amzarakova, was born in 1901 in Anzhul. On April 30, 1931 she was arrested for "anti-Soviet agitation", and on November 16 was exiled for five years to Eastern Siberia. In 1945 she was living in Askiz, Khakassia. On June 30 she was sentenced to ten years in the camps for "participation in an anti-Soviet group of churchpeople" and for "anti-Soviet agitation". Nothing more is known about her.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 962; Schema-Monk Epiphanius (Chernov) Tserkov' Katakombnaya na Zemlye Rossijskoj; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, p. 129; L. Regelson, Tragediya Russkoj Tserkvi, Paris: YMCA Press, 1977; Pravoslavnaya Zhizn', N 10 (550), October, 1995, p. 24; Catherine Ivanovna Samonkina, in conversation with Igumen Germogen (Dudinkov); Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 530, 603-605; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4 (8), 1997, pp. 12-13; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, p. 75-76; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans/](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/); I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, p. 276; <http://www.histor-ipt-kt.org/KNIGA/chuvashiya.html>)

## **22. HIEROCONFESSOR DOMETIAN, SCHEMA-BISHOP OF TYUMEN**

Bishop Demetrius (Lokotko) became bishop of Tyumen in 1924, perhaps from Archbishop Andrew of Ufa. In 1927, when Metropolitan Sergius issued his infamous "Declaration", he came out in opposition to it. As a result, he was arrested and exiled. In the 1960s, after returning from exile, he lived in the settlement of Kedrovo on the river Pechora. According to one source, he took part in the "Andrewite" Council of 1948 and took the schema with the name Dometian.

(Sources: Akty Svyatejshego Patriarkha Tikhona, St. Tikhon Theological Institute, 1994, pp. 858, 951; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 6; Archbishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-97gg.", Russkoye Pravoslaviye, N 4 (8), 1997, pp. 14-15; <http://www.omolenko.com/texts/katakomb.htm>; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans))



## 23. HIEROMARTYRS AND MARTYRS OF PERM AND YEKATERINBURG PROVINCES

**Semyon Korovin**, of the Yekaterinburg theological seminary, was bestially killed by sailors of the Northern Revolutionary Unit passing through the city on February 13, 1918. He was buried on February 17 in the cemetery of the Novotikhvinsky monastery by Bishop Gregory (Yatskovitsky), together with many priests and laity.

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**Fr. Ananius Aristov** was the parish priest of the village of Shagrita, Osinsky uyezd, Perm province. He was married to Thecla Petrovna, and had three children, Andrew, Faina and Hosea. Fr. Ananius was a sensitive, loving pastor with a direct and open character. He served very conscientiously and gave exalted sermons. His family life was a model of Christian love.

On December 17, 1907, his beloved wife died. This loss was a heavy cross for the pastor and his three orphaned children, but he bore everything in unswerving devotion to the all-good Providence of God. He moved to the village of Serginsky, where he remained as priest until his martyric death.

At the beginning of the First World War, both of Fr. Ananius' sons were mobilized. When the revolution broke out, Fr. Ananius wrote to the Valaam monk Julian: "I am fighting against the socialists and enemies of the Holy Church." On November 2/15, 1918 all three - Fr. Ananius and his sons **Andrew** and **Hosea** - were killed in the garden of the Perm theological seminary.

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**Priest Joseph Fomich Sikov** was serving in the church in Verkhnetagilsk factory, Perm province. On June 14, 1918 he was shot.

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**Priest Arcadius Nikolayevich Garyaev** was born in 1877. He was Hungarian by nationality. He finished his studies at the Kamyshlovskoye theological school in 1894, and at the Perm theological seminary in 1896. On June 30, 1897 he went to serve as reader in the village of Pokrovskoye, Yekaterinburg uyezd, and on March 14, 1898 was transferred to Kamensky Factory in Kamyshlovsky uyezd. On April 10, 1905 he was ordained to the diaconate, and in 1907 - to the priesthood. In 1907 he began to serving in the village of Petropavlovskoye, Perm province, and at the same time was teacher of the Law of God in the zemstvo school and missionary. On January 18, 1910

he was appointed to the field church of the Kazan icon for missionary work among the local Vogul population. At the same time (from February 27, 1910) he served in the church of St. Nicholas in the village of Borovskoye, now in Kurgan province, and was teacher of the Law of God in the local zemstvo school. On July 1, 1918 Fr. Arcadius was performing a marriage in church, when a band of Red Army soldiers burst into the church, dragged him out of the church in his vestments, took him to an animal grave in the woods and killed him there before throwing the body into a ravine. Eleven days later his body was found and transferred to the St. Nicholas church. He was buried in Borovskoye near the chapel, which has survived to this day.

\*

**Priest Platon Gorgonievich Gornykh** was born in 1858, and served in the village of Pokrovskoye, Irbit uyezd, Perm province. Soviet power established itself in the Irbit region in February, 1918, and arrests of clergy began immediately. On June 23 Fr. Platon was arrested with other priests by a detachment of Latvian Reds. He was accused of sympathizing with the Whites and taken to Yegorshino station to be shot. Preparing for death, Fr. Platon and the other priests confessed to each other, asked forgiveness and prayed fervently. But on arriving at Yegorshino, the Bolsheviks for some reason let them go. Fr. Platon returned home. On June 26, at 6 a.m., the Reds again came for Fr. Platon. He ran away and hid in the woods until nightfall. The next day the Reds came again on a denunciation and sealed off the village, taking hostages because the peasants who were subject to mobilization into the Red Army had gone into hiding in the woods. Fr. Platon was again arrested together with another priest, Fr. Theodore Troitsky. Having gathered the people together, the Reds chose the first, the tenth and the twentieth, etc. as hostages, put them against the wall of a house, and then, threatening to shoot them, demanded to know where the peasants fleeing mobilization had concealed themselves. This torment lasted for several hours. Soon the sentence was passed: Fr. Platon and **two parishioners** were to be shot, while the others were released. The sentence was carried immediately in a small wood one verst from the church. Fr. Platon met his death courageously, with his hands folded on his breast and his eyes raised to heaven. On July 29 Fr. Florentius Troitsky buried the martyrs secretly at night in the parish cemetery.

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**Priest Michael Nakaryakov** was born in 1866 and served in the Transfiguration church in the village of Usolye, near the city of Solikamsk, Perm province, where he also taught the Law of God in the parish school. He was the father of Priest Nicholas Nakaryakov. He was particularly loved by his parishioners for his mercifulness and unacquisitiveness. He would give more than anyone to the needs of the children from poor families, and at Pascha would go round the homes of the poor giving them money. In

accordance with the decree of Archbishop Andronicus of Perm, the priests of Perm diocese had stopped serving after his arrest. The authorities then summoned the priests to the Cheka to force them to carry out needs. A few days after his summons and his refusal to serve until Vladyka was freed, Fr. Michael was arrested, and cast into prison in Usolye. On the eve of the feast of the Prophet Elijah Bishop Theophanes (Ilmensky) during the all-night vigil asked the parishioners to pray fervently for Fr. Michael since he was threatened with death. The whole people prayed for him, and negotiations began for the liberation of Fr. Michael on bail. The authorities replied: "He is too popular, he has gathered the people around him and too many people listen to him." On August 3 they took three prisoners, a doctor, an officer and Fr. Michael to be shot. They came to the place of execution in a wood near Solikamsk. The doctor and officer were immediately shot. However, the Red Army soldiers, being former parishioners of Fr. Michael, refused to shoot him. They took him away into the depths of the wood and began to shoot over his head, asking him to fall down. But he refused. Then one of the convoy struck him with the butt of his rifle on the head so hard that he lost consciousness. On coming to, Fr. Michael came upon the two corpses and began to read the prayer of absolution. At that moment the Red Army men noticed him and fired at him at random, wounding him in the hand, the leg and the chest. The next day, coming to bury those whom they had shot, the Red Army men found Fr. Michael sitting on the stump of a tree. They buried the two bodies and took Fr. Michael back to prison, suggesting to all the surrounding inhabitants on the way that they hide him somewhere. But nobody dared to take in the priest, fearing the Bolsheviks' retribution. Fr. Michael was put in prison together with a White officer. The next day, August 5, the two men were taken out to be shot in the prison courtyard. Here two soldiers began to beat Fr. Michael from both sides with the butts of their rifles until he was dead. Meanwhile, the White officer fled. He saw how the body of the priest was dragged to the river bank, where a stone was tied to it and it was cast into the water. The next day, some women who had come to wash their clothes, saw a manifest miracle: in the middle of the river, folding his hands in the shape of a cross, with a cross on his breast, lay Fr. Michael. The chekists came up, fished the body out of the river, put it into a cart and took it out of the city. A stunned crowd followed after the cart. The soldiers fired at them, wounding several people... Bishop Theophanes served a vigil service at which he commemorated Fr. Michael as a hieromartyr.

Fr. Michael's son, **Priest Nicholas Mikhailovich Nakaryakov**, was born in 1894 or 1895 in Perm province. After the service in which Bishop Theophanes commemorated Fr. Michael as a hieromartyr, he went up to Deacon Nicholas and said: "In memory of your martyred father you will be ordained to the rank of priest. Go in the steps of your father."

Later that month, while Fr. Nicholas was going to Perm on church business (he had been appointed to the Trinity cathedral), the Reds seized the village of

Koltsovo, ransacked his house and said they were going to shoot him. Fr. Nicholas prayed for a long time in the church with tears. After the service a nun came up to him and suggested that he go with her to Bakharevsky monastery and serve there as a priest. A year later, during the Dormition fast, Fr. Nicholas was going from Perm to the monastery through a wood. Two Red Army men came to meet him, stopped him and said: "Get out of the cart, pope, we're going to shoot you now." Silently Fr. Nicholas got out of the cart and stood opposite them. They raised their rifles, but then one of the soldiers thought again about shooting the priest, and they let him go. However, the shock was so great that, on arriving at the monastery, Fr. Nicholas fell gravely ill and died on the third day.

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**Priest Sergius Vyshegorodsky** was serving in Lilinsky factory, Perm province. In 1918 he was shot in Kushvinsky factor.

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**Reader Athanasius Zhulanov** was serving in the village of Biserts koye, Krasnoufimsk uyezd, Perm province. In 1918 he was shot by the Bolsheviks while digging trenches.

\*

**Protopriest Alexis Ivanovich Budrin** was born in 1861 in Perm province into the family of a priest, and went to Perm theological seminary. He was ordained to the priesthood in 1882 and began to serve in the village of Syrinskoye, Perm province. Then he became key-bearer in the cathedral in Krasnoufimsk and teacher of the Law of God in local educational establishments. In 1909 he was raised to the rank of protopriest and became rector of the Krasnoufimsk cathedral and dean. He was also a member of the schools committee, and a member of the pedagogical councils of the women's gymnasium and of the industrial school, where he taught the Law of God. In 1912 he became a deputy in the Fourth Duma, in the nationalist fractions. He often spoke in the Duma against the revolution and in defence of Russian interests.

In August (or September), 1918 he was arrested in Kamensky Factory, Perm province. Eyewitnesses recall that this was at midday. Fr. Alexis was dragged out of the church while he was serving and still in his white vestments. Pushing aside a disturbed crowd of believers, they went out of the town to the railway line, where they shot him several times before the eyes of several of his stunned spiritual children. While still alive, he was attached to a harnessed horse and pulled along the embankment of the steel railway line

with his head pummelled by the hoofs of the horse. The believers buried him, and to this day his incorrupt remains repose in Krasnoufimsk.

\*

**Priest Alexander Malinovsky** was born in 1890, had completed his studies at Perm theological seminary, and since 1916 had been studying in the Kazan theological academy. In his young years he had been a church activist and had expended much zeal on the prosperity of the parish in the village of Verkh-Suksunskoye. The reason for his arrest was his flaming sermons in the village church. The following fragments of one such sermon have been preserved on tape:

“Laymen, don’t you know what is happening now in Petrograd and Moscow? There the Bolsheviks are putting their horses in the churches and cathedrals and are mocking the Orthodox faith. Orthodox! Let us not allow our holy things to be mocked, let us stand for the Orthodox faith. Soon war will begin again, again there will be machine guns and cannons firing, let us not allow our Orthodox faith to be blasphemed!”

News of this sermon was immediately conveyed to Krasnoufimsk, where the authorities decided to arrest Fr. Alexander. Red Guards were sent to Verkh-Suksunskoye. Someone informed Fr. Alexander, and he hid in the church after telling the bell-ringer to sound the alarm. Immediately the Red Guards arrived and the bell sounded, the inhabitants of the village gathered at the church. The commander with difficulty thrust his way through the crowd to the church doors, broke the lock and entered the church. Fr. Alexander was standing in the altar with a cross in his hands, wearing a raso and saying his last earthly prayers to God. He made the sign of the cross over the commander and then, leaving the church at his command and giving his last blessings, he blessed everyone with the sign of the cross. The parishioners filled the whole square and would not allow the Red Guards to go forward or take their batyushka. But with their rifles they pushed them away, put Fr. Alexander in the cart and took him to Krasnoufimsk, while some parishioners ran after him hoping to catch a last glimpse of their beloved pastor.

In Krasnoufimsk Fr. Alexander met his brother in the faith, Fr. Lev, and together they went to meet their martyrdom.

**Priest Lev Yershov** was born in 1867 in an Old Ritualist merchant family. He left the Old Ritualists and was joined to the Orthodox Church by chrismation. Almost two years later he was ordained to the priesthood, after which he served as a teacher of the Law of God and diocesan missionary. His service in this post was so fervent that he was several times thanked by the ruling hierarch and given awards.

Fr. Lev was arrested on a Sunday in August, 1918. The Red Army men burst into the service, pushed away the worshippers and went into the altar. Fr. Lev asked the soldiers to wait until the end of the service, after which he promised to go with them and stand on trial. The soldiers agreed, and Fr. Lev completed the last liturgy of his life. Then, as the parishioners came up to kiss the cross, they dragged him out of the church. Moreover, they tore off the cross on his breast so forcefully that they injured him, and let off several shots to keep the excited crowd away.

On the porch Fr. Lev saw Fr. Alexander. The two priests embraced, kissed and, though surrounded by a tight ring of soldiers, took the opportunity to begin praying. This enraged the soldiers, and started to beat the priests on the head with the butt of their rifles.

There are no eye-witness accounts of their deaths, but documents state that Fr. Lev was beaten up and shot at the end of August, 1918. According to other sources, he was shot in the night from September 1 to 2 in Krasnoufimsk. According to one version, Fr. Lev was shot with **twelve** other **priests** in prison in Perm. Fr. Alexander was strangled by his own epitrachelion in Krasnoufimsk towards the end of 1918. One believer buried the bodies, which when uncovered were found to be wrapped in barbed wire. They were incorrupt. Now relics of these three hieromartyrs are to be found in the Omsk church of the Holy New Martyrs and Confessors of Russia of the Russian True Orthodox Church.

Also shot with them were “the officers **Skornyakov, Vasev and Nikiforov**”. The prisoners “were bound to each other in groups of two and three and shot beyond the city in the so-called Cold Ravine...”

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**Peter Fyodorovich Melekhov**, a peasant from the village of Dikari, Kungur uyezd, Perm province, was shot for the faith in 1918 in Perm province.

\*

**Priest Peter Popov** was serving in the village of Mostovskoye, Perm province when he was shot in 1918.

\*

**Priest Paul Ivanovich Chernyshev** was born in 1861 and in 1890 went to serve in Novo-Utkinsky Factory, Perm province, where he was greatly loved and respected for his unacquisitiveness. In July, 1918 under the pretext of mobilization for work in the trenches, he, his son and some parishioners were taken out of the village in the direction of Aramil (Aramilskoye). On July 7,

not far from Aramil, Fr. Paul was shot in the spine. He and four others were killed immediately. Two were wounded and ran away, but were rounded up and killed. Two escaped, including Fr. Paul's son.

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**Priest Ignatius Yakimov** was serving in the village of Churakovo, Cherdyn uyezd, Perm province. In August (or July), 1918 he was shot for giving a sermon.

\*

**Priest Ignatius** was serving in a village in Perm province. In 1918 he was seized in his vestments during a service, tied to the tail of a horse and killed.

\*

**Priest Ivan Ivanovich Shishev** was born in 1865 in the village of Mironovo, Verkhoturys uyezd, Perm province. On August 13, 1918 he was shot.

\*

**Protopriest Demetrius Alexandrovich Diyev** was serving in Alapayevsk factory, Perm province. On September 18, 1919, he was stabbed to death in Nizhnyaya Salda.

\*

**Priest Constantine Alexeyev** was killed in 1918 in the village of Troitskoye, Yekaterinburg province.

\*

**Priest Constantine Yurganov** was serving in the village of Serga, Kungur uyezd, Perm province. On November 15, 1918 he was shot in the garden of the Perm theological seminary. When the Whites took Perm in 1919 they found many bodies of **priests, seminarians and officials** in the garden of the theological seminary.

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**Reader Basil Petukhov** was serving in the village of Pokrovskoye, Kungur uyezd, Perm province. In June, 1918 he was mobilized to do trench warfare work for the Reds, and died there from torments and hunger.

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**Priest Theodore Ivanovich Raspopov** was born on February 7, 1891 in the village of Pokrovskoye, Tobolsk province into a peasant family. In 1906 he entered Tobolsk theological seminary, finishing his studies on June 9, 1912. During his studies he belonged to a preaching circle attached to the seminary. He was often entrusted with giving sermons in the churches of Tobolsk. Having finished with a distinction, he was able to enter the Kazan Theological Academy. However, circumstances did not enable him to study more than a year at the academy. In 1913 he married Maria Rodionovna Markova, from whom he had three children. On November 5, 1913 he was appointed to the church in the village of Gayevskoye, Verkhoturye uyezd, Yekaterinburg province. On November 15 he was ordained to the diaconate, and on November 17 - to the priesthood in Yekaterinburg. On that date he was appointed to a different priestly post - in the village of Elkino, Verkhoturye uyezd. A few years later, on May 12, 1917 he was transferred to the church of the Archangel Michael in Turinskaya sloboda, Turinsk uyezd, Yekaterinburg province. In March, 1918 he became dean of the fourth district. In spite of his youth, Fr. Theodore was respected by all the pastors. He was a fine preacher. On July 14, 1918 he was arrested because he refused to marry a divorced peasant who had just been appointed a judge by Bolshevik decree without the permission of the consistory. The peasant went and complained to the Red Guard soldiers in the sloboda, saying that Fr. Theodore did not recognize Soviet power. This was all they needed, since they had long been looking for an excuse to arrest Fr. Theodore because of his fiery sermons. A band of drunken soldiers burst into his flat. It was a former parishioner of the church and spiritual son of Fr. Theodore, but now a commissar, Nicholas Obrosof, who mocked the priest more than anybody. "You are now in our hands," he said to him gleefully, "I will do what I want with you." "You're wrong," replied Fr. Theodore, "we are all in the power of God, and without His will not even a hair can fall from our heads." Fr. Theodore was arrested in the absence of his wife and put in the building of the volost administration, where he was subjected to all kinds of insults and mockeries. The next day, July 15, the inhabitants of the surrounding villagers petitioned the soldiers to release Fr. Theodore so that he could perform the two-day prayer service that was usual in July. The parishioners hoped in this way to have him released for good, but the commissar, as if knowing their intention, sent two soldiers to keep watch over Fr. Theodore day and night. On July 15, from the morning to 11 at night, Fr. Theodore went round the villages serving molebens, stopping nowhere and having no rest at all. On July 16, he was taken to Turinsk prison. According to one version, on July 20, at 11 p.m., he took part in a service, sang with a nun on the kliros and chatted with the priest who was serving the all-night vigil. After the vigil, a band of nine drunken soldiers appeared. They included Obrosof. Some of them frenziedly shouted: "Blood, blood!" Eight prisoners, including Fr. Theodore, were taken out of their cells. According to an eye-witness, Fr. Theodore was calm and comforted the others, even though he had been beaten up himself. When all



the prisoners were lined up against the wall, Fr. Theodore quietly read for them the prayer for the departing of the soul from the body, and said: "Do not fear, hope on God". The shooting began. Fr. Theodore was the second. According to the words of a person who was standing not far from him, but who had been delivered from death by giving money, the executioners also demanded money of Fr. Theodore: "1000 roubles!" Fr. Theodore replied: "I'm not going to trade my body, while over my soul you have no power." They began to shoot at him, but he was not immediately killed. They fired six times, but each time the bullets hit the cross on his breast. During the shooting he looked straight ahead, prayed and after each shot signed himself with the sign of the cross, saying quietly: "Let us live!" They began to curse using swear words, and said: "This pope, it seems, is some kind of saint – bullets don't kill him." Then, cursing and swearing, they tore the cross from the martyr. Taking aim again, they shouted: "Now we'll see whether your God will save you!" Instead of a reply, Fr. Theodore reverently crossed himself. The shot rang out, and Fr. Theodore fell dead. Later they were not able to find the cross. After Fr. Theodore they killed another man, but the others ransomed themselves with money. Then they dug a pit in the prison courtyard, and cast the bodies into it (Fr. Theodore was thrown in by his hair). Seven days later, they dug them up again. Fr. Theodore's body was taken to the cathedral, and he lay there for two nights. "His eyes remained open, his face was peaceful and he was smiling a little", recounted eyewitnesses. On the ninth day, July 15/28, in the presence of a large congregation, the funeral service was performed and Fr. Theodore was buried in the cathedral grounds.

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**Priest Constantine Shirokinsky** was serving in the Holy Trinity church in Perm. On October 4, 1918 he was shot after being tortured.

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**Priest Alexander Makarovich Arkhangelsky** was born in 1864, and served first in the village of Verkh-Techa, Shadrinsk uyezd, Perm province, and then in the village of Peschano-Kaledinskoye, Shadrinsk uyezd. On June 13, 1918 he was arrested by Red Army soldiers in Peschano-Kaledinskoye and taken to Verkh-Techa. After a short interrogation he was shot on the banks of the river Techa. Izvestia Yekaterinskoj Tserkvi (1918, no. 15) reported: "Before his death Fr. Alexander crossed himself and with the words 'I die innocent!' fell under the bullets of the Red Army soldiers. After the volley the chuckling of the executioners immediately rang out. They hurled the killed man onto a cart and took it back to the village of Peschano-Kaledinskoye...", where he was buried in the parish cemetery. Soon the soldiers made another attack on the village of Verkh-Techa. They arrested twelve people, killing **nine**, having first tortured them so much that their relatives could recognize them only by their clothing. After the Reds had again retreated, and the armies of Admiral

Kolchak had entered the village, the killed men were buried in the square by the church in a common grave. On August 15, 1918 the remains of Fr. Alexander were reburied in this grave.

\*

**Priest Alexis Stepanovich Merkuryev** was born in 1851. He was killed in 1918 in the village of Krovyukovskoye, Kamyshevsky uyezd, Perm province.

\*

The 69-year-old **Protopriest Basil Vladimirovich Pobedonostsev** was serving in the Trinity cathedral in Kamensky factory, Perm province. On June 10, 1918 he was cut to pieces and his head cut off by the Bolsheviks in Sinara station, Kamyshlovsky uyezd. He was buried in the Transfiguration women's monastery in Kamyshlovsky uyezd, in a fraternal grave.

\*

**Priest Basil Stepanovich Militsyn** was killed on June 12/25, 1918 in the village of Alexandrovskoye, Kamyshlovsky uyezd, Perm province.

\*

**Priest Alexander Vasilyevich Sidorov** was born in 1867 in Nizhne-Ufaleisky factory, Yekaterinburg province into a peasant family. In 1897 he became the third priest in the village of Dalmatovo, Shadrinsk uyezd, Perm province, and at the same time teacher of the Law of God in the people's school. On June 27, 1918, on the eve of the entry of the Whites into the city, he was arrested by the Bolsheviks and cut to pieces in Sukhy log on the railway line. After the Reds retreated he was buried in the city cemetery.

\*

**Protopriest Paul Chistoserdov** was serving in the St. Nicholas church attached to the Nurovsky refuge in Yekaterinburg. In 1918 he was arrested as a hostage and taken in an unknown direction. Nothing more is known about him.

\*

**Priest Alexander Mokrousov** was killed in the village of Temnovskoye, Yekaterinburg province, on June 12, 1918. A band of armed men came to his house and peacefully dined with him. Then they mocked and insulted him, and then ordered him to run. As he was running they shot him from a machine-gun and rifle.

\*

**Priest Alexis Konstantinovich Vvedensky** was serving in the village of Kitayskoye-Troitskoye, Shadrinsk uyezd, Yekaterinburg province (now Kataisk in Kurgan province). In June, 1918 a special detachment of Red Army soldier led by Commissar Ryazanov entered the village. This detachment had been laying waste to Orthodox churches and monasteries, stealing church valuables and defiling holy relics. It was precisely this detachment that on February 18, 1918 had taken part in the uncovering of the relics of St. Theodosius of Chernigov. At that time Commissar Ryazanov had cut off the little finger of the right hand of the saint and now carried it round with himself. In Kataisk the soldiers stopped in the house of Fr. Alexis since this was the biggest house in the village. Suddenly Commissar Ryazanov fell mortally ill, he had a fever and delirium. Feeling the approach of death, Ryazanov saw in this the righteous judgement of God for sacrilege and ordered Fr. Alexis to be brought to him. He hurried to the dying man, who confessed his sins and handed him the relic of St. Theodosius. Then Fr. Alexis gave him Communion. Although the fever fell after Communion, by morning the commissar was dead. The soldiers, displeased that Fr. Alexis had confessed the commissar, forced Fr. Alexis to dig a grave both for the commissar and for himself. The graves were dug in front of the windows of his house. On June 23 they pushed the priest into the grave and buried him alive in the presence of his wife and children. Then they danced on the grave, saying: "Come on then, rise up!" For some days they feasted in the house of the priest, calling this the funeral wake. According to another source, Fr. Alexis was killed only because the church watchman out of fear had sounded the alarm, for which the priest was accused.

\*

**Protopriest Vladimirov** and **Protopriest Strumillo** were killed in Yekaterinburg (no further details known).

\*

**Deacon Basil Ivanovich Sytnikov** was born in 1850 and served in the village of Dalmatovo, Perm (now Kurgan) province. In June, 1918 he was seized by the Bolsheviks on the eve of the Whites' assault on the town, was taken to Kataisk and shot.

\*

**Deacon Nicholas Uspensky** was killed in 1918 in the village of Nikolskoye, Yekaterinburg province.

\*

On June 25, 1918 in the town of Kamyshlov **Priest Basil Stepanovich Militsyn** of the village of Alexeyevskoye, Kamyshlovsky uyezd, Perm province was seized and killed together with **Catherine Bogomolova (Bogolobova?)**, who served as reader and prosphora-baker in the Alexeyevskoye church.

\*

The Prosphora-Baker **Catherine Bogoslova** was shot in September, 1918 in the village of Shilkinsky, Kamyshevsky uyezd, Yekaterinburg province.

\*

**Priest Vladimir Mikhailovich Sergeyev** was born on July 17, 1867 in the village of Dalmatovo, Shadrinsk uyezd, Yekaterinburg province into a peasant family. He went to Perm theological seminary. He was serving in the church of St. Nicholas in his native village, while teaching the Law of God at the Dalmatovo school. On June 27, 1918 he was captured by the Bolsheviks on the eve of the Whites' attack on the town and cut to pieces. After the retreat of the Bolsheviks he was buried in the town cemetery.

\*

**Protopriest Victor Marsov** served in the church of St. John the Forerunner in the Ivanovo cemetery, Yekaterinburg. In 1918 he was arrested as a hostage, but was soon released. Nothing more is known about him.

\*

**Priest Nicholas Vasantsov** was serving in the church in the village of Sysertsy Zavod, Perm province. On January 23, 1918 he was arrested and imprisoned in Yekaterinburg without being accused of anything. Nothing more is known about him.

\*

**Priest Stepan Vasilyevich Lukanin** was born in 1843, and served in the village of Kolchedandskoye, Kamyslovsky uyezd, Perm province. On July 10, 1918 he was bestially killed in Sinara stanitsa, Perm province.

\*

**Deacon George Platonovich Begma** was born in 1873 and was serving in the village of Kolchedanskoye, Kamyshlovsky uyezd, Perm province. On July 10, 1918 he was killed at Sinara station, Perm province.

\*

**Protopriest Alexis Stabnikov** was serving in Yugovsky factory church, Perm uyezd, when, on October 4, 1918, he was shot by Red Army soldiers.

\*

**Priest Benjamin Lukanin** was serving in the village of Novo-Painskoye, Okhansk uyezd, Perm province. He was shot in the autumn of 1918 after bestial tortures.

\*

**Priest Alexander Posokhin** was serving in the village of Krasno-Sludskoye, Perm uyezd. On December 17, 1918, after cruel tortures and mockery, he was drowned in the river Kama.

\*

**Priest Anthony Popov** was born in 1844 in the village of Ust-Kisher, Perm uyezd. He was rector of the Ascension church in Suksunsky, Krasnoufimsky uyezd, Perm province, and greatly venerated among the people. In his sermons he openly rejected Soviet power. The Bolsheviks took note, and on December 6/19, 1918, when Fr. Anthony was serving in the neighbouring village of Verkh-Suksun, they charged into the church, seized the priest, took off his boots and forced him to walk barefoot to Kamenny log, about five kilometres away. There, after cruelly torturing and mocking him, they shot him. On the same day several other inhabitants of the village were killed with Fr. Anthony. The military commissar himself told the villagers about the killing, and boasted about it. Fr. Anthony's body was taken to Suksun, and on December 13.26 was buried in the enclosure of the Ascension church. Later Soviet power turned the church into a club, and then it was turned into a House of Culture. For many years the building went on over the graves of the clergy. In 1986 an excavator unearthed the grave of a priest. The cross and the Gospel were stolen, while the grave was levelled to the earth and the remains were probably mixed with earth to form the new foundation.

\*

**Deacon Ivan Stepanovich Plotnikov** was born in 1864, and serving in the church of the Meeting of the Lord, Pyshminsky Factory, Perm province. On July 30, 1918 he was killed.

\*

**Deacon Vyacheslav Georgievich Lukanin** was born in 1880 into the family of a clergyman. In March, 1901 he had completed two years of study in the Perm theological seminary, but was forced to stop because of illness. In 1911 he was serving as a reader in the Trinity church in Kizelsky factory, Perm province. Soon he was ordained to the diaconate, and on March 5, 1918 began serving in the Spaso-Preobrazhensky cathedral in Nevyansky factory in the city of Nevyansk, Perm province. On August 3, 1918 he was shot in Nevyansky factory, and on August 27 he was buried on the right side of the altar of the Spaso-Preobrazhensky cathedral.

\*

**Priest Constantine Shirokinsky** of the Holy Trinity Church, Perm uyezd was killed on 21 September, 1918.

\*

**Protopriests John Pyankov** and **Alexis Saburov**, of the Resurrection church in Perm, together with **Protopriest Nicholas Yakhontov** of the Holy Trinity-St. Sergius church, were tortured and then drowned in the Kama in the night from December 16 to 17, 1918. Fr. Alexis was taken from his bed and driven across the snow in his underwear with a noose around his neck. Then he was tied to an iron bed before being cast into the Kama.

\*

**Priest Peter Vyatkin** of the yedinovertsy church of the village of Sretenskoye, Perm uyezd, was shot on October 22, 1918 after cruel tortures.

\*

**Deacon Basil Kashin** of the village of Sylvino-Troitsky, Perm uyezd, was shot with **ten parishioners** on December 4, 1918.

\*

**Protopriest Nicholas Beltyukov** and **Priest Alexander Savelov** were serving in the village of Kultayevo, Perm uyezd. On December 30, 1918 they were shot and cut to pieces by bayonets.

\*

**Priest Alexander Posokhin** of the village of Krasno-Sludsky, Perm uyezd, was drowned in the Kama in 1918.

\*

**Priest Basil Komakin** of Kosinsky Priisky, Perm uyezd, was shot in 1918.

\*

**Protopriest John Shvetsov** of the village of Sergino, Perm uyezd, was shot in the winter of 1918 after being tortured.

\*

**Priest Sergius Kolchin** of the village of Sylvino-Troitsky, Perm uyezd, was shot in 1918.

\*

**Reader Alexander Zuyev** of the village of Divinskoye, Perm uyezd, Perm province was shot in May, 1918 while he, as one mobilized, was digging trenches.

\*

**Reader Anatolius Popov** was serving in Yugo-Kamsky factory, Perm uyezd. In 1918 he was shot in Kungur uyezd.

\*

**Reader Arcadius Lyapustin** was shot on June 14, 1918 in Verkhne-Tagilsk factory, Perm province.

\*

**Novices Gregory and John** were shot in Perm in 1918.

\*

**Hieromonk Apollinarius**, in the world Athanasius Semyonovich Mosalitinov, was born in 1873 in Kryukovskaya volost, Graivoronsky uyezd, Kursk province into a peasant family. In August, 1901 he entered the Verkhoturysky Nikolayevsky monastery as a novice. During the Russo-Japanese war he was mobilized. Two years later, after being demobilized, he was again accepted into the monastery brotherhood. On March 27, 1908 he was tonsured by Hieromonk Xenophon (Medvedev), superior of the monastery. In

September, 1910 he was ordained to the diaconate, and in 1913 – to the priesthood. An obedient and zealous monk, on July 16, 1918 he was sent by Fr. Xenophon to the village of Krasnogorskoye as priest since the local priest, Fr. Alexander Chernavin, had been arrested. Having finished his service there, he was heading for the village of Merkushino to pray at the shrine of St. Simeon of Verkhoturye when he was captured by the Bolsheviks, accused of “anti-Soviet agitation” and sent under arrest to Verkhoturye. Not far from the town he was bayoneted and buried. This took place, according to one version, on July 18, and according to another – on September 12. When the town was liberated by the Whites, the body of Fr. Apollinarius was found and transferred to the monastery, where it was buried on October 5 in the monastery cemetery.

\*

**Monk Jacinthus**, in the world Ilya Ivanovich Pitatelev, was born in 1882 in the city of Verkhoturye, Perm province into a pious peasant family, descendants of the first builders of Verkhoturye. The young Ilya used to visit the clairvoyant Elder Ilya (Chebotarev), who on his death in 1900 blessed Ilya Pitatelev to become a monk. So in the autumn of 1912 Ilya entered the Verkhoturye Nikolayevsky monastery. When the Bolsheviks came, the monastery was subjected to almost complete desolation, although the relics of St. Simeon of Verkhoturye were saved. On August 17, 1918 a group of armed soldiers burst into the Transfiguration church and gutted it. Then they stole all the reserves of food. The monks were left without warm clothing or a crust of bread. However, as the superior of the monastery, Archimandrite Callistus (Medvedev) witnessed, this only served to increase the zeal of the brotherhood. Ilya received the monastic tonsure in the summer of 1918, when the Bolsheviks were already in the monastery. In October, 1918 the White forces of Admiral Kolchak entered the town, and the reds retreated to a place not far from the Maloaktaisky skete, which had been founded by disciples of the Elder Ilya in 1911 and belonged to the Nikolayevsky monastery. Then Fr. Callistus blessed **Monks Callistus (Oparin) and Jacinthus (Pitatelev)** to settle in the skete and try as far as possible to preserve it from looting. The Bolsheviks came to the skete, and, finding nothing of value, accused the two monks of “spying activity” and took them by train to Karelino station. On the way they suggested that the monks save their lives by publicly renouncing Christ. The monks categorically refused and were immediately shot and thrown into a bog. This took place on October 17/30. On November 10 the bodies of the martyrs were taken out of the frozen bog, and on November 12 were buried in the monastic cemetery attached to the church of St. Neophytus.

\*

**Priest Nicholas Pavlinovich Udintsev** was serving in Nizhnesinyachikhinsky Factory, Verkhoturye uyezd, Perm province. On July 20 (or 25), 1918 he was shot in the village of Koptelovskoye.



\*

**Priest Victor Nikiforov** was serving in the village of Komarovo, Osinsk uyezd, Perm province. In August (or July), 1918 he was shot after cruel tortures.

\*

**Priest Constantine Ivanovich Popov** was serving in the village of Lyagushinskoye, Verkhoturye uyezd, Perm province. On August 13, 1918 he was shot at Yegorshino station, Perm province.

\*

**Protopriest Demetrius Vyshegorodsky**, 60 years of age, was shot at the Kuvshinovskiy factory in Verkhoturye uyezd in September, 1918.

\*

**Priest Vsevolod Cherpanov** was shot at the Nizhnetagilsk factory in September, 1918.

\*

**Priest Constantine Stefanovich Bogoyavlensky** was serving in the church of the Holy Archangel Michael in the village of Merkushino, Verkhoturye uyezd. On July 14, 1918 he was shot in Merkushino.

\*

**Priest Joasaph Stepanovich Panov** was serving in the village of Mironovo, Verkhoturye uyezd. He was shot on August 13, 1918.

\*

**Priest Paul Ivanovich Fokin** was born in 1881. He was shot in the village of Murzinka, Verkhoturye uyezd in September, 1918.

\*

**Protopriest Demetrius Diyev** was shot at the Alapayevsk factory in September, 1918.

\*

**Priest Peter Snezhnitsky** was shot in the village of Triphonovo, Irbit uyezd in September, 1918.

\*

**Deacon Alexander Nilovich Medvedev** was born in 1889, and served in the village of Bolshoye Triphonovo, Irbit uyezd, Perm province. On September 7, 1918 he was shot.

\*

**Deacon Vyacheslav Lukanin** was shot at the Nevyanovsk factory in September, 1918.

\*

In September, 1918 **Priests Vladimir Belozеров, Paul Sokolov and Alexander Kalashnikov**, who served in the Tikhvin cathedral in Kungur, were shot after cruel tortures.

\*

**Priest Alexis Vvedensky** was serving in the church of the Life-Originating Trinity in the village of Kataysko-Troitskoye, Kurgan province. In 1918 he was sentenced to be shot, and was shot in Kataysk, where he was also buried.

\*

**Reader Basil Petukhov** of the village of Pokrovsky, Kungur uyezd, died from hunger after being mobilised by the reds for work in digging trenches.

\*

**Peter Fyodorovich Melekhov**, a peasant of the village of Dikari, Kungur uyezd, was shot.

\*

In 1918 **Priest Michael Zhidayev**, who was serving in the village of Kochuvakhino, Kungur uyezd, was shot beyond the village fence. The reds allowed the body of the martyr to be taken and buried. When they were vesting the body, they saw that his fingers were formed to make the sign of the cross.

\*

**Priest Gregory Garyaev** and **Deacon Alexander Ipatov** of the Spassky church, Solikamsk were shot in Perm on September 21, 1918 after cruel tortures.

\*

**Protopriest Alexander Shklyaev** of the church of the Nativity of the Mother of God, Solikamsk, was shot on the night to September 10 - or, according to another source, December 23.

\*

**Priest Nicholas Onyanov** was serving in the village of Shamanskoye, Solikamsk uyezd, when, in September, 1918, he was arrested and shot in the village of Usolye. Before his death he was forced to dig his own grave.

\*

**Priest Nicholas Orlov** was serving in the village of Kudymkor, Solikamsk uyezd, was arrested in 1918, taken in an unknown direction, and then, according to several witnesses, was killed after cruel tortures and mockeries.

\*

**Priest Alexander Osetrov** was serving in the village of Teleye, Osinsk uyezd, when, in the autumn of 1918, he was shot and cut to pieces by Red Army soldiers.

\*

**Deacon Basil Voskresensky** of the Transfiguration church, Solikamsk, was shot on the night to October 7, 1918.

\*

The retired **priest** of the village of Kudymkor, Solikamsk uyezd, **Fr. James Vasilyevich Shestakov** was shot and pierced with bayonets ten versts from the village of Kholkovka, Solikamsk uyezd on December 23, 1918.

\*

**Priest Alexander Preobrazhensky** of Pozhvy factory, Solikamsk uyezd was shot in the village of Ysolye in September, 1918.

\*

**Protopriest Michael Petrovich Kiselev** was born in 1856, and served in the church of the Maikor factory, Solikamsk uyezd, Perm province. On December 21, 1918 / January 3, 1919 he was shot. Also shot was **Priest Alexander Fedoseyev**.

\*

In 1918 **Priests Nicholas Orlov and Sergius Lavrov** of the villages of Kudymkar and Peshnigora, Solikamsk uyezd were taken in an unknown direction and killed. Witnesses say that they were killed after cruel tortures and mockery.

\*

In December, 1918 **Protopriest Nicholas Konyukhov** was killed by being tortured and then frozen to death in the city of Cherdyn, Perm province. In the spring he was found covered with ice. According to another version, he was shot.

\*

**Priest Ivan Georgievich Budrin** was serving in the village of Verkhnie-Yarskoye, Shadrinsk uyezd, Perm province. He used to reproach the Bolsheviks boldly, and on June 21, 1918 he was killed by them at Sinara station, Perm province after being cruelly tortured and having all the hair of his head and beard pulled out.

\*

**Priest Koturov** was serving in Cherdyn uyezd, Perm province. On being evacuated from Cherdyn, was seized by his tormentors. They ripped off his clothes and gradually poured water on him in the frost until he was turned into an ice statue. The sufferer did not emit a single groan or word of complaint.

\*

**Protopriest Eugraphus Ivanovich Pletnev** had been serving in the Transfiguration church, Cherdyn since 1900. On December 10, 1918 he was arrested and cast into prison in Perm. Then he was convicted by the Cheka of "counter-revolutionary agitation" and condemned to death. According to one account, the military leader of the Cherdyn uyezd, Fritz Appoga, lowered him into a hole in the ice of the river Kolva and shot him on December 10/23. However, according to Fr. Michael Polsky, he and his son **Michael**, an officer, were chained hand to hand, taken onto a steamer and steamed to death in the machine-house.

\*

**Priest Ignatius Yakimov** of the village of Churakovo, Cherdyn region, was seized while preaching and still wearing his vestments. He was tied to the tail of a horse and tortured before being shot.

\*

**Priest Michael Denisov**, who served in the church of the village of Pyatigory, Cherdyn region, was shot in September, 1918 after being tortured.

\*

**Priest Alexis Andreyevich Romodin** was rector of the church of the Nativity of Christ in the village of Verkh-Yazva, Cherdyn uyezd. In September, 1918 he was arrested and shot. This act greatly disturbed the peasants, who asked for the body of their priest for burial according to the Orthodox rite. In reply there came an order from the Cheka of Cherdyn: disperse the crowd and burn the body of the priest. A detachment that had also been sent out to confiscate gold, carried out the order.

\*

**Deacon Arcadius Reshetnikov** of the village of Yurly, Cherdyn region, was shot on December 28.

\*

**Nuns Vyrubova** and **Kalerina** struggled in the monastery of St. John the Theologian in Cherdyn, Perm province. In September, 1918 they were convicted by the Cherdyn uyezd Cheka of "counter-revolutionary agitation" and sentenced to be shot. The sentence was carried out on September 19.

\*

**Priest Anatolius Popov** of the Suksun factory, Krasnoufimsk uyezd was shot on December 7.

\*

**Reader Athanasius Zhulanov** worked in the church of the village of Bisertoye, Krasnoufimsk uyezd. In 1918 he was shot.

\*

**Priest Vladimir Alexeyev**, the rector of the Okhansk cathedral, was shot and thrown into the Kama on December 16, 1918.

\*

**Priest John Boyaryshnikov** of the village of Sepychi, Okhansk uyezd was shot on August 22 / September 4, 1918 for not obeying the authorities and ringing the church bells.

\*

**Priest Alexis Naumov** was serving at the Ocher factory, Okhansk uyezd, Perm province when he was shot on August 22 / September 4, 1918 after cruel tortures and mockery.

\*

**Priest Simeon Antonovich Konyukhov** was born in 1853 and served in the yedinovertsy church of the village of Vorobyevo, Okhansk uyezd. He was tortured and then shot on September 27, 1918.

\*

**Priest Peter Kuznetsov** of the Pavlovksonovsky factory, Okhansk uyezd was shot at Vershagino station in 1918.

\*

**Priest Nicholas Rozhdestvensky** of the village of Chernovsky, Okhansk uyezd, was shot, after cruel tortures and mockery, in the winter of 1918.

\*

**Priest Benjamin Lukanin** of the village of Novo-Painsky, Okhansk uyezd was shot.

\*

At the end of December, 1918 **Priest Paul Anishkin** and **Deacon Gregory Smirnov**, serving in the village of Mokino, Okhansk uyezd, were shot and bayoneted.

\*

**Priest John**, the church warden **Peter Nosov** and the assistant to the warden **Nicholas** were killed in the village of Ostrozhka, Okhansk uyezd in 1918.

\*

**Priest Valentin Belov** of Ashan Factory, Osinsky uyezd, was cut to pieces with sabres and shot in December, 1918.

\*

**Priest Alexander Osetrov** of the village of Teles, Osinsky uyezd was shot and cut to pieces.

\*

**Priest Peter Reshetnikov** of the village of Yersh, Osinsky uyezd was shot on August 29.

\*

**Priest Constantine Tarasov** of the village of Giblovo, Osinsky uyezd was shot in December, 1918 after cruel tortures and mockeries.

\*

**Priest Victor Nikiforov** of the village of Komarov, Osinsky uyezd was shot.

\*

**Priest Peter Fyodorovich Diakonov** was born in 1866, and served in Verkhne-Saldinsky (or Nadezhdin) factory, Verkhoturye uyezd, Perm province. On September 18, 1918 he was buried up to his neck in the earth and then shot.

\*

**Priest Constantine Nikolayevich Lebedev** was born in 1882, and served in the village of Uyetskoye, Kamyshlovsky uyezd, Perm province. On July 9, 1918 he was bestially killed by the Bolsheviks at the Poklevskoye stanitsa, Perm province. When his body was found, his face was disfigured, his beard torn out, the skin of his forehead torn off, the soft places of his palms cut and the sinews of his hands cut through. His sufferings had been intolerable. The nightwatchman heard how batyushka pleaded with his executioners to kill him, and not torture him.

\*

**Priest Constantine Nikolayevich Alexeyev** was serving in the village of Troitskoye, Kamyshlovsky uyezd, Perm province. In 1918 he was killed at Anratsit station.

\*

**Priest Alexander Makhetov** was born in the village of Lenva, Solikamsk uyezd, Perm province. In 1918 he was bayoneted after cruel tortures.

\*

**Priest Alexander Ilyich Mokrousov** was serving in the village of Temnovoskoye, Yekaterinburg uyezd, Perm province. There, on June 12, 1918 he was shot.

\*

**Priest Peter Vasilyevich Belyaev** was born in 1873 and served in the Dormition church in Kaslinsky Factory, Yekaterinburg uyezd, where he showed himself to be a loving, patient pastor. His spare time he devoted to work in his small plot, thanks to which he was able to keep his family – his wife and several children. When the Bolshevik persecutions began, the population of Kaslinsky Factory rallied around the Church. The churches of the town could hardly contain all the worshippers. The Bolsheviks tried by all possible means to draw people away from the Church. At meetings and demonstrations orators blamed the Church for the miserable condition of the country and slandered and threatened the clergy. On May 1, 1918 there was a meeting at Kaslinsky factory in honour of the day of “International Workers’ Solidarity” at which the clergy were abused as never before. Paying no attention to the authorities’ bans, on May 6 the believers organized a cross process from all the parish churches to the chapel of St. George, who was particularly venerated there. This pious custom had been stopped several years before, but during the sorrowful days of the revolution and civil war zeal for public prayer for the Church and the perishing homeland was strengthened. Fr. Peter together with other clergy and parishioners took part in this cross procession. “A forest of banners shining in the sun, the clergy in radiant vestments and the many thousands of praying masses of the people – all this created an unforgettable impression. Triumphant paschal hymns sounded in the air. The people hymned the Resurrected Saviour not only with their lips but with also in their hearts. With what power there sounded the words: ‘Let God arise and let His enemies be scattered!...’



Soon there began the arrests of clergy. Fr. Peter was arrested on June 4. On that day he was performing a funeral service, and after the liturgy he accompanied the reposed person on his last journey to the cemetery in spite of the fact that it was dangerous: beyond Kaslinsky Factory shooting was going on between Red Army soldiers and a detachment of the people's militia. After returning from the cemetery Fr. Peter was arrested. He conducted himself worthily, calmly said goodbye to his family and asked that everyone be told that he forgave anyone whom he had offended voluntarily or involuntarily. That night he was shot. The next morning his matushka came to bring him bread, and she was told that he had been transferred to Yekaterinburg. The family continued to believe that their batyushka was alive until the Czechoslovaks arrived in Kaslinsky. The grief of the family, which was left without any means of survival, was indescribable. On July 7 Fr. Peter and 30 others who had been killed by the Bolsheviki were buried. They included **Protopriest Alexander Miropolsky** and **Priest Peter Smorodintsev**, who were killed at Kamensky factory, Yekaterinburg province.

\*

**Deacon (or Priest) Nicholas Petrovich Ponomarev** was serving in Tagilskaya sloboda, Verkhoturysky uyezd, Perm province. On July 28, 1918 he was killed in the village of Shogrysh, Irbit uyezd.

\*

**Priest Alexander Ivanovich Popov** was serving in the village of Travvanskoye, Kamyshlovsky uyezd. On July 8, 1918 he was shot in Travvanskoye and buried in a common grave with other murdered parishioners.

\*

**Deacon Nestor Gudzovsky** was serving in the village of Kolchedanskoye, Kamyshlovsky uyezd. On July 10, 1918 he was killed at Sinara station.

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**Priest Basil Ivanovich Infantiyev** was born in 1853, and served in the village of Mekhonskoye, Shadrinsk uyezd. On August 12, 1918 he was killed in the village of Taushkanskoje, Kamyshlov uyezd.

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**Priest Peter Ivanovich Iovlev** was born in 1875, and served in the Transfiguration cathedral in Nevvansk, Perm province. On August 26, 1918 he was shot in his own house.

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**Priest Nicholas Ponomarev** was serving in the village of Peski, Katajsky region, Perm province, and then in Tagilskaya sloboda. On September 10, 1918 he was shot in Verkhoturye.

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**Priest Alexander Ivanovich Adrianov** was serving in Nizhneturinsky Factory, Perm province when, on November 12, 1918, he was arrested and shot.

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In January, 1897, sixty kilometres from the city of Kungur, in one of the most picturesque places in Perm province, the missionary monastery of St. Nicholas was opened on the White Mountain (Belaya Gora), Osinsk uyezd. The opening and building of this monastery was accompanied by clear signs of God's help. The superior was Archimandrite Barlaam, a man of deep faith and a great ascetic, to whom people thirsting for salvation came from all corners of Perm province.

In Pravitelstvennij Vestnik for May 3, 1919, the following information from Permskiye Vedomosti was quoted: "The most fevered imagination cannot represent that which the Perm diocese suffered during the Bolshevik terror, the mindless savageries and most refined tortures that the Bolshevik genius thought up. Of the best of the pastors, those who were most popular and beloved by the people, some were shot, others were buried alive in the earth, a third group were skinned after their arms had been cut off, and a fourth group were drowned in the rivers, frozen in the ice. For weeks and months they were languished starving in the prisons... The times of Diocletian and Decius pale into significance by comparison with the time our Church had to live through in 1918."

On the basis of lists drawn up in March, 1919 by Hieromonk Joseph, temporary administrator of the Belogorsk St. Nicholas monastery, and Bishop Boris (Shipulin) of Perm, we have the following information concerning the martyrs of Belogorsk monastery. Bishop Boris published a list containing the names of 42 Orthodox Christians, including 36 monks, who had been tortured and shot by the Bolsheviks, some for refusing to join the Red Army.

**Archimandrite Barlaam** was born Basil Efimovich Konoplev on April 18, 1858 in Yugo-Osikinsk zavod, Osinsk uyezd, South Knuafa voloist, into a mineworking peasant family belonging to the priestless Old Believers. After long searchings for the truth the young Basil was united to the Orthodox

Church in the following way. On June 18, 1893, Bishop Peter of Perm consecrated the foundation-stone of the St. Nicholas monastery. There was a prolonged drought in the region at that time, and it occurred to the Old Believers that if this, most Orthodox bishop could by his prayers bring rain to the region, they would join the Orthodox Church. On the day of the consecration a gentle rain fell, followed by a downpour. Basil publicly brought bread and honey to the bishop, who then prophesied that he would not long remain in the darkness of schism. On October 17, 1893, Bishop Peter united Basil to the Church, and on November 5 he became a novice in the Perm Hierarchical House, being vested in the ryasa the next day. Six months later he became a monk with the name Barlaam. On February 2, 1894 he was ordained to the diaconate, and on February 22 - to the priesthood. On January 30, 1897 he was appointed superior of the Belogorsk monastery, and on June 24, 1902 was raised to the rank of igumen. In that month the foundation-stone of the Exaltation cathedral, one of the finest in Russia, was consecrated. The cathedral was finished in 1914. From 1905 to 1907 he worked with the patriots of the "Union of the Russian People". In 1907 he made a pilgrimage to the Holy Land. On May 8, 1910 he was raised to the rank of archimandrite. On December 8, 1910 he was given an audience with the Tsar, gave him some icons and spoke to him about the patriotic article of the Belogorsk igumen Fr. Seraphim, "An Appeal to the strengthening of Faith, the Tsar and the Fatherland". In January, 1914 he was awarded the order of St. Anna, third class. At about the same time the Tsar thanked him for being president of the congress of the "Union of the Russian People" in Motovihila. He was elected an honorary member of the provincial section of the Union, and spoke at meetings and served molebens for the health of the members of the Union. In May, 1916 he was awarded the order of St. Anna, second class. On June 10, 1917 he went to the All-Russian Monastic Congress in the Trinity - St. Sergius Lavra. From August 15, 1917 he was a participant in the first session of the Local Council of the Russian Orthodox Church. In October he returned to Belogorsk, and on November 7, "being invited deceitfully to a meeting in Yugo-Osokinsk zavod (now the village of Kalinino), he was arrested together with the spiritual father of the monastery, Hieromonk Vyacheslav. He was sent to the town of Osa and after being bestially tortured was cast by the Bolsheviks into the river Kama." According to another source, he was shot on August 12, 1918 on the road to Osa.

**Hieromonk Vyacheslav** was born Andrew Efimovich Kosozhilin on August 18, 1879 in a peasant family in Osinsk uyezd. On June 27, 1901 he entered the Belogorsk monastery. On January 5, 1904 he was vested in the ryasa, and on June 6, 1905 was tonsured. He was ordained to the diaconate by Vladyka Nicanor of Perm (1905-1908) and was transferred to the Hierarchical House as keeper of the vestments. On November 11, 1911 he was appointed spiritual father of the Belogorsk monastery. He was arrested on August 12, 1918 and was killed by the Bolsheviks.

**Igumen Anthony** (Arapov) was born in 1880. On June 19, 1897 he entered the Belogorsk monastery. On June 22, 1905 he was ordained to the diaconate, and not later than 1909 - to the priesthood. In 1909 he was appointed dean of the Belogorsk monastery. Fr. Anthony was an outstanding missionary-preacher. His sermons, like those of the superior, Archimandrite Barlaam, drew thousands of pilgrims to the Belogorsk monastery. In 1911 he was appointed treasurer of the monastery. At this time the cathedral was only half-built and no inside decoration had been done. Thanks to the energetic activity of Fr. Anthony, the hearts of the pilgrims were moved to make rich offerings, and the cathedral was completed and richly decorated. Fr. Anthony fulfilled the function of acting superior both of the monastery and of the skete in the absence of Archimandrite Barlaam and Igumen Seraphim. On June 29, 1917 he was raised to the rank of igumen. Late in 1917 there was published in Perm his remarkable work, "The Symphony of the Covenants, Types and Prophecies from the Old Testament with the New Testament Gospel Story, the Utterances of the Lord Himself, of the Holy Apostles and Holy Fathers and Teachers of the Church, witnessing to the fact that the Only-Begotten Son, our Lord Jesus Christ, is True God and True Perfect Man, the Hope and Salvation of the whole of suffering mankind." In November, 1917 he became superior of the Belogorsk monastery. In 1919, when the Reds attacked, Fr. Anthony and part of the brotherhood withdrew with the armies of Admiral Kolchak. He was arrested and shot in Irkutsk in 1919.

**Hieromonk Elijah** was born James Vasilyevich Popov on November 1, 1887 in a peasant family in Yugo-Kamsk zavod, Perm uyezd, Perm province. On June 14, 1902 he became a novice in the chancellery of the Belogorsk monastery. In June, 1913 he was tonsured, and from November 12 became chief clerk of the monastery. On October 1, 1918 he was taken to Osa by the Bolsheviks and killed, being found with bayoneted neck and pierced palms - he had probably been crucified

**Hieromonk John** was born James Adriyanovich Novoselov on March 19, 1897 in a peasant family in the village of Novoselovo, Kotelnich uyezd, Vyatka province. On April 11, 1913 he was tonsured, and on September 25, 1917 - ordained to the priesthood by Bishop Theophanes of Solikamsk. On October 14, 1918 he was arrested and sent to forced labour and for his refusal to join in preparing a festival in honour of the October revolution was cruelly tortured and then thrown alive into a hole in the ice in the River Kama.

**Hieromonk Joasaph** was born John Romanovich Sabintsev on January 2, 1880 in a peasant family in Ufa province, Sterlitamak uyezd. On October (according to another source, November) 20, 1908 he entered the Belogorsk monastery, and on December 30, 1912 was tonsured. On April 20, 1913 he was ordained to the diaconate, and on June 29 - to the priesthood. On October 10, 1918 he was arrested by the Bolsheviks and taken to Osa, where after being tortured he died in hospital.

**Hieromonk Sergius** was born Alexander Gavrilovich Vershinin on March 6, 1881 in a peasant family from Verkhoturys uyezd. On August 25, 1904 he entered the Belogorsk monastery, and was tonsured on September 16, 1909. On September 25, 1909 he was ordained to the diaconate, and on November 27 - the priesthood. On January 4, 1916 he was transferred to the brotherhood of the Hierarchical House, but later, on October 25, was transferred back to the monastery. On April 29, 1917 he was retired and placed at the disposition of the Protopresbyter of the Army and Navy. In September he returned to the monastery. On August 29, 1918 he was appointed temporary superior of the Belogorsk monastery. On October 10, 1918 he was arrested by the Bolsheviks and taken to Osa, where he was found with bayoneted neck and pierced palms - he had probably been crucified.

**Hierodeacon Bissarion** was born Basil Isidorovich Okulov on February 26, 1880 in a peasant family from the village of Nikitino, Osinsk uyezd, Perm province. On September 15, 1909 he entered the Belogorsk monastery, and on May 1, 1916 was tonsured. On October 8, 1917 he was ordained to the diaconate. On November 16, 1917 he became acting treasurer. On October 14, 1918 he was "arrested by the Bolsheviks and sent to Perm to forced labour and for his refusal was thrown alive into the Kama."

**Hierodeacon Euthymius** was born Vladimir Trophimovich Korotkov on July 27, 1882 in a peasant family from Osinsk uyezd, Perm province. On December 8, 1903 he and his brother **Alexis** entered the Belogorsk monastery. And then came their father. He liked the place so much that he decided to stay and lived there until his death, before which he received the monastic tonsure. On November 10, 1905 Vladimir was numbered among the decreed novices. On December 5, 1905 he was vested in the ryasa, and on October 14, 1912 he was tonsured. On March 29, 1913 he was ordained to the diaconate, and was then appointed to serve in the monastery's podvorye in Perm. At the beginning of the First World War, Alexis was enrolled in the standing army and spent the whole war in the army, taking part in many battles; he was awarded the St. George Cross for bravery. In February, 1918 he was disbanded and went home. From the train he went straight to the monastery podvorye. The joy of the brothers' meeting for a time eclipsed their worried premonitions about the anarchy that was raging around them. The news reached Perm that Soviet power had passed a law nationalising church property. Everywhere there were rumours about the attacks of armed bands on churches and monasteries. The brothers had only two days in which to rejoice; on the third day calamity struck the community. On February 9 an armed band burst into the podvorye. They entered the cells, turned everything upside-down and took whatever pleased them. The people began to murmur. Then the Korotkov brothers, among others, were arrested. They took them out to the bank of the river Kama and began to torture them. The passion-bearers behaved with great courage. They were tortured and killed,

and their mutilated bodies were exposed on the ice to frighten the populace. On February 25 they were buried. As the bell of the Belogorsky podvorye tolled, all Orthodox Perm came out for the funeral. Thousands of candles surrounded the biers. One pannikhida after another was performed. The grace of God touched the hearts of the worshippers, and everyone saw that two new stars in the firmament of the Perm martyrs had risen. Shortly after the martyric death of the brothers, their mother and sister received the monastic tonsure.

**Hierodeacon Micah** was born Peter Ignatyevich Podkorytov on January 17, 1876 in a peasant family from Shadrinsk uyezd, Pschansk volost. On June 20, 1903 he was received into the Belogorsk monastery, and was tonsured on August 14, 1905. On January 27, 1908 he was ordained to the diaconate. In November, 1918 he was arrested by the Red Army in the Iveron monastery near Kungur and was shot in Perm.

**Hierodeacon Matthew** was born Michael Yakovlevich Bannikov on November 8, 1881 in a peasant family in Osinsk uyezd, Ordinsk volost. On April 12, 1914 he was received into the Belogorsk monastery, and in November, 1915 he was tonsured. On June 25, 1918 he was ordained to the diaconate by Bishop Theophanes of Solikamsk. On October 14, 1918 he was "arrested by the Bolsheviks, sent to forced labour and for his refusal was thrown alive into the river Kama".

**Monk Arcadius**, in the world Andrew Semyonovich Noskov, was born on September 12 (or 28), 1889. On October 11, 1915 he was tonsured into the mantia. Until 1918 he was serving in the Belogorsk monastery. On October 14, 1918 he was arrested and shot by the Bolsheviks for refusing to join the Red Army.

**Monk Barnabas** was born Benedict Alexandrovich Nadezhdin on March 4, 1873. On May 10, 1910 he entered the Belogorsk monastery as a retired reader of Krasnoufimsk uyezd, on October 14 became a novice and on November 15, 1916 was tonsured into the mantia. On October 14, 1918 he was taken to forced labour by the Bolsheviks. In January, 1919 he was killed by the Red Army in the village of Sudi, Osinsk uyezd.

**Monk Hermogenes** was born Alexander Ivanovich Boyaryshnev in 1888, in a peasant family of Osinsk uyezd. On August 5, 1907 he entered the St. Seraphim skete, some five kilometres from Belogorsk monastery. In August, 1914 he transferred to the Belogorsk monastery. On February 7, 1916 he was tonsured. in 1918 "he went to the village of Ashap on a summons and was shot by the Bolsheviks on October 6."

**Monk Euthymius** was born Emelyan Nikolayevich Sharshilov on July 18, 1887 in a peasant family in Bugurslansky uyezd, Samara province. On August

11, 1911 he entered the Belogorsk monastery, and was tonsured on November 11, 1916. On October 19, 1918 he was summoned to the village of Ashap on a summons and for his refusal to join the Red Army was killed by the Bolsheviks.

**Monk John** was born Leonid Vladimirovich Rotnov on August 2, 1885, the son of a Cossack captain. On September 8, 1908 he entered the Belogorsk monastery, and was tonsured in September, 1915. He struggled in the Seraphimo-Alexeyevskiy skete, which was distinguished for its very strict asceticism. On October 19, 1918 he was tortured and killed for refusing to join the Red Army.

**Monk Joseph** was born Simeon Aristophov in 1887, in a peasant family from Elabuga uyezd, Vyatka province. On June 7, 1907 he entered the St. Seraphim skete of Belogorsk monastery, and was tonsured on March 11, 1908. On October 14, 1918 he was "summoned by the Bolsheviks to Ashap zavod and for his refusal was killed."

**Monk Isaac** was born Cosmas Georgevich Kovalevsky, and entered the Belogorsk monastery on June 19, 1911, being tonsured in September, 1915. He was the steward of the Seraphimo-Alexeyevskiy skete. In 1918, at the age of 29, he was "arrested for boldly reproaching the Bolsheviks and sent to the town of Osa and killed by them in a bestial manner on September 28".

**Monk Marcellus**, in the world Michael Luppovich Shavrin, was born in 1871 in Glazov uyezd, Vyatka province into a peasant family. He was a widower, and illiterate. He entered the Belogorsk monastery on October 10, 1913, and was tonsured in December, 1916. On October 14, 1918 he was taken away to Perm for forced labour by the Bolsheviks, and for his refusal was shot after long tortures.

**Monk Sabbas** was born Sabbas Timofeyevich Kolmogorov in 1894 in a peasant family in Yekaterinburg uyezd. He was literate. On December 27, 1912 he entered the Belogorsk monastery, and was numbered among the novices on July 8, 1918. On October 14 he was taken away by the Bolsheviks to forced labour, and in November, after cruel tortures, was thrown alive into a hole in the ice of the river Kama.

**Monk Sergius** (Jo.. M.. Samatov) was tortured and killed on 19 September, 1918 for refusing to serve in the Red army. He struggled in the Seraphimo-Alexeyevskiy skete, which was distinguished for its very strict asceticism.

**Ryasofor-monk Demetrius** (Fyodorovich Sazonov), 30 years of age, was killed on October 10, 1918.

**Ryasofor-monk James** (Startsev) was killed on October 10, 1918.

**Ryasofor-monk Basil** (Guryanovich Votyakov), 43 years of age, was thrown into the Kama on November, 1918).

**Ryasophor-monk Paul** (Alexeyevich Balabanov), 26 years of age, was tortured and killed on October 10, 1918 for refusing to serve in the Red army.

**Novice Sabbas Timofeyevich Kholmogorov** was born in Yekaterinburg uyezd, Tver province in 1894. From December 27, 1912 to October 14, 1918 he struggled in the Belogorsk monastery, On July 8, 1918 he was numbered in the brotherhood. On November 14, 1918 he was arrested and taken away to forced labour. In November, after cruel tortures, he was thrown alive into a hole in the ice of the river Kama for refusing to work on organizing the feast of the October revolution.

**Novice Panteleimon L. Posokhin**, 31 years of age, was tortured and killed on October 10, 1918 for refusing to serve in the Red army.

**Novice Basil Maximovich Zmeyev**, 33 years of age was tortured and killed on October 10, 1918 for refusing to serve in the Red army.

**Novice Simeon Fyodorovich Dunayev**, 27 years of age, was tortured and killed on October 10, 1918 for refusing to serve in the Red army.

**Novice Paul Alexeyevich Balabanov** was born in about 1892. He was tortured to death by the Bolsheviki on October 10, 1918. His bayoneted body and smashed head were thrown into a pit together with filth. When, after the flight of the reds, his body was found together with the bodies of the other martyrs and washed, no traces of corruption were found on them.

**Novice Maximus Ksenofontovich Kornilov**, 20 years of age, was killed on October 10, 1918.

**Novice Andrew Ivanovich Tu.**, 25 years of age, was killed on August 1, 1918 in the city of Osa.

**Novice Basil Triphonovich Rakutin**, 17 years of age, was killed on October 19, 1918.

**Novice John** was killed.

**Novice James Ivanovich Danilov**, 26 years of age, was killed on October 10, 1918.

**Novice Peter Charalampievich Rochev**, 19 years of age, was shot.



**Novice Alexander Vasilyevich Arapov**, born 1893 in Ufa province, was killed on October 10, 1918.

**Novice Theodore Andreyevich Belkin**, 19 years of age, was killed on October 10, 1918 for refusing to work on organizing the feast of the October revolution and for refusing to fight in the Red Army against Kolchak.

**Novice James** was shot for refusing to work on organizing the feast of the October revolution and for refusing to fight in the Red Army against Kolchak.

**Novice Peter** was shot for refusing to work on organizing the feast of the October revolution and for refusing to fight in the Red Army against Kolchak.

**Novice Sergius** was shot for refusing to work on organizing the feast of the October revolution and for refusing to fight in the Red Army against Kolchak.

In March, 1919 Bishop Boris visited the once flourishing monastery. He saw the bodies of some of those monks who had been killed six months before, which had been thrown into pits and covered with rubbish. When they were cleaned, it turned out that they had not been subject to corruption, as if the dead had only fallen asleep the day before. On the basis of this the bishop said that God was glorifying those who had been pleasing to Him.

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**Hieromonk Barlaam** (Kiselev) joined the Belogorsk monastery, and in 1924 he was tonsured and ordained to the priesthood by Bishop Arcadius (Yershov). He served in the village of Sapovo, Osinsky uyezd, Perm province, where many icons were brought from the Belogorsk monastery after its destruction. Among them was a highly venerated Iveron icon of the Mother of God. After the closing of the church this icon was sent by the Bolsheviks to a barrel maker's, where they made it into a small table and stamped on it. One morning Fr. Barlaam was passing by the barrel maker's and saw that it was on fire. He hurried to the village soviet to inform them. They said that he had set it on fire deliberately, and threw him into prison. He never returned.

**Monk Paul** (Vasilyevich Vlasov) was born in 1905 in the village of Mazunino, Yugo-Osokino uyezd, Perm province into a peasant family, and went to elementary school. Until 1917 he was a novice, then a monk in the Belogorsk monastery. He lived in Kungur, working as a watchman and prosphora-baker in the All Saints church. In 1931 he was arrested, but released after a week. On January 24, 1945 he was arrested for being "the leader of an anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to five years' imprisonment. Nothing more is known about him.

**Monk Demetrius**, in the world Ivan Petrovich Rozhentsov, was born in 1880 in the village of Shungunur, Shurminsk uyezd, Vyatka province into a peasant family, and became a monk in the Belogorsk monastery. From 1920 he was living illegally. On May 10, 1947 he was arrested in a group case, and on August 30 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

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**Priest Nicholas Vasilyevich Biryukov** was born in 1864 in Kamensky Factory (Kamensk-Uralsky), Kamyshlovsky uyezd into the family of a clergyman. He went to Perm theological seminary and then went to serve in the Kamensky Transfiguration women's monastery. He was a zealous priest, demanding to both himself and others. His service was full of active love for his neighbour and care for his spiritual-moral education. He was a good preacher, well able to explain the Gospel text in an understandable way. After the revolution the way of life of the parishioners began to disintegrate. There was drunkenness, murders and violence. Batyushka taught his flock not to give in to revolutionary passions, not to go to meetings, not to take part in demonstrations, to pray more and to hope in God. In spite of the bans of the local authorities, he continued to perform all the services and to organize cross processions and visits to the homes of parishioners with holy icons. In May, 1918 he was arrested and taken to Yekaterinburg, where he was imprisoned. However, he was soon released at the intercession of the diocesan church council. He returned to his monastery church, blessed his son to fight in the White army and continued to call on his parishioners to remain strong in the faith and keep their children protected from atheism. He was denounced to the local authorities, and on August 10, 1919 he was arrested by the Cheka. A search was carried out in his flat and a letter was found to his son who was serving in the White army. In it he wrote: "Greetings, dear one! How are you doing? Are you beating up the reds, the thieves and rascals? I've heard that you're taking people you don't know on bail. Be careful, brother! Compassion is a good thing and obligatory for you, but only where the evil-doing of the criminal affects only yourself, harm is done only to you, but not where evil is done to society, the existing order and the state. Remember Christ's reproaches to the Scribes and Pharisees, whom He, the All-Merciful One, angrily magnified as snakes and the offspring of vipers because they had diverted the whole Jewish people from the way of truth... And He uses violence in expelling the traders the temple - again, to protect the whole people... God grant you success and prosperity. May God protect you!" On the basis of this letter and two denunciations Fr. Nicholas was put on trial for "anti-Soviet and anti-Semitic pogrom agitation". The charge of anti-Semitism was based on Fr. Nicholas' sermon on the text: "Beware of the leaven of the Pharisees and Sadducees". After explaining the Gospel text, he added: "The Sadducees taught that there is no resurrection from the dead. Now the enemies of the people are saying the same at meetings: that there is no resurrection

from the dead, no heaven and hell, no God." In conclusion batyushka warned his flock to avoid temptations and seductions. When the investigator at his interrogation asked him to explain whom he meant by "enemies of the people", Fr. Nicholas said: "I call everyone who goes against the Christian Church enemies of the people... In my sermon I indicated that the enemies of the people are not only Jews, but all those who go against the Christian Church." One of the accusations against Fr. Nicholas was that during the Civil War he refused to serve a funeral for a Red Army soldier. He explained his refusal as follows: "The death was witnessed by nobody. Besides, I am not a parish, but a monastery priest. Such people I consider excommunicated for their speeches, blasphemies, beatings of priests and defilement of churches, which the Red Army soldiers have done in the past year." Fr. Nicholas also referred to the decision of the Local Council of the Russian Church which supported Patriarch Tikhon's address of January 19, 1918 in which he said: "Come to your senses, madmen, stop your bloody reprisals... By the authority given to us by God, we forbid you to approach the Mysteries of Christ, we anathematize you! We invoke all you faithful children of the Orthodox Church of Christ not to enter into any relation whatsoever with these outcasts of the human race: 'Remove the evil one from your midst'." Although the Red Army soldier belonged by baptism to the Orthodox Church, his participation in the fratricidal civil war, in the trampling on holy things and in bloody reprisals brought him under the anathema of the Local Church Council. In refusing to serve a funeral service for the Red Army soldier, Fr. Nicholas had not broken any canonical rule. He was shot on September 2, 1919 in Yekaterinburg.

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**Priests Theodore Antipin and Nicholas Matsiyevsky** of the village of Yuma, Cherdyn region, Perm province, were shot on January 11/24, 1919 after cruel tortures and mockery.

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**Priest John Vishnevsky** was born in 1888. He was killed on December 2, 1919 in Yekaterinburg province.

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**Priest Nicholas Verbitsky** was serving in the village of Kataiskoye-Troitskoye, Perm (now Kurgan) province. In 1919 he was shot and buried in the old city cemetery in Kataisk.

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In 1920 **Fr. Alexis Fyodorov**, the priest of the village of Travyanka, Kamyshlov uyezd, was sentenced to lengthy imprisonment in a concentration camp by the Yekaterinburg Cheka, as was **Fr. Alexander Borkov**, the priest of the village of Olzovskoye, Shadrinsk uyezd, and **Fr. Demetrius Gornykh**, the priest of the village of Kochnevskoye, Kamyshlov uyezd. They were accused of various things, including refusing to serve funerals for those killed by the Reds, and slandering Soviet power in sermons.

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**Priest Alexander Alexeyevich Ignatiev** was born in 1875. He was serving in Kamensky Zavod, Kamyshlov uyezd, Yekaterinburg province. On June 8, 1920 he was arrested and shot with trial or investigation on the same night.

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**Priest Demetrius Konstantinovich Gornykh** was born in 1891 in Perm province, and served in the village of Kochnevo, Kamyshlovsky uyezd. On July 7, 1920 he was sentenced to five years in the camps. Nothing more is known about him.

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**Deacon Ivan Nikolayevich Blinovskiy** was born in 1890 in Perm province, and served in the village of Poldnevskoye, Yekaterinburg uyezd. On June 18, 1920 he was sentenced to five years in the camps, which was commuted to two years. Nothing more is known about him.

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**Deacon Vladimir Nikolayevich Khvostov** was born in 1884 in Perm province, and served in the village of Reutinskoye, Kamyshlovsky uyezd. On July 5, 1920 he was sentenced to death. Then he was shot.

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**Protopriest Ivan Vladimirovich Zhelnitsky** was born in 1858 in Kurgan, Perm province, where he also served. On September 6, 1920 he was arrested, and on September 25 was convicted of "belonging to a counter-revolutionary organization". He was sentenced to death, and was shot on October 5, 1920.

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**Priest Ivan Vsevolodovich Vishnevskiy** was born on October 6, 1888 in the village of Fedkovka, Yekaterinburg uyezd, Perm province into the family of a priest. He went to a theological school and theological seminary, and from

1914 was reader and teacher in the local school in Verkh-Nevinsky factory, Yekaterinburg uyezd. During the 1905 revolution he expressed leftist views, and so was for some time under the surveillance of the police, but was not arrested. Before the revolution he married Eudocia Elipidforvna, a teacher in a village school. In 1917 he was ordained to the diaconate and went to serve in Nevyansky factory, Yekaterinburg uyezd. In November, 1919 he was ordained to the priesthood and went to serve in his native village. He enjoyed great authority among his parishioners and protected them from Bolshevik propaganda. In July, 1920 the communist-librarian Manakov, "in order to cleanse the consciousness of the popular masses from religious stupidity" began to read a lecture on the subject, "Religion and Communism". At that time Fr. John entered the library and said: "Stop reading this nonsense," took away the book and tried to tear it up. As a result the lecture was cut short. The people were pleased and went to their homes. This was not the only time Fr. John succeeded in stopping the Bolsheviks' anti-religious schemes. And so, in October, 1920, he was arrested and was charged with "discrediting Soviet power" and "anti-Soviet propaganda among the dark masses". The investigator of the local Cheka proposed imprisoning Fr. John until the end of the civil war, and handed his case over to Yekaterinburg. The Yekaterinburg Cheka sentenced him to death. He was shot on December 2, 1920.

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**Priest Vladimir Maximovich Zyryanov** was born in 1875 in the village of Usolye, Usolsky uyezd, and served in the village of Khramthovo, Kamyshlovsky uyezd. On November 4, 1920 he was arrested, and on December 2 was sentenced to five years' hard labour. Nothing more is known about him.

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**Deacon Cronid Alexeyevich Poroshin** was serving in the church of SS. Peter and Paul, Ushakovskoye village, Perm province, and then in the village of Vavilovo, Kataisky region. In 1921 he was repressed.

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**Anna Andreyevna Zhuravel** was born in 1896 in Kurgan, and traded in church utensils. On February 19, 1920 she was arrested, and on February 1, 1921 she was sentenced to three years' imprisonment for "anti-Soviet agitation".

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In 1922, **34 clergy and monastics** of various ranks (according to another source, 42) were killed in Perm province, and **29 clergy** of various ranks were

killed in Yekaterinburg province in connection with the confiscation of church valuables.

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**Deacon Ivan Ivanovich Ponomarev** was born in 1892 in Perm province, and was serving in the village of Ostanino, Verkhoturye uyezd, Perm province. On May 8, 1922 he was sentenced to death, which was commuted to five years in the camps. Nothing more is known about him.

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**Hieromonk Maximilian**, in the world Michael Petrovich Medvedev, was born in 1874, the brother of Archimandrite Xenophon (in the world Constantine Petrovich Medvedev). He entered the Verkhoturye men's monastery in Verkhoturye, Perm province in 1900, and was tonsured into monasticism in 1904. Eighteen months after his tonsure, on September 21, 1905 he was appointed temporary treasurer while his brother, Archimandrite Xenophon, fulfilled the functions of superior, in the Dalmatov Dormition men's monastery, Dalmatov, Perm province. In 1923 the Dalmatov monastery was closed, and in July Fr. Maximilian came to his brother in the city of Verkhoturye. At the end of 1924 the GPU began to receive reports that the Nikolayevsky monastery had copies of epistles by Bishop Nicholas of San Francisco calling on the monks to remain faithful to Patriarch Tikhon and not support the renovationists, whom he accused of cooperating with Soviet power and betraying the interests of the Russian Orthodox Church. There began an investigation which ended in the arrest of the monks. In 1925 Fr. Maximilian was arrested for "anti-Soviet activity" in the Nikolayevsky monastery, and was cast into prison in Nizhny Tagil, Urals province. He died in that prison on March 25, 1925.

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In 1923 **Hieromonk Paul** (Ilyin) went to serve in the Ufa men's monastery in Ufa. On August 15, 1924 he went to Verkhoturye to venerate the relics of St. Simeon of Verkhoturye, bringing with him a copy of a letter of Bishop Nicholas of San-Francisco calling on Christians to remain faithful to Patriarch Tikhon and not support the renovationists, whom the author of the epistle accused of cooperating with Soviet power and betraying the interests of the Russian Orthodox Church. Archimandrite Xenophon (Medvedev), the superior of the monastery, told him to make two copies of this letter. Soon the GPU heard about this. An investigation began, which resulted in the arrest of Fr. Paul and his imprisonment in Nizhne-Tagil in April, 1925. In October, 1925 he was convicted by a regional court of "keeping and distributing an anti-Soviet letter" and was sentenced to three years' deprivation of freedom and three years' deprivation of the right to live in Urals province. His was

part of the group case, "The Case of the Monks of Verkhoturye Nikolayevsky Monastery (1925)". Fr. Paul was condemned as a "socially dangerous" element. Fr. Paul, **Archimandrite Xenophon** and **Hieromonk Paisius** (Snegirev) made an appeal, but on January 6, 1926 the appeal court decided to keep the original conviction in force.

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**Protopriest Ivan Pavlovich Sustavov** was born in 1884, and was the rector of the church of SS. Florus and Laurus in the city of Shadrinsk, Urals province. In 1926 he was disenfranchised in accordance with article 69. In 1928 he was arrested together with a group of priests of Shadrinsk and accused of "creating a counter-revolutionary organization of priests". On August 10 he was sentenced to three years' exile in the north in accordance with article 58-10. Nothing more is known about him.

Another of those arrested was **Priest Vitaly Stepanovich Militsin**, who was serving in the church of St. Nicholas in Shadrinsk, Urals province. In 1926 he was deprived of his voting rights. In the summer of 1928 he was arrested together with the other priests and sent to a camp in Komi ASSR. He died in the camp from starvation.

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**Priest Peter Afanasyevich Ivshin**, a Votyak by nationality, was born in 1883 in the village of Glazovskaya, Glazov uyezd, Vyatka province, and served in the village of Troitskoye, Bogdanovich region, Urals (Sverdlovsk) province. On December 6, 1927 he was arrested, and on March 16 was sentenced to three years in the camps. Nothing more is known about him.

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**Priest James Andreyevich Kashin** was born in the village of Kashinskoye, Perm province in 1877 or 1878, and served in the village of Kuliki (Kulikovskoye). There, on November 28, 1927, he was arrested, and on March 16, 1928 he was sentenced to three years in the camps. Nothing more is known about him.

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**Natalya Trifonovna Klescheva** was born in 1892 in the village of Klevakino, Perm province, and worked as a church reader in the village of Kumarya, Perm province (Blagoveschensky region, Irbit district). On June 22, 1928 she was arrested, and on August 8 was exiled for three years to the Northern Urals. Nothing more is known about her.

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**Protopriest Vsevolod Yevgenyevich Yushkov** was born in 1875 in Perm province, and served in the village of Zakamyshlovskoye, Kamyshlovsky uyezd. On August 10, 1928 he was sentenced to three years' exile to Siberia. Nothing more is known about him.

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**Priest Ivan Petrovich Morozov** was born in 1887, and served in the St. Nicholas church in the village of Nikolo-Pavlovsk, Nizhne-Tagil region, Perm province. On August 2, 1929 he was sentenced to three years' exile.

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**Priest Alexander Alexeyevich Karpinsky** was born in 1884 in the village of Krasnopolskoye, Verkhoturye uyezd, Perm province, and served in the village of Zakharovskoye, Kamyshlovsky region, Shadrinsk district. There, on November 1, 1929 he was arrested, and on December 26 was sentenced to five years in the camps. Nothing more is known about him.

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**Priest (or Protopriest) Philip Alexandrovich Sychev** was born in 1891 in the village of Murzitsy in Sivin uyezd, Perm province. According to another source, he was born on July 16, 1892 in Perm. He went to a church-parish school. After the army he joined the monastery in Solovki. His obedience was at the mill, then he built roads. With the blessing of his elder he returned to Perm, where he was appointed reader. Soon he married, and in 1920 Bishop Pavlin ordained him to the priesthood. He served in the village of Yekaterininskoye, in the church of St. Blaise, to which the Ust-Klyukin monastery was attached. In the middle of the 1920s he was disenfranchised. On November 9, 1929 he was arrested for belonging to the True Orthodox Church, and on November 29 was indicted. During investigation, he admitted that he was a supporter of Bishop Victor. He did not recognize Metropolitan Sergius, and commemorated **Bishop Nectarius** (Trezvinsky) and **Bishop Barlaam** (Lazarenko). On January 30, 1930 he was sentenced to three years in the camps and was sent to a camp in the north, where he was forced to clean lavatories. He was imprisoned for ten years, and was on the Volga-Don canal. Towards the end of his term he became blind and deaf and developed an illness of the legs. The medical commission threw him out of the gates without a certificate. He managed to reach a friendly woodman, and lived with him for a year while he healed. Some novices bought him a little house in Izhevsk. He served secretly, early in the morning. People came to him for services from Perm. He died on March 16, 1978, and was buried by **Fr. Michael Rozhdestvensky**. After his death his flock was looked after by



**Hieromonk Paul** from Kazakhstan, and later on his advice people went to **Fr. Nicetas Lekhan** from Kharkov.

**Priest Nicholas Ivanovich Sapozhkov** was born in 1884 in Sivinsk uyezd, Perm district, and served in the village of Novo-Mikhailovska, Sivinsk region. He went to a theological school. He was married and looked after seven people. In the middle of the 1920s he was disenfranchised. On November 9, 1929 he was arrested in a group case and on November 29 indicted. Nothing more is known about him.

**Priest Peter Yevgenyevich Staritsyn** was born in 1891 in Sivin uyezd. He went to a theological school, and served in the village of Yekaterininskoye. In the middle of the 1920s he was disenfranchised. On November 9, 1929 he was arrested in a group case and on November 29 indicted. Nothing more is known about him.

**Abbess Mitrophania** of the Ust-Klyukin monastery was accused in the 1929 investigation of being “the founder of ‘Viktorianstvo’ in Sivin region”, “an ardent supporter of Bishop Victor” and of “maintaining constant links with Bishop Victor” and “recruiting his supporters”. Under her influence Bishop Pavlin left the sergianists and several parishes in Sivin region joined Bishop Victor. Nothing more is known about her.

**Nun Theophania**, in the world Olga Smetanina, was in the Ust-Klyukin monastery. She went to Bishop Victor from Perm province, and then went round the parishes of her region “with the aim of bringing the clergy, too, to her side”. In the investigation of 1929 she was accused, with Abbess Mitrophania, of being “the founder of ‘Viktorianstvo’ in Sivin region”, “an ardent supporter of Bishop Victor” and of “maintaining constant links with Bishop Victor” and “recruiting his supporters”. Under her influence Bishop Pavlin left the sergianists and several parishes in Sivin region joined Bishop Victor. Nothing more is known about her.

**Nun Catherine** (Dmitrievna Shusharina) was born in 1904 and finished two classes at a church-parish school. She struggled in the Ust-Klyukin monastery. In the middle of the 1920s she was disenfranchised. On November 9, 1929 she was arrested in a group case and on November 29 indicted. Nothing more is known about her.

**Nun Agrippina** (Ivanovna Zhukova) was born in 1894 in Sivinsk uyezd, and received an elementary education. She joined the Ust-Klyukin monastery. In the middle of the 1920s she was disenfranchised. She lived at the church house in the village of Yekaterinskoye, Sivinsk region. On November 9, 1929 she was arrested in a group case and on November 29 was indicted. Nothing more is known about her.

**Nun Paraskovya** (Kirillovna Martyanova) was born in 1897 in Sivinsk uyezd, and went to a church-parish school. She joined the Ust-Klyukin monastery. In the middle of the 1920s she was disenfranchised. On November 9, 1929 she was arrested in a group case and on November 29 was indicted. Nothing more is known about her.

**Nun Maria** (Kharlampovna Rugal) was born in 1904 in Sivinsk uyezd, and received an elementary education. She joined the Ust-Klyukin monastery. In the middle of the 1920s she was disenfranchised. On November 9, 1929 she was arrested in a group case and on November 29 was indicted. Nothing more is known about her.

**Natalya Gavrilovna Byakova** was born in 1893 in Sivinsk uyezd, and received an elementary education. She lived in the Ust-Klyukin monastery. In the middle of the 1920s she was disenfranchised. On November 9, 1929 she was arrested in a group case and on November 29 was indicted. Nothing more is known about her.

**Maria Yegorovna Lebedeva** was born in 1892 in Sivinsk uyezd, and finished two classes at a church-parish school. She lived in the Ust-Klyukin monastery. In the middle of the 1920s she was disenfranchised. On November 9, 1929 she was arrested in a group case and on November 29 was indicted. Nothing more is known about her.

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**Elizabeth Vlasyevna Chechkina** was born in 1901. In the autumn of 1929 she was arrested in a group case of the True Orthodox Church, and on January 3, 1930 was sentenced to three years in the camps and was sent to Visherlag. Nothing more is known about her.

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**Priest Alexis Anatolyevich Kiselev** was born in 1895 in the village of Asov, Kungur uyezd, Tobolsk province, and served in the village of Kunarskoye, Bogdanovichsky region, Shadrinsk district, Urals province. There, on March 6, 1930, he was arrested, and on April 14 was sentenced to ten years in the camps. Nothing more is known about him.

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**Priest Basil Semyonovich Kibyakov** was born in 1878 and served in the church of the Entrance of the Mother of God in the settlement of Verkhnie Sergi, Perm province. In 1930 he was exiled to the north for three years.

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**Peter Lukich Veprev** was born in 1878 in the village of Yeremino (Yeremina), Irbit uyezd, Perm province. He was warden to the church of the Nicaean Fathers in Irbit region. On January 16, 1930 he was arrested in Yeremino, and on April 11 was sentenced to death. He was shot on April 18.

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**Priest Vyacheslav Georgievich Yefornitsky** was born in 1879 in Urals province, and served in Beloretsk, Bashkiria. On April 5, 1930 he was arrested, and on May 18 was sentenced in accordance with articles 58-10 and 59-2 to ten years' imprisonment. Nothing more is known about him.

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**Priest Benjamin Vsevolodovich Kosmin (Kos'min)** was born in 1881 in Yekaterinburg, where he served as a retired priest. On March 30, 1930 he was arrested, and on May 28 was sentenced to three years in the camps. Nothing more is known about him.

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**Priest Ivan Nikolayevich Izvolsky** was born in 1870 in Suzdal, Vladimir province, and lived in the village of Shipitsyno, Makhnevsky region, Urals province. There, on February 20, 1930, he was arrested, and on April 6 was sentenced to three years in the camps. Nothing more is known about him.

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**Priest George (Gregory) Grigoryevich Izmailov** was born in 1875 in the village of Pobednoye, Skopinsky uyezd, Ryazan province, and served in the village of Kopyyaki (Koptyaki?), Nadezhdin region, Urals province. On February 5, 1930 he was arrested, and on May 28 was sentenced to three years' exile in the North Urals. Nothing more is known about him.

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**Priest Nicholas Mikhailovich Gashev** was born on November 26, 1869 in the village of Uspenka, Chusovsky region, Perm province. He was ordained to the priesthood for the church of the village of Ilinskoye, where he served for the whole of his life. Until 1917 he was also teacher of the Law of God in the Ilyinskoye elementary school. He was married to Capitolina Andreyevna, and had six sons and three daughters. In December, 1918 the tenth cavalry regiment of the Red Army, which was stationed in Ilinskoye, rebelled against the Bolsheviks. Then the village was occupied by the Whites, who shot about 800 supporters of Soviet power. When, in 1919, the Bolsheviks went onto the

attack, many, fearing reprisals, went with Kolchak to Siberia. Some counselled Fr. Nicholas to go with the Whites, saying that the Reds would not spare the priest, but he remained, and, when the Reds entered the village, he did not hide. However, he still went through the village in his rassa, which amazed the Red Army soldiers. He served for another ten years.

On December 30, 1929 an atheist lecturer from Perm arrived in Ilinskoye and gave some lectures on the theme "Did Christ exist?" At the end of the lecture it was proposed that they immediately close the church. Fr. Nicholas convened a parish meeting in which about 400 people took part. It was decided not to give the church over to profanation.

On January 8, 1930 the OGPU arrested the priest. Witnesses summoned after his arrest said that he had "agitated among the believers, saying that they should defend the church at all costs, and called on them to fight for it against Soviet power to the last drop of blood. Moreover he pointed to the example of the first Christians, who accepted death for the faith... He went around the parish with an icon of the Mother of God, telling the parents that they should not let their children join the komsomol, because they would learn nothing good there..."

Fr. Nicholas replied: "With regard to the accusation against me that I conducted anti-Soviet agitation, I declare that I, like any citizen, am loyal to Soviet power. But I do not deny that as a clergyman I must zealously defend the faith of Christ and give an example in this respect to the parishioners. Therefore I really did call on the parishioners in church to strengthen their faith in God, to pray more often, giving as an example the early Christians, who suffered and were subjected to persecutions for their great devotion to the faith. All my conversations were of an exclusively religious character. I did not admit any utterances against Soviet power into my sermons, I celebrated the services according to the typicon, and avoided any kind of conflict with the authorities. Therefore I do not admit that I am guilty of anti-Soviet agitation. I did not conduct any conversations against Soviet power and did not organise any illegal assemblies."

On February 16 a Special Meeting at the OGPU convicted him of "anti-Soviet agitation and agitation against collective farms". In accordance with article 58-10, he was for three years to the Northern Urals. First they drove the severely ill priest from Ilyinskoye to Shabunichi, and then by train to prison in Perm. He was subjected to interrogations, usually at night. When his son who had come to visit him saw him, completely white and walking with difficulty, he wept bitterly. Fr. Nicholas began to console his son and told him to give the message that he felt well, that nobody had done him any harm and could not do him any harm. Then he was sent to a camp in the Urals.

After a time Fr. Nicholas' wife, Matushka Capitolina, received permission to visit her husband. When she arrived, the bosses warned her that Fr. Nicholas was very poorly and would die that day or the next, and if she did not want him the old man to be thrown into a common pit then she should order a coffin and grave today. So they saw each other - and the wife took her still living husband's measurements for a coffin. He died in prison in 1930.

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**Reader Alexander Mikhailovich Glushkov** was born in 1903 in Artinsky Factory, Artinsky region, Perm province. On December 25, 1930 he was arrested, and on May 24, 1931 was sentenced to ten years in the camps. Nothing more is known about him.

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**Metrophanes Alexeyevich Konovalov** was born in 1874 in the village of Belosludskoye, Irbit uyezd, Perm province, and was warden of the church in his native village. On February 3, 1930 he was arrested, and on May 28 he was sentenced to three years in the camps. Nothing more is known about him.

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**Priest Ivan Alexeyevich Kiselev** was born in 1870 in the village of Kotikha, Chembarisky uyezd, Penza province, and served in the village of Butka, Shadrinsk district, Urals province. There, on January 13, 1930, he was arrested, and was on June 8 was sentenced to three years' exile in the Northern Urals. Nothing more is known about him.

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**The clergyman Sergius Mikhailovich Ilyin** was born in 1889 in the village of Kamennoye, Shumsky region, Urals province, and served in the village of Zavyalovo, Talitsky region, Tyumen district, Urals province. On January 30, 1930 he was arrested, and on June 25 he was sentenced to three years' exile in the Northern Urals. Nothing more is known about him.

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**Priest Simeon Fyodorovich Savkin** was born in 1894, and in 1906 became a novice in the Belogorsk monastery, Perm province. Then he went to serve as a reader in the Hierarchical house of Bishop Palladius. In 1916 he was ordained to the priesthood by Bishop Andronicus, and went to serve in the St. George church in the village of Dubrovo, Okhansk uyezd. The "organs" several times tried to recruit him as an agent of the OGPU, but he refused. In February, 1929 he wrote to the OGPU: "... I recognize Soviet power and

submit to it... to the extent that it does not touch my soul. But I, as an Orthodox priest, categorically refuse to become an agent, open or secret." He did not give any information about people, but in one report he wrote: "The main reason for the fall of religiosity in the people is that the teaching of the Law of God has ceased in the schools". In 1931 he was arrested in Dubrovo and sentenced to five years in the camps for his refusal to cooperate with the OGPU.

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**Priest John Kotelnikov** was the superior of the Belyaev monastery, not far from the city of Orda. He was distinguished by his love of the poor. He would give food to the poor and all those who wanted to come to him after the service. Then after the meal Fr. John would tell them stories from the lives of the saints and the teachings of the ascetics. At the beginning of the 1930s he was arrested and imprisoned in Yekaterinburg prison. During the winter he was put in the basement naked, there was no glass in the windows, only an iron grill. And they kept him there until he froze to death. He was buried in the prison cemetery in Yekaterinburg.

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**Schema-Abbess Magdalina**, in the world Pelagia Stefanovna Dosmanovna, was born in 1847 in the city of Irbit, Perm province. On January 19, 1859 she entered the Novo-Tikhvin monastery in Yekaterinburg and worked in the candle factory. From 1871 she became the assistant of Abbess Magdalina (Neustroyeva). On January 19, 1893 she was tonsured into monasticism. In July 8, 1896 she was appointed treasurer. On February 23, 1897 she was raised to the rank of abbess and received a golden chest cross. Under her, the monastery reached its greatest flourishing, becoming the third largest monastery in Russia with 911 inhabitants in 1917. In 1900 she was appointed guardian of the church-parish schools of the diocese. After the closure of the monastery in 1919 she secretly gathered around her the nuns who remained in Yekaterinburg; the majority of them worked in the city's hospitals. She was arrested eight times, but then released. She died on July 16, 1934 and was buried in Yekaterinburg, next to the altar of the church of St. John the Forerunner. Three days before her death, she had a vision of the Mother of God who told her the exact day of her death, after which she took the schema.

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**Priest Michael Petrovich Kuzavlev** was born in 1896 in Nadezhdinsk, Urals province, and went to a city school. He lived and served in the village of Bolshaya Sosnova. On November 3, 1929 he was arrested for "anti-Soviet activity", and on January 3, 1930 was sentenced to three years' exile and sent to the Urals. On September 28, 1932 he was released, and settled in the village

of Tabornik, Urals province. On November 30 he was arrested and condemned for "anti-Soviet agitation and spreading provocative rumours". On April 24, 1934 he died.

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**Priest Basil Alexandrovich Kulpin** was born in 1890 in the village of Bolshaya Sosnova, Perm district, and went to two classes of a church-parish school. In 1923 he was ordained, and served in the village of Baklushi, Sosnovo region. In November, 1929 he was arrested together with **eight women** in a group case of the True Orthodox Church. He and the nuns were accused of "conducting agitation against collective farms, and also against agricultural taxes". On January 3, 1930 Fr. Basil and the president of the church council were sentenced to three years in the camps; the rest were sent into exile for the same period. In the autumn of 1932 he was released from camp as an invalid, and in 1934 he died.

**Priest Alexander Vasilyevich Nikulin** was born in 1896 in the village of Filkino, Nadezhdin uyezd, Urals province, and went to a city school. He lived in the village of Bolshaya Sosnova, and served in the local church. On November 3, 1929 he was arrested "for anti-Soviet agitation", and on January 3, 1930 was sentenced to three years in the camps and sent to Visherlag. In 1932, after his released, he went underground and served in secret. An All-Russian warrant was issued for his arrest. On January 16, 1956 the warrant was withdrawn. Nothing more is known about him.

**Nun Theodora** (Prokopyevna Mokina) was born in 1894, and struggled in the Sharkan monastery in Sarapul volost, Perm province. In the autumn of 1929 she was arrested in a group case of the True Orthodox Church, and on January 3, 1930 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

**Nun Angelina**, in the world Tatiana Antonovna Lytkina, was born in 1893 and joined the Tomarovo monastery, next to the villages of Baklushi and Bolshaya Sosnova in Perm province. After its closure she entered the Sharkan monastery, Sarapul volost, Perm province. At this time she was tonsured. She served in the Baklushi church, which was "Victorite". In November, 1929 she was arrested, and on January 3, 1930 was sentenced to exile in Ust-Tsilma, where she met **Fr. John Fokin** and **Bishop Victor**. After the death of Bishop Victor she went to live in Glazov, where she was spiritually cared for by **Fr. Alexander Nikolsky** from Omutninsk, Vyatka province. After his death she went to **Fr. Michael Rozhdestvensky**, who buried her on her death in June, 1979.

**Nun Alexandra**, in the world Alexandra Gavrilovna Lopatina, was born in 1889, and entered the Sharkan monastery, Sarapul volost, Perm province,

where she met Nun Angelina. In November, 1929 she was arrested, and on January 3, 1930 was sentenced to exile in Ust-Tsilma, where she met **Fr. John Fokin** and **Bishop Victor**. After the death of Bishop Victor she went to live in Glazov, where she was spiritually cared for by **Fr. Alexander Nikolsky** from Omutninsk, Vyatka province. After his death she went to **Fr. Michael Rozhdestvensky**, who buried her on her death in October, 1979.

**Nun Anna** (Konstantinovna Selkova) was born in 1894, and struggled in the Toikino monastery, Perm province. In the autumn of 1929 she was arrested in a group case of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile and sent to the north. On November 26, 1932 she was exiled to Urals province. Nothing more is known about her.

**Nun Darya** (Stepanovna Cherepanova) was born in 1892, and struggled in the Toikino monastery, Perm province. In the autumn of 1929 she was arrested in a group case of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

**Nun Anysia** (Mikhailovna Rubtsova) struggled in the Toikino monastery, Perm province. In the autumn of 1929 she was arrested in a group case of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

**Nun Agrippina** (Ivanovna Naimushina) was born in 1882, and struggled in the Toikino monastery, Perm province. In the autumn of 1929 she was arrested in a group case of the True Orthodox Church, and on January 3, 1930 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

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**Hieromonk Michael** (Nikolayevich Serebryannikov) was born in 1894 in Krasnoufimsk, Urals province. In the middle of the 1920s he was living in the village of Obvinsk, Karagai region, Perm province. On November 9, 1929 he was arrested for anti-Soviet agitation, and on January 3, 1930 he was sentenced to three years in the camps and sent to a camp. In 1932 he was released from camp and exiled to the north, from where he ran away. In the autumn of 1934 he was arrested, and in February, 1935 was sentenced to five years in the camps, but in May he ran away while being taken there. In June, 1935 he was arrested again in the village of Belkovo, and on July 14 was sentenced to five years in the camps and sent to Solovki. In 1937 he was arrested again in camp, and on November 10 was sentenced to death. On December 8 he was shot in Sandormokh grove.

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**Hieromonk Nicephorus**, in the world Peter Feofilaktovich Redkin, was born in 1893 in the village of Redkino, Tuzhino uyezd, Perm province, and went to a gymnasium. In 1914 he was at the front as an under-officer. In 1918 he was a company commander in the Red army, and in 1919 - in the army of Kolchak. In 1932 he was serving secretly as a priest. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death and shot.

**Basil Vasilyevich Kropanev** was born in 1900 in the village of Zagarskie, Sharang uyezd, Perm province. He was a bachelor peasant and literate. In the 1940s he had no domicile and occupation, and lived illegally. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death and shot.

**Paul Vasilyevich Kropanev** was born in 1904 in the village of Zagarskie, Sharang uyezd, Perm province. He was a bachelor peasant and literate. In the 1940s he had no domicile and occupation, and lived illegally. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death and shot.

**Lawrence Alexandrovich Obotin** was born in 1903 in the village of Obotino, Tuzhino uyezd, Perm province. A free peasant, in 1941 he was arrested and sentenced to two years in the camps and sent to a camp. He was released early, and in the 1940s had no fixed occupation or domicile, living underground in the forest. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death. He was shot.

**Ivan Pavlovich Zhuravlev** was born in 1919 in the village of Malinichi, Tuzhino uyezd, Perm province. A free peasant, in the 1940s he had no fixed occupation or domicile. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death. He was shot.

**Euphrosyne Pavlovna Zhuravleva** was born in 1904 in the village of Yenumalinichi, Tuzhino uyezd, Perm province. A free peasant, in the 1930s she had no fixed occupation or domicile. On June 3, 1942 she was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was

sentenced to death. On November 20 the death sentence was commuted to ten years in the camps. She was sent to a camp. Nothing more is known about her.

**Olga Pavlovna Zhuravleva** was born in 1922 in the village of Yenumalinichi, Tuzhino uyezd, Perm province. A free peasant, in the 1930s she had no fixed occupation or domicile. On June 3, 1942 she was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death. On November 20 the death sentence was commuted to ten years in the camps. She was sent to a camp. Nothing more is known about her.

**Procopius Yakovlevich Zubarev** was born in 1889 in the village of Obotini, Tuzhino uyezd. A peasant, in the 1930s after dekulakization he had no fixed occupation or domicile, and went into hiding in the forest. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death. He was shot.

**Paul Matveyevich Romanov** was born in 1899 in the village of Terekhi, Kiknur uyezd. A free peasant, in 1932 he was arrested and sentenced to two years in the camps and sent to a camp. In the 1940s he had no fixed occupation or domicile, and lived underground. On June 3, 1942 he was arrested for being "a participant in a counter-revolutionary monarchist organization of churchpeople, the True Orthodox Church", and on September 22-25 was sentenced to death. He was shot.

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**Ivan Kuzmich Vasenin** was born in 1877 in the village of Opachevka, Ordynsk uyezd, Perm province into a peasant family, and finished three classes at primary school. A free peasant, in 1931 he was arrested in his native village for non-payment of taxes and sentenced to five years in the camps. He was sent to a camp near Chermoz. In 1934 he was released early, but went underground. From 1940 he took part in secret prayer meetings. On May 5, 1945 he was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 he was sentenced to five years' exile. Nothing more is known about him.

**Ivan Vasilyevich Zhilin** was born in 1896 in the village of Podelnichnaya, Yugo-Osoninsk uyezd, Perm province into a peasant family, and finished two classes at primary school. He went to live in Kungur, working as a watchman in an artel. In 1931 he was arrested in his native village for non-payment of taxes and sentenced to five years in the camps. He was sent to a camp near Chermoz. In 1934 he was released early, and returned to Kungur, working as a watchman in a forestry combine. From 1942 he took part in secret prayer meetings, for which he offered his own fault. On May 15, 1945 he was

arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 he was sentenced to five years’ exile. Nothing more is known about him.

**Ivan Vasilyevich Lubov** was born in 1880 in the village of Verkhny Kungur, Ordynsk uyezd, Perm province into a peasant family, and finished two classes at village school. A free peasant, in 1928 he was arrested for non-payment of taxes and was sentenced to two years in the camps. After his release he returned to his native village. From 1942 he was a participant in illegal prayer-meetings, and presented his house for this purpose. On January 24, 1945 he was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to five years’ imprisonment. Nothing more is known about him.

**Michael Petrovich Smolnikov** was born in 1905 in the village of Verkhnyaya Mechka, Kungur uyezd into a peasant family, and finished elementary school. He was a cobbler-homeworker. From 1939 he took part in illegal prayer-meetings, and presented his house for this purpose. On January 23, 1945 he was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to five years’ imprisonment. Nothing more is known about him.

**Timothy Yefimovich Terekhin** was born in 1880 in the village of Yertzovka, Kungur uyezd into a peasant family. A free peasant, in 1931 he was arrested and sentenced to five years in the camps and was sent to a camp, for where he was released after four months. He went underground. From 1933 he took part in secret prayer-meetings, and on May 4, 1945 he was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to five years’ imprisonment. Nothing more is known about him.

**Ignatius Vasilyevich Turov** was born in 1902 in the village of Cheremiska, Uinsk uyezd into a peasant family, and finished one class at primary school. He worked as a glazier. From 1936 he took part in illegal prayer-meetings, and from 1941 went underground. On January 24, 1945 he was arrested for being “the leader of the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to ten years in the camps. Nothing more is known about him.

**Theodore Ivanovich Morozov** was born in 1897 in the village of Orda, Ordinsk uyezd into a peasant family. He lived in the village of Zykovka, Kunbur region. From 1935 he took part in illegal prayer-meetings, and presented his flat for them. In 1941 he was called up, but in 1942 deserted and went underground. On January 24, 1945 he was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and

on August 18 was sentenced to ten years in the camps. Nothing more is known about him.

**James Ivanovich Morozov** was born in 1903 in the village of Orda, Ordinsk uyezd into a peasant family. He finished primary school and typists' courses, and worked as an assistant typist at a railway. In 1924 he was arrested for murder in a fight, and was sent to the camps for five years, but was released after two years. From 1939 he took part in illegal prayer-meetings, and presented his flat for them. In 1941 a daughter, Helena, was born to him. She lived in Kungur. In June, 1944 he deserted and went underground. On January 24, 1945 he was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to ten years in the camps. Nothing more is known about him.

**Michael Ivanovich Filippov** was born in 1892 in the village of Verkhnyaya Melnitas, Yugo-Osokinsk uyezd into a peasant family, and finished two classes at primary school. He lived in the village of Plekhanovo, Kungur region, working as a cobbler. From 1935 he took part in illegal prayer-meetings, and in 1937 refused to take part in elections and went underground. On April 28, 1945 he was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to five years in the camps. Nothing more is known about him.

**Ivan Ivanovich Ovchinnikov** was born in 1904 in the village of Kolpashniki, Kungur uyezd into a peasant family, and finished three classes at village school. He lived in the village of Sukhaya Rechka, Kungur region. A free peasant, he was warden of the church in the village of Shubino. In 1931 he was arrested and sentenced in accordance with article 61 to one year's forced labour. From 1933 he took part in illegal prayer-meetings, and presented the church in Shubino for secret prayer meetings and a domicile for illegals. In 1941 he was arrested for refusing to work in tree-felling, but was later released. On January 23, 1945 he was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to eight years in the camps. Nothing more is known about him.

**Philip Vasilyevich Kravchunovsky** was born in 1912 in the village of Uspenovka, Chubarevsky uyezd, Yekaterinoslav province into a peasant family, and finished two classes at primary school. In 1929 his family was dekulakized. In 1930 he became a wanderer. In 1941 he was arrested in Balt for violation of the passport regime and sentenced to three years in the camps. He was sent to the colony of Kungur region, for where he was released in 1944 and went underground. He took part in illegal prayer-meetings. On January 23, 1945 he was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to ten years in the camps. Nothing more is known about him.

**James Filatovich Tryastsin** was born in 1893 in the village of Gubany, Ordynsk uyezd into a peasant family, and finished two classes at elementary school. A free peasant, from 1940 he took part in illegal prayer-meetings. On January 24, 1945 he was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to ten years in the camps. Nothing more is known about him.

**Pelagia Ivanovna Tryastsina** was born in 1894 in the village of Gubany, Ordynsk uyezd into a peasant family, and finished two classes at elementary school. A free peasant, in 1939 she went underground and from 1940 took part in illegal prayer-meetings. On April 30, 1945 she was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to five years in the camps. Nothing more is known about her.

**Eudocia Prokopyevna Ponomareva** was born in 1897 in the village of Lugovaya, Uinsk uyezd into a peasant family, and finished village school. In 1922 she went underground. From 1941 she was taking part in secret prayer-meetings. On May 5, 1945 she was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to five years in the camps. Nothing more is known about her.

**Maria Prokopyevna Ponomareva** was born in 1895 in the village of Lugovaya, Uinsk uyezd into a peasant family, and finished village school. In 1922 she went underground. From 1941 she was taking part in secret prayer-meetings. On May 5, 1945 she was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to five years in the camps. Nothing more is known about her.

**Euphrosyne Denisovna Kuznetsova** was born in 1903 in the village of Gryaznukha, Suksun uyezd into a peasant family, and worked in a collective farm. In 1932 she was condemned for offending the representative of Soviet power. From 1939 she was taking part in illegal prayer-meetings, and presented her flat for them and for the hiding of illegals. On April 30, 1945 she was arrested for being "a participant in the anti-Soviet organization, the True Orthodox Church", and on August 18 was sentenced to five years in the camps. She was sent to a camp from which she was released in 1950 and sent into exile in Krasnoyarsk district. In 1962 she was living in the settlement of Mashukovka, Uderei region, Krasnoyarsk district. Nothing more is known about her.

**Agrippina Mikhailovna Tabunova** was born in 1893 in the village of Khotyazhi, Novgorod uyezd, St. Petersburg province into a peasant family, and finished village school. A free peasant, in 1940 she was arrested for non-provision of bread requisitions and was sentenced to two years in the camps. She was sent to a camp, from which she was released early in December, 1941.

She went underground, and took part in secret prayer-meetings. On January 23, 1945 she was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to eight years in the camps. Nothing more is known about her.

**Martha Timofeyevna Molchanova** was born in 1913 in the village of Medyanka, Uinsk uyezd into a peasant family, and finished five classes at intermediate school. She lived in Kungur. From 1939 she took part in illegal prayer-meetings. On January 24, 1945 she was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to eight years in the camps. Nothing more is known about her.

**Maria Prokopyevna Ponomareva** was born in 1915 in the village of Lugovaya, Uinsk uyezd, Perm province into a peasant family, and finished village school. In 1937 she went underground, and from 1942 was taking part in secret prayer-meetings. On May 5, 1945 she was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to five years in the camps. Nothing more is known about her.

**Apollinaria Matveyevna Chechushkova** was born in 1906 in the village of Takhtarevo, Suksun uyezd into the family of a priest, and finished village school. She worked as a watchman and reader in church. In 1934 she was arrested and sentenced to two years in the camps. In 1935 she was released and returned to her native village, becoming a participant in secret prayer-meetings. In 1939 she went underground. On January 24, 1945 she was arrested for being “a participant in the anti-Soviet organization, the True Orthodox Church”, and on August 18 was sentenced to eight years in the camps. Nothing more is known about her.

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**Nun Anna** (Ivanovna Kazarinova) was born in 1891 in the village of Salovo, Kungur uyezd into a peasant family. In 1905 she entered a monastery and was tonsured. From 1920 she was living in the village of Polygarets without a fixed occupation. On April 18, 1947 she was arrested in a group case, and on August 30 she was sentenced to five years' exile and sent to the north. Nothing more is known about her.

**Constantine Fyodorovich Deikov** was born in 1885 in the village of Shevkunovo, Kungur uyezd into a peasant family. Before the revolution he owned a mill. On May 18, 1932 she was arrested, and on November 1 was sentenced to five years in the camps, commuted to being sent to a special settlement, from where he fled and went underground. On May 1, 1947 he

was arrested in a group case, and on August 30 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

**Kuzma Osipovich Kalinin** was born in 1882 in the village of Burmasy, Ordinsk uyezd into a peasant family. From 1945 he went underground. On April 20, 1947 he was arrested in a group case, and on August 30 he was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

**Ivan Ivanovich Schelchkov** was born in 1911 in the village of Schelchki, Ordinsk uyezd into a peasant family. A free peasant, in 1935 he was arrested for not fulfilling his quota of deliveries to the state, and was sentenced to two years in the camps and sent to a camp. From 1937, after his release from camp, he went underground. On April 2, 1947 he was arrested in a group case, and on August 30 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

**Demetrius Ivanovich Pikulev** (or **Nicholas Fyodorovich Gromov**) was born in 1913 in the village of Chernushki, Cherhnushki uyezd into a peasant family. A free peasant, in 1937 he was condemned for murder, and in 1939 fled from the camp and went underground. He lived on a false passport under another name. On May 25, 1947 he was arrested in a group case, and on August 30 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

**Irina Filipovna Igumenischeva** was born in 1899 in the village of Chiviryata, Kungur uyezd into a peasant family. She lived in Kungur without fixed occupation. On June 23, 1947 she was arrested in a group case, and on August 30 she was sentenced to five years' exile and sent to the north. Nothing more is known about her.

**Olga Petrovna Nakaryakova** was born in 1896 in the village of Uinsk, Uinsk uyezd into a peasant family. On April 18, 1947 she was arrested in a group case, and on August 30 was sentenced to eight years in the camps and sent to a camp.

**Darya Gerasimovna Morozova** was born in 1893 in the village of Morgunova, Suksun uyezd into a peasant family. A free peasant, she later worked as a watchman in Morgunova secondary school. On April 30, 1947 she was arrested in a group case, and on August 30 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

**Alexandra Vasilyevna Romanovskaya** was born in 1892 in the village of Bym, Yugo-Osokinsk uyezd into the family of a deputy of the First State Duma. She married a priest and was a church reader. She lived in Kungur without fixed occupation. On May 23, 1947 she was arrested in a group case.

On August 30 she was sentenced to five years' exile and sent to the north. Nothing more is known about her.

**Maria Vasilyevna Popova** was born in 1896 in the village of Turai, Kungur uyezd into a peasant family, where she lived without fixed occupation. On May 10, 1947 she was arrested in a group case, and on August 30 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about her.

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**Maria Andreyevna Bykova** was born in 1901 in the village of Verkhnie Gari, Permsko-Sergievo uyezd into a peasant family, and received an elementary education. She lived in Molotov (Perm), but did not work. On November 6, 1952 she was arrested in a group case and cast into Molotov prison. On June 24 she was sentenced to twenty-five years in the camps and sent to Ozerlag. On March 17, 1955 her sentence was reduced to ten years. Nothing more is known about her.

**Claudia Andreyevna Bogdanova** was born in 1897 in the village of Verkhnie Gari, Permsko-Sergievo uyezd into a peasant family, and received an elementary education. She lived in the village of Lysmanovo, Permsko-Sergievo uyezd, but did not work. On November 6, 1952 she was arrested in a group case and cast into Molotov prison. On June 24 she was sentenced to twenty-five years in the camps and sent to Ozerlag. On March 17, 1955 her sentence was reduced to six years. Nothing more is known about her.

**Zinaida Grigoryevna Vakhrusheva** was born in 1916 in Perm into a workers' family, and went to a seven-class school. She lived in Molotov (Perm). On November 6, 1952 she was arrested and cast into Molotov prison, and was indicted on December 3. Nothing more is known about her.

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**Claudia Yakovlevna Rudakova** was born in 1908 in the village of Isinki, Yurlinsk uyezd into a peasant family, and in the 1950s lived in the village of Lysmanovo, Permsko-Sergievo region. From 1949 she joined a secret group of True Orthodox Christians. On March 12, 1953 she was arrested and cast into Perm prison. On May 8 she was sentenced to twenty-five years in the camps and sent to Norillag. On August 15, 1955 she was transferred to Dubravlag. On October 15 she was released. Nothing more is known about her.

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**Barbara Afanasyevna Vinogradova** was born in 1915 in the village of Oreshkovo, Loktyansk uyezd, Pskov province into a peasant family, and



received an elementary education. In the 1950s she was living in the village of Lysyevo, Perm province without fixed occupation. On February 27, 1960 she was arrested in a group case, and on May 5-7 was sentenced to seven years in the camps and sent to Dubravlag. For refusing to work she was transferred to a prison regime and sent to the Vladimir prison, where she died on January 22, 1967.

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**Maria Grigoryevna Tikhonova** was born in 1900 in the village of Yelantovo, Sheremetyevo uyezd into a peasant family, and received an elementary education. She married Basil Sergejevich Tikhonov and they had four daughters. In 1942 her husband died at the front. On December 18, 1942 she was sentenced to five months' forced labour for refusing to do work in the fields in a collective farm on mobilization, and after her release from prison went underground. On September 18, 1943 she was arrested in Aksubayevo forest during a search, but was later released. On October 10, 1943 she was arrested in a group case, and was accused that: "being a participant in an illegal antisoviet group of churchpeople, she presented her house for illegal meetings, taking an active part in them and in the discussion of questions of the organization struggle against Soviet power". On August 18, 1944 she was sentenced to ten years in the camps with disenfranchisement for three years and was sent to a camp. On September 18, 1944 she was arrested again for refusing to work and was transferred to a prison regime. On September 16, 1945 she was sentenced to ten years in the camps and sent to a camp. In 1956 she was released and settled in the village of Lysyevo, Perm province. On February 13, 1960 she was arrested in a group case, and on May 5-7 was sentenced to ten years in the camps and sent to Dubravlag, from where she was released in 1970. Nothing more is known about her.

(Sources: Monk Julian, "Ierei Bozhij Ananiya s synovyami Oisej i Andreyem", Russkij Palomnik, No. 10, 1994, pp. 145-149; Victor Korolev; Grebnevsky Listok, 11, 1996, pp. 28-31; "Belaya Gora - Ural'skaya Afon", Pravoslavnaya Perm', N 2 (13), February, 1997, pp. 1-2; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, pp. 94, 135, 210, 211, 215, 494, 506, 512-513, 517, 528, 598-599, 620; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 23-7, 38-9, 104; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, p. 236; Holy Trinity Calendar for 1999; Protopriest Michael Polsky, Noviye Mucheniki Rossiyskiye, Jordanville, 1949-56, part 1, pp. 203, 211, 213, 214, 216, part 2, pp. 230, 249-254, 309; The New Martyrs of Russia, Montreal: Monastery Press, 1972, pp. 24, 102; Deacon Victor Zavodov, "Pochitaniye pamyati Sv. Novomuchenikov i Ispovednikov v Omsko-Sibirskoj Eparkhii Russkoj Istinno-Pravoslavnoj Tserkvi", [www.catacomb.org.ua/modules.php?name=Pages&go=page&pid=654](http://www.catacomb.org.ua/modules.php?name=Pages&go=page&pid=654); Hieromonk Damascene (Orlovsky), Mucheniki, Ispovedniki i Podvizhniki

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## **24. HIEROMARTYRS AND MARTYRS OF WESTERN SIBERIA**

**Priest Ivan Sergeyevich Sharin** was born in 1879 or 1880, and went to a theological seminary. He served in the Pokrov church in Barnaul, Tomsk province, and was a member of the Local Council of the Russian Orthodox Church in 1917-18. On April 30, 1918 he was arrested for preaching against the festivities of May 1, which coincided with Holy Wednesday. He was released on the same day at the demand of his parishioners, but on May 1 he was arrested again, and was sent to Omsk with **Priest Philosoph Chistotin**, where he was threatened with death by shooting. Nothing more is known about him.

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On the railway from Novokuznetsk to Tashtagol (Kemerovo region, Siberia), next to a tunnel where there is now a small settlement of six houses, there is a place where forced labourers are buried. They include many clergy. One of them was **Priest John** - a relative of Patriarch Tikhon.

One's attention is immediately drawn by a stream flowing from the corner of the grave. Its water is very pleasant to the taste and remains at a constant cool temperature summer and winter. It never freezes.

It was a massive burial. Big trenches were dug, and those who had died from exhaustion were simply thrown into them without coffins. The local inhabitants testify that in one place next to a bridge, at kilometre 517, all those who refused to work at Pascha were buried alive under a railway embankment. Over this place burning candles appeared, but with time went out. Some of those under the embankment had simply been too weak to work and had been finished off with an axe in the head. The locals say that more died in the building of this railway than there are sleepers on it.

There is one small tunnel about three hundred metres in length in which, according to the locals, the names of many of those killed were inscribed on stones together with the dates of their deaths. But now all these inscriptions have been concreted over. The atheist authorities could not bear these inscriptions, and tried to annihilate the memory of the martyrs.

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After the closure of the Mikhailovsky monastery, near Tobolsk, **Monk Simeon** of this monastery settled in the woods. Once he set off for the city to look for food. He passed through the village of Sokolovka, but was killed in a bestial manner before he reached it. The authorities ordered that his body be thrust to the side of the road, and forbade his burial.

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**Priest Demetrius Dolgonogov** was tortured while tied to a cart. His matushka went out of her mind looking for his remains.

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**Priest Nicholas Alexandrovich Zlatomrezhev** was born in 1892, the son of a priest. In 1915 he finished his studies at the Moscow commercial institute, and went as a volunteer into the army, where he was severely wounded in battles near Molodechno. He was judged unfit for military service and was demobilized. In 1916 he was ordained to the priesthood and served in the Transfiguration church in Tomsk. He was a fine preacher. In 1918 he was arrested and cast into prison in Tomsk. They put him in a solitary cell, and to frighten him nailed a board with his death sentence before his eyes so as to "sober up a harmful agitator against Soviet power". He was released after his parishioners petitioned for his release. In May, 1918 the Bolsheviki began to rob the women's monastery, and Priest Nicholas stood up in defence of the nuns. On May 28 he was arrested in his flat and taken to prison. He was sentenced to death, and in June was shot, being buried in the cemetery of the men's monastery in Tomsk. On June 26 Sibirskaya Zhizn' wrote: "The deceased was a man of a pure Russian soul. Loving the people and knowing its material and spiritual needs, he suffered in sol for its future, was disturbed at injustice and sought ways of serving the people..."

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**Priest Joseph Sikov and Reader Arcadius Lyapustin** were shot in September, 1918 in Verkhnetagilsk factory.

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**Priest Theodore** (according to another source, **Vladimir Bogoyavlensky**) was shot in the village of Golyshmanovskoye, Ishim uyezd. On June 4/17, 1918 Red Army soldiers forced him to sing indecent songs, play on the accordion and dance. Finally they ordered him to dig his own grave. Having killed the priest, they threw him into a pit head down and forbade his burial. Six days later, after the expulsion of the Reds by the Czechs, Priest Theodore was buried. This may or may not be the same martyr as the **Priest Theodore** who was killed in the same village in June, 1918.

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**Priest Paul**, from a village in Usseninovsky uyezd, Tobolsk diocese, had finished two courses at the Kazan Theological Academy. He was killed by the

Bolsheviks in the spring of 1918 as they were being driven out of Siberia by the Czechs.

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**Another Priest Paul** from the village of Ust-Nitsa, Tur, Ekateriinsky uyezd, Tobolsk province, was killed in June, 1918.

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**Priest Alexander Sokolov** was killed on December 30 / January 12, 1918/19 in the village of Ishim, Tomsk uyezd.

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**Priest Nicholas Zlatomrelov** was killed in Tomsk in May, 1918.

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**Priest Paul Yakovlev** was killed on April 15, 1919 in Dorokhovskoye village, Tomsk uyezd.

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**Priest Alexander Konstantinovich Lyubutsky** began to serve in the Trinity church of the village of Pyshkino-Troitskoye, Tomsk province in 1917. In May, 1919 he was killed by the Bolsheviks. On May 14 he was buried by Protopriest Constantine Lebedev and Deacon (later Protopriest) Elijah Kruchinin.

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**Priest Alexander** served in the village of Alexandrovka, Mariinsky uyezd, Tomsk province. In 1919 he was shot.

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**Priest Paul** completed two courses at the Kazan Theological Academy. In the spring of 1918 he was killed by the Bolsheviks in Tobolsk diocese.

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**Priest Paul** was serving in the village of Ust-Nitsa, Turinsky district, Tobolsk province. He was killed in June, 1918.

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**Priest Nicholas**, of the village of Chineyevo, Yurgomyshsky region, Kurgan province, was arrested because when the army of Kolchak took the village he had served a moleben at the order of an officer. In 1918 he was shot.

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**Deacon Demetrius Vasilyevich Fedyushin** was the son of a priest, and served in the village of Shatrov, Tyumen uyezd, Tobolsk province. In 1918 he was arrested and his family expelled from their home. His relatives received no more news of him, and he was presumed shot.

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Priest Euthymius Goryachev recalled: "At the beginning of 1919 rumours began to creep around, very quietly at first, but more boldly and insistently later, that between Achinsk and Bolshoj Uluj [in Krasnoyarsk province] a kind of group, or band, or detachment was operating. This band would not let many of those going to or from Achinsk pass, some of them they robbed, and others they killed. This detachment's base was called the village of Lapshikha. Then more and more frequently the people would mention the name of Shchetinkin as the head of the detachment. He was operating in our area, but had not yet been in Bolshoj Uluj. At the end of January or the beginning of February one of the inhabitants of the village of Novo-Yelovsky brought me a note in which it was written that their priest, **Priest Vladimir Fokin**, had been seized by unknown people and taken to the village of Lodochnaya. At the same time or a little later I received the news that one other priest of my deanery - the priest of the village of Petrovsky, **Priest Michael Kargopolov**, who before receiving the rank of priest had been an officer in the Cossack armies, had been killed by someone."

**Priest Vladimir Fokin** was a true pastor and a warm, responsive person, which is why he enjoyed great respect among his parishioners and all those who knew him. On January 24 he was seized by Shchetinkin's detachment and shot one and a half kilometres from the village of Lodochnaya. On his body, in addition to the gunshot wounds, were three bayonet wounds. Since that area had been seized by the Bolsheviks, the body of the priest was taken by night out of the village of Novo-Yelovsky to the city of Achinsk, where the burial service took place. The priest was buried next to the Kazan church. Beside the clergy, almost the whole population of the city attended.

**Priest Michael Kargopolov** was arrested on January 31. On the first cart when the Red Army soldiers who had arrested him, and on the second - the priest. When they had gone a little more than a kilometre from the village, the soldiers stopped the carts, dragged the priest out of the sledge, took off his fur coat and demanded that he take off his cross. Priest Michael refused. Then they tried to tear the cross out of his hands by force, but unsuccessfully.

Grasping the cross in his hands, the priest prayed: “for they know not what they are doing”. One of the executioners shot him point-blank in the head. Priest Michael fell, and they began to shoot at him, releasing about twenty rounds into him until he was dead. On March 17 a triumphant burial service was carried out in the Annunciation church in Krasnoyarsk with the archbishop and clergy serving. The body of the hieromartyr was buried next to the Annunciation church.

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**Priest Nicholas Verbitsky** was serving in the church of the Life-Originating Trinity in the village of Kataysko-Troitskoye, Kurgan province. In 1919 he was sentenced to be shot. The sentence was carried out. The place of his burial was the old city cemetery in Kataysk.

\*

**Priest Basil Nikodimov** was serving in the village of Kolchugino, Tomsk province (now Leninsk-Kuznetsk, Kemerovo province). In 1919 he was shot by the Bolsheviks.

\*

**Protopriest Alexander Manuilov** was killed after bestial tortures in the village of Ozerno-Titovskoye on June 22, 1919.

\*

**Protopriest Nicholas Nikiforovich Rudichev** was born in 1862 or 1863. He went to Poltava theological seminary, and from 1888 to 1893 served in the churches of Poltava province as successively reader, deacon, priest, teacher of the Law of God and supervisor of church-parish schools. He was also a member of the St. Macarius brotherhood. In 1893, at his own request, he was assigned to the Saviour-Transfiguration cathedral in Kuznetsk, Tomsk province as a priest. At the same time he was placed on the examination commission for clergy. In Kuznetsk he devoted a lot of time to teaching in both secular and church-parish schools. From 1894 to 1899 he directed a church-parish school, was teacher of the Law of God in a women’s gymnasium and president of the Kuznetsk section of the diocesan teaching council. In 1899 he was transferred, at his own request, to the village of Krasnoyarskoye, at the same time working as teacher of the Law of God in the people’s school in that village. In 1901 he was transferred back to Kuznetsk. In 1909, after the tragic death of his wife, he was denounced to the Tomsk spiritual consistory for “unseemly behaviour”, and for a short time was suspended from priestly duties. However, an investigation justified him, and in 1919 he became rector of the Hodigitria church in Kuznetsk. In December

he was summoned to the headquarters of the Rogov bandits for interrogation. Through the active intercession of his parishioners, he was released. However, while returning home, he was cruelly cut to pieces by a group of bandits at the gates of his house. The bandits did not allow his body to be taken from the street and buried. That happened only on their departure from Kuznetsk.

**Priest Alexis Ivanovich Petropavlovsky** was born in 1866, and was serving in the Saviour-Transfiguration cathedral in Kuznetsk, Tomsk province. In 1919 he was cut to pieces by partisan bandits from the Rogov band.

\*

**Priest Anatolius**, of the village of Zavodo-Uspensky, Tyumen uyezd, Tobolsk province, finished a course at the Tobolsk theological seminary. He served as a priest in Zavodo-Uspensky for six to seven years in the 1910s, and after the revolution as a regimental priest in the Siberian army. He was shot for being a monarchist.

\*

**Priest Andrew Volyansky** was born in 1875 in the Ukraine. He finished four classes at a theological seminary. Then he studied at the Historico-Philological faculty in Tomsk University. He was serving in the church of the village of Bolshe-Kostulskoye, Mariinsk district, Tomsk province. On August 15/28, 1919 he was shot after the Liturgy for the feast of the Dormition of the Mother of God, while reading the akathist before the venerated icon of St. Nicholas the Wonderworker. The church was full of worshippers when several Red Army men with a commissar at their head burst in. Priest Andrew was ordered to finish the service and take off his vestments. He refused, and said that if they had come to kill him, let them get on with it. The commissar then shot him three times in the head. That day his body remained in the church. The next day two neighbouring priests arrived: Priest Alexis from Itat station, and Priest Alexander from the village of Alexandrovka. (Shortly after this, **Priest Alexander**, too, was shot.) The two priests washed and revested the body and placed it in a coffin. The church was sanctified and the Divine Liturgy was celebrated, followed by the burial service. Priest Andrew came to Siberia from the Ukraine. He finished four classes of a theological seminary and then studied for four or five years at the historico-philological faculty of the university of Tomsk. It was his fiery sermons exhorting the people to struggle with the Bolsheviks that elicited their hatred of him.

\*

**Priest Leonid Matreninsky** was shot in Verkhneudinsk prison in 1919.



\*

**Priest Alexander Lyubitsky** was killed of May 1, 1919 in the village of Troitse-Pashenskoye, Tomsk uyezd.

\*

**Priest Ivan Gavrilovich Ottygashev** was born in 1880 or 1881, and studied in Tomsk theological seminary. He was appointed to serve in the church of the Prophet Elijah in the village of Krasnoyarskoye, Tomsk province, and then in the Holy Trinity church in the village of Berezovskoye, Tomsk province. He was a deputy to diocesan congresses, and a member of the Orthodox missionary society. He was a member of the deanery council, and in 1914 became dean. In 1919 he was killed by bandits from Rogov's band.

**Priest Ivan Mikhailovich Oturgashev** studied in Biisk theological school, and was a teacher in Tomsk province until 1898, when he was ordained to the priesthood by Bishop Methodius. In 1900 he was sent to the church of St. John the Baptist in the village of Ailo-Kuzedeyevskoye, Kuznetsk uyezd, Tomsk province. In 1919 he was killed by bandits from Rogov's band.

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At the end of 1919 **Priest Theodore Koninin** was killed in the village of Malo-Panyushkovskoye, Tomsk province.

\*

**Reader Basil Skvortsov** was killed in the village of Krasnoyarskoye, Mariinsky uyezd, Tomsk province.

\*

**Reader John Yatsenshny** was killed in May, 1919 in the village of Cherdatsky, Mariinsky uyezd, Tomsk province.

\*

**Priest Alexander Vorobyev** was killed in August, 1919 in the village of Morozovskoye, Kuznetsky uyezd, Tomsk province.

\*

**Protopriest Constantine Mashanov** was born in about 1850. He served in the prison church of the town of Yalutorovsk, Tobolsk province, and taught

the Law of God in the Yalutorovsk girls' gymnasium. For reading Patriarch Tikhon's epistle anathematizing the Bolsheviks from the ambon, he was shot in the stables attached to the Tyumen Cheka in September, 1919.

\*

**Priest Vitaly Serdobov** was killed on January 5, 1919 in the village of Belogorodskoye, Mariinsky uyezd, Tomsk province.

\*

**Priest Demetrius Nerovetsky** was serving in the Anansky parish in Kansk uyezd, Yeniseisk province. He was arrested on March 13, 1919, and probably shot on April 14. The dean of Kainsk uyezd reported that Priest Demetrius had been taken away by the Bolsheviks and there were rumours that he had been killed.

\*

**Reader Gregory Berezhnoy** was killed on May 10, 1919 in the village of Nikolsky, Mariinsky uyezd, Tomsk province.

\*

**Priest Stephan Melnichuk** was serving in Turov uyezd, Yeniseisk province. On March 13, 1919, according to the dean of the Kainsk uyezd, he was taken away by the Bolsheviks. Nothing more is known about him.

**Priest Mitsevich** was serving in the village of Pereyaslavka, Kainsk uyezd, Yeniseisk province. On March 13, 1919 he was arrested, but in accordance with the petition of his parishioners was released. The enemies of the Church trampled on icons and crosses and attempted to defile the tabernacle containing the Holy Gifts.

**Priest V. Mukhachev** was serving in the Zatalyevsky parish, Kainsk uyezd, Yeniseisk province. On March 13, 1919 he was arrested. The dean of the Kainsk uyezd reported that nothing was known about the fate of Priest Mikhachev, who had been taken away by the Bolsheviks. "The Reds are raging in this parish."

\*

**Priest Trophimus Kuznetsov** was serving in a church near the village of Birilyussi, Krasnoyarsk region, Yeniseisk province. In January, 1919, he was shot by a detachment of Red Army soldiers.

\*

**Priest Nicholas Sinyavsky** was serving in the village of Nesterovsky, Slavgorodsky uyezd, Omsk diocese, when he was robbed of everything he had and then taken to Slavgorodsky prison, where he died on Paschal night, April 20, 1920.

\*

**Priest Anatolius Alexandrovich Maslennikov** was born in 1891, and served in Dormition church in the village of Baturino, Spasskaya volost, Tomsk uyezd, Tomsk province. He was arrested there in 1920 and shot.

\*

**Priest Anton Ivanovich Khokh** was a Pole from Grodno province born in 1880. He went to a theological seminary and served in the village of Panfilovo, Scheglovsky uyezd, Tomsk province. In 1920 he was arrested and condemned to five years' hard labour. Twenty-two other people passed through this trial P-5817. Nothing more is known about him.

\*

**Priest Timothy Ivanovich Zelenev** was born in 1878 in Tomsk province, and lived in the village of Okulovskoye, Barnaul district. On February 23, 1920 he was arrested, and on March 21 was convicted of "organizing the 'Holy Cross' band". He was sentenced to death and shot in Barnaul on March 21, 1920.

\*

**Reader Gregory Gergievich Mokry** was born in 1894 in Galicia, and was serving in the city of Omsk. On August 20, 1920 he was arrested, and October 2 he was convicted by the Omsk Cheka of "counter-revolutionary activity" and sentenced to death. The sentence was carried out on October 7.

\*

**Priest Alexander Pavlovich Lebedev** was born in 1873 in the city of Atbasar, Atbasar region, Akmolinsk province. On August 23, 1920 he was arrested in Atbasar, and on September 1 was condemned to be shot for "counter-revolutionary agitation and propaganda". However, he was amnestied. Nothing more is known about him.

\*

**Priest Voznesensky** was serving in Kansk, Krasnoyarsk district. In 1920 he was sentenced to death and shot.

\*

**Priest Eugene Alexandrovich Nadezhdin** was born in 1891 in the village of Sidorkovo, Yaroslavl province. He had an intermediate education. He was serving in the church of St. Michael the Archangel in the village of Achair, Omsk uyezd, Omsk province, when, on August 23, 1920 he was arrested by the Cheka for "counter-revolutionary activity". Nothing more is known about him.

\*

**Priest Alexis Pavlovich Nikitin** was born in 1849 in the village of Lyapino, Slavgorodsky uyezd, Omsk province. On March 15, 1920 he was arrested, and on August 12, 1920 he was convicted by the Omsk revolutionary tribunal of "counter-revolutionary activity" and sentenced to three years' imprisonment with forced labour. Nothing more is known about him.

\*

**Priest Sergius Frolovich Dmitrievsky** was born in 1872 in Vladimir province. He went to a theological seminary, and served in a Cossack parish in Omsk. On August 21, 1920 he was arrested, and on October 4 was convicted of "counter-revolutionary activity". He was sentenced to death and shot on October 7 in Omsk.

\*

**Reader Michael Vasilyevich Kamensky** was born in 1875 in Samara province, the brother of Archbishop Anatolius and Protopriest Elpidophorus. He began serving in the village of Kaltay, Tomsk uyezd, in 1918. In 1920 he was sentenced to five years' forced labour. Nothing more is known about him.

\*

**Reader Basil Ivanovich Katorgin** was born in 1867 in Glazov uyezd, Vyatka province, and lived in the village of Syropyatskoye, Omsk uyezd, Omsk province. There, on August 13, 1920, he was arrested, and on October 9 he was sentenced to death for "counter-revolutionary activity". On October 23 he was shot in Omsk.

\*

**Priest Michael Georgievich Vologodsky** was serving in the village of Aginskoye, Saynsky region, Krasnoyarsk district. On October 14, 1920 he was arrested on coming out of the church after the service, taken out of the village, subjected to terrible tortures and shot.

\*

**Apollon Vasilyevich Vavilov** was born in Tomsk, the son of a priest. In 1920 he was sentenced to death and shot.

His father, **Priest Basil Ivanovich Vavilov** was born in 1872 in Irkutsk, and was ordained in 1892. From 1892 to 1911 he served in the Tomsk edinvertsy church of the Holy Trinity. From 1911 he became secretary of the Tomsk Diocesan Trust for the Poor of the Clerical Caste. From 1916 to 1920 he served as a priest in Tomsk. In November, 1923 he was arrested and cast into prison, but the case was stopped and in March, 1924 he was released. On October 27, 1924 a meeting of the parishioners of the church of SS. Peter and Paul in Tomsk elected him to be their priest. In 1926 he became priest of the church of the Meeting of the Lord. In the same year he was arrested and exiled for three years to Zyryansk region. In May, 1928 he was sentenced to three years' deprivation of the right to lived in 7 populated places in the country with confinement to one constant domiciles. Nothing more is known about him.

\*

**Priest Nicodemus Redikultsov** of the village of Kamen in Tomsk region was butchered in prison with a kitchen knife in October, 1920.

\*

**Priest Belyavsky** was serving in the village of Leboter, Chainsky region, Tomsk province. On January 28, 1921 he was arrested and shot in the village of Molchanovo, Tomsk province by the "Temporary Molchanovo Revolutionary Bureau".

\*

**Priest Alexis Voskresensky** went to Tver theological seminary, and served in the village of Chashinskoye, Kurgan uyezd, Tobolsk province for more than thirty years. In March, 1921 he was killed by the Bolsheviks in his own house.

\*

**Priest Metrophanes Varfolomeyevich Budarin** was born in 1888 in Tomsk province, and served in the village of N-Alexandrovka, Zmeinogorsky uyezd,

Tomsk province. On March 7, 1921 he was arrested, and on March 24 he was convicted of "anti-Soviet agitation" and sentenced to five years' imprisonment with forced labour. Nothing more is known about him.

\*

**Priest Nicholas Nikolayevich Okushko** was born in 1892 in Ekaterinburg. He was serving in Omsk, when, on April 23, 1921, he was arrested. On April 24 he was accused for serving as a priest in the punitive detachment, "The Blue Hussars", and was sentenced to death. He was shot on April 26 in Omsk.

\*

**Priest Joachim Dmitrievich Lukyanchik** was born in 1891 in Olgopolsky uyezd, Kamenets- Podolsk province. From February, 1917 he was serving as a deacon in the village of Bolotnoye, Tomsk province. In 1918 he was ordained to the priesthood, and began serving in the St. Nicholas church in the village of Chemondayevskoye (Leboter), Tomsk uyezd, Tomsk province. In 1920 he was arrested and sentenced to two years' hard labour. He was released on an amnesty in October, 1921. Nothing more is known about him.

\*

**Priest Nicholas**, who was serving in the village of Vikulovo, Tobolsk province, was hurled to his death from the bell-tower in 1921.

\*

**Deacon Alexander Nevsky**, of the St. Zachariah church in Tobolsk, was accused of monarchism and shot in the Tyumen Cheka in the summer of 1921. According to another, less likely version, he was killed in Perm in 1920.

\*

On finishing Tver theological seminary, **Protopriest Alexis Voskresensky** was ordained to the priesthood for the church in the village of Chashinskoye, Kurgan uyezd, Tobolsk diocese, where he served for more than 30 years until his death. By his efforts the Chashinskoye church was adorned in a most beautiful way, a fine amateur choir was started and several schools were opened in the parish. He was a man of unusual honourableness, of crystal purity, exact to the smallest details in the fulfilment of his pastoral duties. In his words, there could be no details in pastoral work. He preached at every service, conducted spiritual conversations outside the church, and wrote much in the Tobolsk Diocesan News and in various theological journals. He enjoyed great respect and authority among the local clergy as an experienced dean. He was separated for about a year from his parish in the town of Tomsk

and pined for his church and his parishioners. Finally, he could stand it no longer and returned to Chashinskoye at the beginning of 1921. Here a peasant rebellion soon broke out. When the Bolsheviks occupied the village, in March, 1921, they cut Priest Alexis down with their sabres in his own flat.

At the same time and place they killed **Priest Victor Nizkovsky**, who first served as reader in the village of Chashinskoye, Kurgan uyezd, Tobolsk province, and was then ordained to the priesthood during the war in one of the churches of the Kurgan uyezd. In 1921 he was killed by the Bolsheviks while they were suppressing a peasant rebellion. At the same time in the village of Cherny **two priests** were taken away and tortured to death.

\*

**Protopriest Nicholas Tikhomirov** of the village of Vvedenskoye, Kurgan uyezd, Tobolsk region was killed in 1921.

\*

**Priest Nicholas Matveevich Minin** was born in 1890, and was serving in Tomsk province. On May 26, 1921 he was convicted by the Tomsk Cheka and sentenced to three years in the camps. Nothing more is known about him.

\*

In 1921 **Priest Leonid Lebedev** and **Reader Isidore Reshetkin** were shot by Red Army soldiers in the village of Sannikovskoye, Omsk province (now the village of Ulyanovskoye, Karaganda province). Priest Leonid served in the Trinity church in Sanninkovskoye. Until 1917 he was teacher of the Law of God. He was also dean of the district. He was often praised by the ruling bishop for his work.

On November 25, 1919 the Red Army occupied the city of Akmolinsk. The retreat of General Dutov's army passed through Sannikovskoye. At the end of November Priest Leonid with the clergy and the volost warden, D.I. Moskvichenko, met the army with a ringing of bells while one of the clergy held in his hands the icon of the Tablyskaya Mother of God. A big meal was prepared at the church. A few days later the village was entered by the reds.

In 1921 the Ishim Cossack rebellion took place. Its centre was the city of Karkaralinsk. The Cossacks were defeated, and at the time of their retreat Priest Leonid was going round his deanery district. He met the Cossack unit, which followed him to Sannikovskoye. When the Cossacks entered the village, they asked Priest Leonid to serve a moleben, which he did. Then they executed the local communists. Soon a unit of the Red Army came into the village. The relatives of the dead communists pointed to Priest Leonid as

having been involved in the deaths of their relatives, since they had seen him entering the village with the Cossacks. They also recalled the reception he had given General Dutov.

Priest Leonid and Reader Isidore were stripped and taken to a little hill behind the village which was opposite the church. The two martyrs formed their hands to make a last sign of the cross in the direction of the church, but the communists cut off their fingers. Then they were cut to pieces with sabres. Their relatives were not allowed to bury them for ten days. Then the relatives came to their bodies and found that their heads had been cut off and their eyes pecked out by birds. They were buried on the edge of the village cemetery. According to another version, the martyrs were shot by the communist Magdalina, who commanded the local unit of the Red Army and wanted personally to kill the priest and reader.

\*

**Matushka Theoctista Vasilyevna Molchanova**, the wife of a priest, was born in 1870 in Tomsk province, and lived in the village of Novo-Shipunovo, Zmeinogorsky uyezd, Tomsk province. She was arrested on October 21, 1920, and on December 17, 1921 was convicted by the Altai Cheka of "handing over to executioners those unsympathetic to Soviet power". She was sentenced to five years' imprisonment with hard labour. However this term was shortened to a third on December 25, 1921 in connection with the 1921 October amnesty. Nothing more is known about her.

\*

**Priest Vladimir Selivanovsky** (or **Salivanovsky**) was a native of Vyatka diocese and a relative of the former exarch of Georgia, Archbishop Alexis (Molchanov). He began serving in the Pskov diocese as a reader, then as a deacon, and was ordained to the priesthood before the war for the village church of Kamyshevka, (according to another version, Shatrovo), Yalutorovsk district, Tobolsk province. During the retreat of the White Army from the Urals, Priest Vladimir decided to go nowhere but to place himself in the hands of God. In 1920 he was arrested and accused of agitating against Soviet power. The "agitation" consisted in the fact that Priest Vladimir had begun the registration of believers in the parish; the Bolsheviks interpreted this as the drawing up of a list of communists for handing over to the Whites. He was condemned by the Tyumen Cheka to imprisonment "until the end of the Civil War". Priest Vladimir carried out the duties of a medical orderly in the prison hospital. Having sat there for about half a year, he was sent to the Tobolsk hard labour prison. He was a wonderful co-prisoner who shared his last scrap of food with his fellows. At the end of November, 1920, Priest Vladimir was amnestied and left for his Kamyshevka. But in February, 1921, during the suppression of the peasant uprising, he was shot by the Bolsheviks in the



cemetery of the village. Priest Vladimir's wife fell ill with a nervous shaking disorder and soon died.

\*

**Priest Anatolius Maslennikov** was from the village of Zavodo-Uspensky, Tyumen uyezd. During the Civil War he was a regimental priest in the Siberian army. He was shot for being a monarchist in Tomsk in 1921.

\*

**Priest Nicholas Marsov** was killed in Tobolsk region in 1921.

\*

**Priest John Snegirev** was a teacher, and became a priest of the Ust-Lamensk church, Ishim uyezd, Tobolsk diocese. He was much beloved by his parish. He was killed by the Bolsheviks during the suppression of the peasant uprising in February, 1921, and his body was thrown out beyond the outskirts of the village. For fear of revenge by the Reds, none of the peasants helped matushka to bury his body. It was buried by his wife with the help of just one church watchman.

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During the peasants' anti-communist rebellion in West Siberia in 1921, **nearly a hundred priests** were shot by the communists in Tobolsk region alone.

\*

**Priest Gregory Matveyevich Vysotsky** was born in 1869 in Roslavl uyezd, Smolensk province. He had an elementary education. He went to serve in the village of Chernoyarskoye, Kokchetavskaya province, where, on March 18, 1921, he was arrested by the Omsk OGPU. On March 26 he was sentenced to death in accordance with article 58-3. The sentence was carried out in 1921.

\*

**Priest Constantine Petrovich Troitsky** was born in 1880 in the village of Novopetrovavlovskoye, Shadrinsk uyezd, Perm province, and served in the village of Novopetrovavlovskoye, Dalmatovsky region, Kurgan province. On January 16, 1920 he was arrested, and on April 3 was condemned by the Ekaterinburg Cheka to indefinite imprisonment in a labour camp. On

September 25 this sentence was reduced to five years' imprisonment. On February 26, 1922 he died in camp.

\*

**Priest Michael Emelyanovich Mayevsky** was born in 1873, the son of a priest. He finished his studies at the Tomsk theological seminary, and on August 25, 1896 was ordained to the priesthood by Archbishop Macarius of Tomsk and Barnaul. On September 1 he began to serve in the village of Medvedskoye, Tomsk province as teacher of the Law of God in the village school. On February 23, 1899 he began to serve in the church of St. Alexander Nevsky in the village of Krasny Yar, Tomsk province. He was also teacher of the Law of God in the one-class church-parish school (from March 1, 1899), the deanery missionary (from August 26, 1904) and a member of the deanery council (from 1905). On October 28, 1906 he was moved to village of Verkh-Irmen, Novosibirsk province. On October 5, 1907 he became rector of the church of SS. Peter and Paul in Tomsk, and teacher of the Law of God in many schools in the area. On July 9, 1912 he became a candidate for deputy from the clergy at the diocesan congress. In August, 1920 he was arrested and imprisoned in the Tomsk House of forced labour. In 1922 he was transferred to a concentration camp. Nothing more is known about him.

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**Deacon Theodore Veniaminovich Pisarev** was born in 1883, and was the son of a deacon. He was educated at Simbirsk theological seminary, and started work in the diocese in 1906. On May 28, 1913 he was appointed reader of the church of SS. Peter and Paul in Tomsk. On July 4, 1913 he was ordained to the diaconate in Tomsk, at the same time becoming a teacher in the church-parish school. He was married to Taisia, and had three children: Nina, Benjamin and Nicholas. In August, 1920 he was arrested in Tomsk, cast into the house of forced labour, and sentenced to imprisonment. In January, 1922 he was transferred to a camp in Tomsk province. Nothing more is known about him.

\*

**Priest Basil Vasilyevich Mashanov** was born in 1858 in Cheyshanskaya volost, Kurgan uyezd, Tobolsk province, the son of a deacon. In 1921 he began to serve in the SS. Peter and Paul church in the village of Desyatovskoye (Desyatovo), Tomsk uyezd, Tobolsk province. He was arrested, cast into the and on August 16, 1921 was convicted of "counter-revolutionary activity and belonging to a White Guard organization", and was sentenced in accordance with article 69 to five years imprisonment and forced labour. The indictment read: "... In the course of 1921 in the village of Desyatovskoye, from the ambon of the church, being a priest, in sermons

during services, he called on the peasant masses not to trust the communist party and Soviet power, and to massive non-payment of the taxes imposed on the citizens, that is, he committed the crime foreseen in article 69 of the Criminal Code as anti-government agitation". On July 7, 1922 he was sentenced to five years in a corrective labour camp with strict isolation. The sentence was later reduced because of the amnesty connected with the fourth anniversary of the October revolution. Nothing more is known about him.

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**Priest Nicholas Vridyev** was a convert to Orthodoxy from Judaism. He worked as a medical orderly, and then, after the revolution, became the head of the Tobolsk police. According to some reports, he was also a member of the Communist Party. He renounced his post and was ordained to the priesthood, serving in the cemetery church in Tobolsk. In 1922 he was shot by the Bolsheviks for treachery and out of fear that he would reveal certain crimes.

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**19 clergy** of various ranks were killed in connection with the Bolsheviks' requisitioning of valuables from the churches in 1922 in Omsk province.

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On May 27, 1922 the Tomsk newspaper Red Banner quoted the decision of the provincial justice department: "The rector of the cathedral, Professor Galakhov, the church warden Naumov, the doctor Belikov and citizen Belikov were discovered to be attempting to rebel against the commission for the requisitioning of church valuables. They entered into excessive and pointless counter-revolutionary arguments about postponing the handover of some valuable objects of the religious cult... Besides, in this cathedral from July, 1921 church valuables from the house church of the university were being kept. Conclusion: arrest them all..."

Bishop Victor (Bogoyavlensky) and **33 clergy and laity** of Tomsk and its environs were arrested in "The Case of the Tomsk Churchmen, Tomsk, 1922". They were accused that, following the epistle of Patriarch Tikhon, they undermined help to the starving in the Volga region and resisted the requisitioning of church valuables. Among those arrested were:

**Protopriest Alexander Ivanovich Nikolsky**. He was rector of the Transfiguration church in Tomsk. On November 4 he was convicted of "resistance to the requisitioning of church valuables". At first, Priest Alexander, together with nine others, was sentenced to be shot by the Tomsk revolutionary tribunal. But on October 6 an appeal was made to the Supreme Revolutionary Tribunal of Siberia, which decided on November 4 to commute

the sentence, in accordance with articles 62, 63, 69 and 119, to eight years' hard labour with strict isolation and confiscation of his property. Nothing more is known about him.

**Protopriest Basil Pavlovich Yuryev.** He was born before 1870 and served in the Znamenskaya church in Tomsk. He was arrested and cast into Tomsk prison. On November 4 he was convicted of "resistance to the requisitioning of church valuables" and sentenced to three years' imprisonment (conditionally) in accordance with articles 62, 63, 69 and 119. In 1924 he was serving again in the Znamenskaya church.

**Protopriest Michael Yakovlevich Khitrovsky.** From 1916 he was the rector of the church of St. Nicholas (the Nativity of Christ) in Tomsk and the personal secretary of Bishop Victor (Bogoyavlensky). He was accused of trying to save a silver cross from requisitioning as well as thirteen rizas. On November 4 he was sentenced to death in accordance with articles 62, 63, 69 and 119. However, on appeal his sentence was commuted to eight years' imprisonment. Nothing more is known about him.

**Priest Paul Vasilyevich Nikolsky.** He was serving in the village of Tisul, Mariinsky uyezd, Tomsk province. On November 4 he was sentenced to three years' deprivation of liberty in accordance with articles 62, 63, 69 and 119. Nothing more is known about him.

**Priest Boris Semyonovich Statsevich.** He was serving in the Theophany church in the village of Tutalskoye, Tomsk province. In 1922 he was arrested, and on November 4 he was condemned for "resisting the requisitioning of church valuables". At first he was sentenced to be shot and have his property confiscated in accordance with articles 62, 63, 69 and 119. The court of appeal reduced the number of death sentences to three, including Priest Boris. However, one member of the court, T. Karelov, expressed the special opinion that "condemning Citizen Statsevich to the death penalty does not correspond to the actions of his guilt..." On November 4, there also arrived in Tomsk a telegram signed by the secretary of VTsIK, A. Yenukidze: "The presidium of VTsIK suggests that the carrying out of the death penalty on the condemned Constantine Lebedev, Victor Bogoyavlensky and Boris Statsevich be immediately stopped..." On March 2, 1923 the death penalty on the three clergy was commuted to ten years' imprisonment; in the autumn - to six years, then to five years. It seems that this sentence, too, was commuted. Nothing more is known about Priest Boris.

**Stepan Ivanovich Belikov.** He was a doctor, a teacher in Tomsk University and a member of the parish council of the Tomsk Holy Trinity cathedral. He was sentenced on November 4 in accordance with articles 62, 63, 69 and 119, but died of typhus in prison during investigation.

**Plato Gavrilovich Nesterov.** He was born in 1864, and was the warden of the Theophany church in Tomsk. Until 1917 he was a fish trader. He had his own house in Tomsk. He was condemned on November 4, 1922 for “resistance to the requisitioning of church valuables”, and was sentenced in accordance with articles 62, 63, 69 and 119 to two years forced labour in the Tomsk House of Forced Labour. Nothing more is known about him.

**Michael Fyodorovich Naumov,** who was born in 1875, and was the warden both of the Annunciation church in Tomsk and of the old Trinity cathedral. He was condemned on November 4, 1922 for “resistance to the requisitioning of church valuables”, and was sentenced in accordance with articles 62, 63, 69 and 119 to two years forced labour in the Tomsk House of Forced Labour. Nothing more is known about him.

**Nicholas Mikhailovich Bukhtiyarov.** He was born in 1855 and was warden of the Znamenskaya church in Zaozerye, Tomsk. He was condemned on November 4, 1922 for “resistance to the requisitioning of church valuables”, and was sentenced in accordance with articles 62, 63, 69 and 119. He died in Tomsk prison from typhus in 1922 during the investigation.

**Nicholas Victorovich Takzhin.** A former state councillor, he was a teacher and a member of the church-parish council. He was sentenced in accordance with articles 62, 63, 69 and 119 to one year’s imprisonment. Then the sentence was commuted, and he was released in 1922.

Bishop Victor (Bogoyavlensky) and Archimandrite Heraclius (Popov) tried to hide seven icons (not on the inventory) in their silver rizas together with five rizas from a house church in the former theological seminary. All these objects were distributed for keeping in private flats by **Maria Davydovna Lekub (Lyakub)**. The icons were found during a search Maria Davydovna (born in 1880 or 1878 into a noble family) was condemned on November 11 for resisting requisitioning in accordance with articles 62, 63, 69 and 119. Nothing more is known about her.

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**Protopriest Hilarion Golubyatnikov** lived in Maklakovo settlement, Yeniseisk region. In 1923 he was sentenced to indefinite exile.

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**Reader Gabriel Dmitrievich Osipov** was born in 1896 in Tomsk province. In 1913 he began serving in the church of St. Nicholas in the village of Podlomskeye (Podloms), Tomsk province. In 1914 he was transferred to the Ascension church in the village of Semiluzhnoye, Tomsk province. There, in 1920, he was arrested and sentenced to two years’ forced labour. He was

imprisoned in Tomsk House of Forced Labour, but was released because of the amnesty in May, 1921. He returned to the Ascension church. After 1924 nothing more is known about him.

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**Euphalia Vasilyevna Khandorina** was the wife of Protopriest Demetrius Vasilyvich Khadorin. On February 10, 1925 she and her husband were arrested in Mariinsk, Tomsk province, and on March 26, 1926 they and their five children were exile to the north. Nothing more is known about her.

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**Priest Nicholas Petrovich Sidonsky** was born in 1883, the son of a priest. In 1904 he finished his studies at the church teachers' school in Tomsk, and was overseer of the singers in the hierarchical choir (1903) and reader (1904). In 1905 he became reader in the Trinity cathedral in Tomsk. On June 27, 1907 he was ordained to the diaconate in Tomsk by Archbishop Macarius. On September 21, 1907 he became a reader in the church of SS. Peter and Paul attached to the matches factory in Tomsk and teacher in the church-parish school. In August, 1908 he was ordained to the priesthood and went to serve in the village of Dumchevskoye, Barnaul uyezd. In 1910 he was transferred to the village of Zhuravlikha, Tomsk province, and in 1915 was transferred to Novosibirsk province. In 1921 he was arrested by the Novosibirsk Cheka, and sentenced to imprisonment in a camp in Novosibirsk province. He was there for six months and came down with tuberculosis. On June 7, 1926 he died of the tuberculosis contracted in prison.

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**Priest Leonid Zamyatin** served in the tsarist army as an officer from 1901, and took part in the Russo-Japanese war. In 1905 he went to Germany. On returning to Russia, he was transferred to serve in Finland, where he was from 1906 to 1914. From 1916 to 1920 he was in charge of a horse factory in Siberia. He was married with three daughters. In 1920 his wife died. All his family's property was confiscated, and his young daughters were taken into a village refuge. In the same year he was ordained to the priesthood, and became secretary of Archbishop Demetrius (Belyakov) in Tomsk. On the night of Christmas, 1925 he was arrested in connection with the case of Archbishop Demetrius and cast into prison in Tomsk, where he was still languishing in February, 1927. In that month his children (with the help of adults) petitioned the Political Red Cross to obtain the release of their father. Nothing more is known about him.

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**Priest Andronicus Fyodorovich Girsky** was serving in Shadrinsk, Kurgan province, when, in December, 1927, he was arrested. In reply to the petition of his parishioners for his release, the local city boss wrote a new denunciation against him, saying that he was "a person with a clearly expressed anti-Soviet ideology who was already under arrest for counter-revolution, an active participant in the Whiteguardist bands when they were last in the Shadrinsk district." Nothing more is known about him.

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**Priest Basil Andreyevich Skvortsov** was born in 1880 in the city of Ivanovo-Voznesensk, Vladimir province. He went to serve in the village of Ukrainka, Isyl-kul region, Siberia. On December 31, 1926 he was arrested, and on May 20, 1927 was sentenced to three years' exile in Siberia in accordance with article 58-11. Nothing more is known about him.

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The following were convicted in "The Case of Reader Theodore Prosandeyev and Claudia Kalugina, Tomsk, 1927":

**Reader Theodore Artemyevich Prosandeyev.** He was born in 1873 in Balashov uyezd, Saratov province. He was a former police constable of the city of Taiga. In 1918 he became a reader in Tomsk province: from 1921 he was serving in the village of Bogoslovskoye, from June 20, 1924 - in the SS. Peter and Paul church in Tomsk, then in the new cathedral in Tomsk, and finally, from 1927, in the Resurrection church. He helped the exiled and repressed clergy, and took part in the collecting of alms for the persecuted clergy. On August 20, 1927 he was arrested, and on November 4 he was convicted of "anti-soviet agitation with the use of a church organization, helping the exiled counter-revolutionary clergy, participation in a counter-revolutionary organization, and spreading provocative rumours". In accordance with articles 68-15 and 58-18, he was sentenced to two years in the camps. Nothing more is known about him.

**Claudia Vladimirovna Kalugina.** She was born in Pavlodar, Semipalatinsk province, the daughter of Protopriest Vladimir Yakovlevich Kalugin. She worked as a lawyer in Tomsk, and was an active parishioner, helping the exiled clergy. On August 10, 1927 she was arrested, and in accordance with articles 58-15 and 58-18 was sentenced to two years in the camps for "collecting alms for the help of the exiled clergy", "for systematic counter-revolutionary activity" and "speaking provocative rumours". The indictment said that she had spread rumours that "Soviet power had enslaved the working class and peasantry, and that the communists were sending oppositionists of all kinds into exile, etc..." It was noted: "Kalugina is 100% anti-soviet". Nothing more is known about her.

These were the first Christians to be condemned in Tomsk for violating article 58 of the criminal code.

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**Priest Vladimir** was serving in the church of the village of Kularovo, Tobolsk province. In 1928 he was arrested and, as it seems, immediately shot. He was tall, with a long beard and hair, who always dressed as a priest. Some time after his arrest the **Nun Joanna** was arrested. She had lived in the church lodge, gave hospitality to arrivals and cleaned the church.

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**Reader Nicholas Vasilyevich Dmitriev** was born in 1887 in Novgorod province. He went to a theological seminary and from 1908 to 1920 served in the St. Nicholas church attached to the psychiatric hospital in Tomsk. After the closure of the church he worked as an accountant in the Tomsk party school. In 1929 he was arrested and sentenced to ten years in the camps for saying that Lenin was “trash” and Stalin “a soulless sadist”. He was imprisoned in the Mariinsk camps in Kemerovo province. Later his term was shortened to three years. Nothing more is known about him.

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**Priest Gabriel Gavrilovich Yaroslavov** was born in 1885 in the village of Mikhailovskoye, Zyryan region, Tomsk province into a clerical family. He went to Tomsk theological school, and became a reader in the village of Semyonovskoye, Tomsk province in 1910. In 1916 he was transferred to the village of Bogoslovskoye (Bogoslovka), Zyryan region, where, on June 28, 1929, he was arrested and sentenced to death. He was shot on November 25, 1929.

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**Priest Gregory Vasilyevich Netesov** was born in 1884 in the village of Dmitrievka, Schuchinskaya volost, Kokchetavsky uyezd, Omsk province. He had an elementary education. He was serving in his native village when, on March 15, 1928, he was arrested. On July 29, he was convicted by the OGPU in accordance with article 58-10 and sentenced to three years' exile. Nothing more is known about him.

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The following were convicted in “The Case of Protopriest John Benevolensky and others, Tomsk, 1929”:



**Protopriest John Benevolensky.**

**Protopriest Nicholas Sergeyeovich Vasilyev.** He was born in 1874 in Tomsk. In 1896 he finished his studies at the Tomsk theological seminary, and in August was ordained to the priesthood. He served in Tomsk and was a member of "The Union of the Russian People". In 1909 he joined the SS. Peter and Paul cathedral. In 1929 he moved to the Resurrection church. In that year he was arrested, and in October was condemned as "an ardent Blackhundredist, an active participant in a counter-revolutionary organization of churchmen in Tomsk". In accordance with article 58-10 he was sentenced to five years in the camps. Nothing more is known about him.

**Demetrius Ivanovich Vasilyev.** He was born in 1868 in Tomsk, and was the warden of the new cathedral in Tomsk. Before 1917 he was a member of "the Union of the Russian People". In 1923 he was exiled for three years to Zyryansk region in accordance with article 61. In 1926 he was serving as warden of the Transfiguration church in Tomsk. In 1929 he was arrested and accused of being "a participant in an active counter-revolutionary organization of churchmen", and was sentenced to three years' deprivation of the right to live in twelve places in the country with confinement to domicile. Nothing more is known about him.

**Joseph Myagky.**

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**Priest Matthew Ivanovich Melnikov** was born in 1871 in the village of Ivankovo, Alatyр uyezd, Simbirsk province, and served in the city of Omsk. On April 19, 1929 he was arrested, and on July 26 he was convicted by the OGPU in accordance with article 58-10, and sentenced to three years' exile in the Urals. Nothing more is known about him.

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**Reader Basil Vasilyevich Bolshanin** was serving in the Spasskaya church in the village of Parabel, Tomsk province from 1909 to 1922. In 1929 he was arrested and sentenced to death. He was shot in the same year.

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**Priest Peter Gavrilovich Tsetayev** was born in 1870 in the village of Ust-Suyerskoye, Belozersk region, Kurgan province, where he served until his arrest on July 25, 1929. On November 3 he was sentenced to three years' imprisonment in accordance with article 58-10.

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**Priest Joseph Ignatyevich Greishkel** was born in 1901 in the village of Torgashino, Krasnoyarsk district, and served in the village of Dubinino, Berezovsky region, Krasnoyarsk district. On December 2, 1929 he was arrested for “conducting anti-Soviet agitation”, and on December 18 was sentenced to ten years in prison. Nothing more is known about him.

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**Priest Artemius Grigoryevich Zuyev** was born in 1887 in Chernigov province, and served in the village of Kudryavka, Taldy-Kurgan province. In 1930 he was arrested, and on January 13, 1930 he was sentenced to death in accordance with article 58-10.

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**Priest Paul Alexandrovich Pulkin** was born on September 28, 1880 in the village of Ilyinskoye, Solvychevodsky uyezd, Vologda province into the family of a priest. He was married to Zinaida Viktorovna, and had two children. Priest Paul was either serving or in exile in the village of Ust-Tarka, Barabinsky district, Ust-Tarka region, Novosibirsk province, when, on February 2, 1930 he was arrested. On February 21 he was convicted by the OGPU of “organized anti-Soviet activity”, and was sentenced to death with confiscation of house and property in accordance with articles 58-10 and 58-11. The sentence was carried out in Kuibyshev, Novosibirsk province on February 28, 1930.

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**Priest Ivan Ivanovich Kuminov** was born in 1865 in the village of Kulikovskoye, Tiukalinsky district, Tobolsk province into a peasant family. In 1877 his family moved to Omsk, where he entered a pedagogical seminary. Then he was appointed inspector of the people’s schools of Tarsk district, Tobolsk province. He was ordained to the priesthood in 1922 and served in various parish of Omsk diocese. In 1928 he was appointed as second priest in the church of the Theophany in the village of Malokrasnoyarka, Omsk uyezd, Akmolinsk province. The first priest was **Priest Michael Pyatayev**. The place was remote, but the population was quite enlightened. By 1930 a new wave of persecutions had been raised against the Church. On Christmas Day, Priest John gave a sermon in which he called on the young people and their parents to go more often to church: “Send you children to church, and let them pray to God there. Don’t listen to what anyone may say to you, they have burdened you with intolerable taxes and now they are agitating and want to lead you into error.” One of the parishioners, on leaving the church, began to tell everyone that Priest John had given an anti-Soviet sermon, and said that

“Soviet power has oppressed you with intolerable taxes, they are making you stupid, they don’t let your children go to church and in the schools they don’t teach what is of God. Don’t believe what the Soviet officials are telling you, they are clouding your minds.” Later, during the investigation, she gave false witness against the priest, saying that “Kuminov is engaged in systematic anti-Soviet agitation”. The Bolsheviks then began to question the peasants about Priest Michael and Priest John. Most of them refused to lie against the priests. But soon both were arrested, on January 8, 1930, and accused that: “On the basis of organic hatred of Soviet power and its enterprises in the village, and using their own position as clergymen,... they have used the religious prejudice of the unilluminated peasantry and with the support of the prosperous part of the village they have conducted counter-revolutionary activity to undermine the enterprises, frightening the peasants with provocative rumours about the speedy fall of Soviet power, as if on the basis of ‘the Scriptures of God’. At the end of December, 1929 at a general meeting of the citizens it was unanimously decided to enrol in a collective. On the second day, a member of the group, the priest Pyatayev individually went round every homestead and supposedly enrolled people into the community of believers, whereas the investigation has established that the latter was conducting agitation against the collectivization of the village.” On February 21, 1930, on the basis of articles 58-10 and 58-11, in “The Case of the Priests of the Village of Malkranoyarka, Akmolinsk province, 1930”, the priests were sentenced to be shot for “counter-revolutionary work by means of agitation”. The prisoners were taken to prison in Kainsk (now Kuibyshev) and mercilessly tortured. The gold was taken out of their teeth, several had all their teeth broken and their ribs broken. However, in spite of all, the priests refused to bear false witness, as was demanded of them, demanding that they sign that they and the members of the church council had organized the peasants in a struggle against the collective farms and Soviet power. Priest John said: “At the feast of Christmas I gave a sermon in church to the believers that was devoted exclusively to the Nativity of Christ, but I added some words on believers’ sobriety of life and that they should go more often to church... At the end of the sermon I called on them to obey the laws, I did not admit any anti-Soviet utterances... I said nothing to anyone against collectivization.” On February 28, 1930, at 23.00 he was shot. The priests were cast into a common grave not far from the prison. Later a factory was built on the spot and the graves were destroyed.

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**Priest Basil Alexeyevich Tukmachev** was born on March 18, 1873 in the village of Spaso-Podchushinskoye, Slobodskaya uyezd, Vyatka province in the family of a priest. He served in the village of Rozhdestvensoye, Zachulymsky region, Tomsk district. According to his indictment, Priest Basil “spoke against the pioneers, and against radio... He destroyed the antireligious organization in the school... He refused to go logging.” At the

beginning of 1930 the authorities decided to close the church. Priest Basil and the parishioners, including about two hundred women, tried to defend the church. The authorities wanted to send Priest Basil logging, so as to close the church in his absence. But he was supported by the parishioners. Soon, on January 11, he was arrested. He was accused of "counter-revolutionary agitation", and was sentenced to death. On March 15, 1930 he was shot in Tomsk. His family was then exiled to the north.

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**Priest Michael Gordeyevich Zaitsev** was born in 1879 in Kazan province and went to a church-parish school. He served in the village of N-Suetuk, Yermakovsky region, Krasnoyarsk district, where, on November 9, 1929, he was arrested for "counter-revolutionary agitation". On February 25, 1930 he was sentenced to be shot, with the expulsion of his family to the north. On March 8, 1930 he was shot in Minusinsk.

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**Protopriest Basil Feofanovich Infanyev** was born in 1884 in the village of Ilyinskoye, Belebeyevsky uyezd, Ufa province. After graduating from the Kazan Theological Academy in 1914, he became teacher of the Law of God in the Omsk intermediate agricultural school. He was married with two daughters. In 1917 he was elected as a delegate to the Local Council of the Russian Orthodox Church from the Omsk diocese. After the first session he returned home, but could not go back to Moscow for the second session because of the difficulties of travel and became instead a regimental priest in Kolchak's White army. In 1921 he worked for a short time in Soviet institutions, was briefly arrested by the Cheka, before obtaining an appointment in the Ignatovskaya church and then the Bratskaya church. In 1924 he was arrested, and in 1926 he produced a tract entitled "A Canonical Examination of Renovationism", which earned him a third spell in prison. He became an important assistant of Bishop Arcadius (Yershov). On December 10, 1929 the Omsk OGPU wrote a memorandum to Novosibirsk, saying: "Infanyev, a member of the Tikhonite-Sergian Diocesan administration... has conducted and is conducting anti-Soviet agitation aimed at undermining the authority of Soviet power not only among 'the narrow circles of churchmen known to him', but also separate groups of believers, of the city and country clergy and people he meets by chance... Among the facts demonstrating the anti-Soviet activity of Infanyev in the population we could cite his activity as a Tikhonite, which he demonstrates by virtue of his service as a member of the diocesan administration of Bishop Arcadius (Yershov) and his de facto deputy. He has a great influence on Arcadius, with whom he resolves all questions of church life for the strengthening of the Tikhonites, the struggle against the renovation, etc. Arcadius entrusts Infanyev with drawing up the most important letters, reports, appeals and circulars. Thus, for example,

Infantyev wrote a report to Metropolitan Sergius, in which he tried to discredit the civil regional administration conducted by Soviet power... At the present time our aim is to strengthen renovationism and broaden it at the expense of Tikhonitism both in the city and in the countryside. The carrying out of these tasks will be bound up with the strengthening of the direction of the 'central' Tikhonite informing, which will be difficult with the presence, in Bishop Arcadius' diocesan administration, of Protopriest Infantyev..." Priest Basil was arrested on January 10, 1930 for "anti-Soviet activity", and in accordance with article 58-10 part 2 was sentenced to death. It was also decreed that his family should be exiled to the north. On March 27 he was shot. After his burial, his widow, Vera Petrovna, moved into the cellar under the Bratskaya church, where Priest Basil's brother, Priest Constantine, served. However, the Bolsheviks soon obtained her expulsion from there.

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**Deacon Peter Vasilyevich Berezovsky** was born in 1858 in the village of Pirovo, Partizansky region, Krasnoyarsk district. On February 6, 1931 he was convicted of "participation in a counter-revolutionary grouping" and sentenced to death. The sentence was carried out in 1931.

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**Priest Peter Politov** was serving in the village of Kovrushka, Novosibirsk province when he was killed.

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**Priest Gregory Nikolayevich Shoyev** was born in 1876 in Ust-Abakan region, Khakasskaya Autonomous District, Krasnoyarsk district. On November 18, 1929 he was arrested, and on February 3, 1930 sentenced to three years in the camps.

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**Priest Vladimir Vasilyevich Plotnikov** was born in 1888 in the village of Nagorny Ishtan, Tomsk region, Tomsk province. He finished two classes at a theological school, and worked as a teacher. In 1904 he became reader in the Pokrov church in the village of Belovodovskoye, Tomsk province. In 1910 he was ordained to the diaconate, and in 1915 - to the priesthood. He was sent first to the village of Kaleul, Tomsk province, and then, from 1918 to the St. Nicholas church in Belovodovskoye. In 1920 he was deprived of his voting rights. In 1928 he was arrested, cast into prison in Tomsk province, and condemned to ten months' imprisonment for "refusal to hand over excess bread". Returning to Belovodovskoye in 1930, he no longer served in church, but occupied himself in agriculture at home. In March, 1930 he was arrested

again and sentenced to five years in the camps. Nothing more is known about him.

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**Priest P.P. (Peter Pavlovich?) Ivannikov** was deprived of the franchise as a clergyman "receiving non-labour income from serving in church". He was condemned for "a spiteful refusal to hand over spare bread to the quantity of 151 pound, of which he voluntarily handed over 84 pounds when there was every possibility of handing them over". He was arrested in Tomsk province in 1930, and on August 25 was convicted of "spiteful anti-Soviet agitation" and "the spreading of provocative rumours about the Whites' attacking from the East". He was sentenced to death with the confiscation of all his property. He was shot in Tomsk.

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The following were convicted in "The Case of Priest T.M. Khudyakov and others, Tomsk province, 1930":

**Priest Tikhon Maximovich Khudyakov** was born in 1883 in the village of Telyatniki, Ryzhsky uyezd, Ryazan province into the family of a peasant who migrated to Siberia during the Stolypin reforms. Until he was called up into the Tsarist army he helped his father on the land. From 1914 he lives with his wife and his aged parents in the village of Terentyevskoye, Tomsk province. In the 1920s he became the village deacon, and from 1935 – the priest. After the appearance of the renovationist schism, Priest Tikhon, as an ardent supporter of Patriarch Tikhon, was persecuted by the OGPU, and in 1925 was arrested for "counter-revolutionary agitation". However, at the beginning of 1926 the case was shelved. But Priest Tikhon had to move to the village of Syromolotnoye, and then Pesterevo, in Prokopyevsky uyezd, Tomsk province. On October 17, 1928 he was arrested again for "agitation against the renewal of the church. As a result people began to bring to him children for baptism and rebaptism, who had previously been baptised by the renovationist priest." On December 21, 1930 he was arrested and sentenced for "creating a diversionary act and participation in a counter-revolutionary organization". In Terentyevskoye people were found who witnessed that Priest Tikhon and three bachelor peasants had set fire to collective farm hay. In accordance with articles 58-9 and 58-11 he was sentenced to death. The sentence was carried out on January 10, 1931 in Prokopyevsk at 2 a.m.

**Basil Ivanovich Cherkasov.** A single peasant, he lived in the village of Terentyevskoye, Prokopyevsky uyezd, Tomsk province. On December 21, 1930 he was arrested and sentenced for "creating a diversionary act and participation in a counter-revolutionary organization". In accordance with

articles 58-9 and 58-11, he was sentenced to be shot. On January 10, 1931, at 2 a.m. he was shot in the town of Prokopyevsk.

**Ivan Mikhailovich Kambalin.** A single peasant, he lived in the village of Terentyevskoye, Prokopyevsky uyezd, Tomsk province. On December 21, 1930 he was arrested and sentenced for “creating a diversionary act and participation in a counter-revolutionary organization”. In accordance with articles 58-9 and 58-11, he was sentenced to be shot. On January 10, 1931, at 2 a.m. he was shot in the town of Prokopyevsk.

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**Protopriest Nicholas Iosifovich Khruptsky** was born in 1872 in Velizh, Vitebsk province, and served in the Trinity cathedral in Achinsk, Krasnoyarsk district. On June 6, 1931 he was sentenced to death in accordance with article 58-11. The sentence was carried out in Achinsk on June 30, 1931.

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**Priest Victor Ivanovich Dobrokhoto**v was born in 1903 in the village of Uspenka, Samara province. Until 1925 he worked in the fields. In 1926 he was ordained to the priesthood and began to serve in Samara province. In 1928 he was transferred to the village of Sukhorechnoye, Buzuluk uyezd. In the same year he was arrested and sentenced to six years' exile in Siberia. He lived in the village of Pyshkino-Troitskoye, Tomsk province, and worked as an accountant. In May, 1931 he was arrested along with twelve of the villagers. In accordance with article 58-10 he was sentenced to ten years in the camps, according to one source, and to death, according to another. Nothing more is known about him.

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**Deacon Alexander Andreyevich Zadorin** was born in 1870 in Kungur, Perm province, and served in the village of Kurovskoye, Shadrinsk region, Kurgan province. On May 18, 1931 he was arrested, and on July 31 he was sentenced to eight years in the camps. Nothing more is known about him.

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In 1931 38 Omsk churchpeople were arrested and accused in accordance with article 58-10. Later 11 people were added, making 49 in all. There were various accusations, but everything revolved around the journey of Alexea Semyonovna Proskuryakov to Moscow with a complaint, the giving of material aid to exiled clergy and the exit of three churches – the Ilyinskaya, Bratskaya and Znamenskaya – from the renovationist schism. Moreover, Nuns Voronova, Berekina, Glazkova, Danilenko and Bezkarayeva had

organized the artel "Labour" after the closure of their monastery. When it was suggested that they join other artels, they refused, since they considered that "with the merging of our artel with another collective farm or commune our life as believers would be destroyed; they would not allow us to pray to God at the appointed times (on feastdays). Moreover, we would not be able to work when others worked (on feastdays), since our conscience would not allow us to break the rules of the artel". They were all arrested for counter-revolutionary activity expressed in giving help to exiled clergy.

**Nun Anna** (Yakovlevna Bezkarayeva) was born in Omsk in 1908, and became a nun in 1924. Later she served as watchman in the Galkinskaya church in Omsk. On May 19 (or April 17), 1931 she was arrested, and on March 14, 1932 was sentenced in accordance with articles 58-10 and 58-11 in the group case, "The Counter-Revolutionary Organization of Churchpeople, Omsk, 1932". However, before sentence had been passed, on August 24, 1931, Nun Anna had died in the prison hospital of tuberculosis of the lungs.

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**Nina Dmitrievna Rogacheva** was the spiritual daughter of **Archimandrite Alexander** (Tolstopyatov). In the 1920s she was exiled together with him to Perm. In 1931 she sent a letter to the Perm committee of the communist party in which she wrote: "You have made life insupportable for us! Perhaps I would have hated you, 'comrade Bolsheviks', and would have gone against you, if I had not known that you are God's punishment. The Lord has punished our country by making you our authorities." After this she was arrested and sent for psychiatric examination before being sent under convoy into exile in Usolye with Archimandrite Alexander for three years.

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**Priest Peter Ivanovich Yelkin** was born in 1889 in Vyatka province, and served in the village of Ustyanskoye, Abansky region, Krasnoyarsk district. On February 8, 1930 he was arrested and accused of "carrying out anti-Soviet agitation". On May 4, 1931 he was sentenced to ten years' imprisonment. Nothing more is known about him.

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**Priest Peter Konstantinovich Bogoslovsky** was born in 1893 in Kazan province and was serving in the village of Idzha, Shushensky region, Krasnoyarsk district until 1926. Then he moved to the village of Beiskoye, Krasnoyarsk district, where he lived and worked as a tin-smith. On April 4, 1930 he was arrested, and on August 8 was condemned to death because "he knew of the existence of a counter-revolutionary organization and helped its



activity". He was shot in the town of Minusinsk, Krasnoyarsk district on August 25, 1930.

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According to Archimandrite Theodosius (Almazov), **Hieromonk Eugene** was in exile in Narymsk region in 1930. Nothing more is known about him.

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**Priest Alexander Petrovich Perushkov** was born in 1882 in the village of Cheremukhovo, Kurgan province. He served as a reader in the village of Bolsherechye, Omsk province until 1925. His family was growing, and food had to be found for five children, so his wife went out to work as a primary school teacher. The persecutions against the Church began, and the family was deprived of civil rights. In 1926 Alexander Petrovich was ordained to the priesthood and went to serve in the village of Petukhovo, Omsk province, and then in the village of Kievka in the Kulundinskaya steppe. However, climatic conditions were so difficult there that the whole family fell ill. In the spring of 1928 they had to return, and Priest Alexander was appointed to the village of Ingaly, Bolsherechensky region, Omsk province. On February 12, 1930 he was arrested, and on May 17 was condemned to death in accordance with article 58-11. He was shot on May 30, and was buried in the former Shepelevskoye cemetery in Omsk.

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**Priest Basil Borisovich Chubinsky** was born in 1900 in the village of Lozhnikovo, Tarsky uyezd, Omsk province, and served in the village of Kondratyevoye, Muromtsevsky region. On March 2, 1930 he was arrested, and on March 19 was sentenced to death in accordance with article 58-11, while his family were exiled to the north. On March 27, 1930 he was shot in Barabinsk.

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**Priest Alexander Grigoryevich Melentyev** was born in 1888 in the village of Mamashevskoye, Barnaul district, Tomsk province. He was educated in a theological school. In 1906 he began to serve as a reader in the Hodigitria church of the village of Bogorodskoye (Shegarka, Melnikovo) in Tomsk province. In 1907 he was transferred to the St. George church in the village of Kozhevnikovo, and in 1911 - to the St. Nicholas church in the village of Protopopovskoye (Protopopovo). In 1917 he was ordained to the diaconate in Protopopovskoye, and on July 9, 1918 began to serve in the Tomsk women's school. On July 10, 1918 he was ordained to the priesthood in Tomsk and began serving in the Pokrov church in the village of Khaldeyevoye. Later he

served in the villages of Alexandrovskoye (Alexandrovka) and Semiluzhnoye (Semiluzhki). According to the witness of the reader who witnessed in his trial, Peter Verbitsky: "He came to us from Alexandrovka. A very zealous, believing batyushka. On feasts he began to serve at 4 o'clock in the morning until midday, and from 5 in the evening he began to serve the akathist." On November 19, 1929 he was arrested when the authorities decided to close the church under the pretext of disinfecting it from scarlet fever. "Melentyev,... using the temporary closure of the church, began for counter-revolutionary purposes to spread rumours among the peasants that the communists wanted to close the church forever... A crowd of 100 people gathered around the church..." The people obtained that the church should remain open, but the priest was arrested. On January 13, 1930 he was sentenced to three years in the camps. However, the sentence was not carried out because Priest Alexander died in prison in Tomsk.

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**Priest Ivan Vasilyevich Kapendyukhin (Kopendyukhin)** was born in 1871 in Vladimir province. From 1879 to 1882 he studied in a church-parish school. From 1882 to 1888 he worked in an iconpainting studio. In 1917 he became a reader in the village of Sudzhenskoye (Sudzhenka) in Tomsk province, and then in the village of Kaily (Kaila). In 1922 he was ordained to the diaconate and was sent to serve in the village of Yaya-Bobriki, Tomsk province. In 1924 he was ordained to the priesthood and sent to Yaya-Bobriki. He stopped serving there in 1925. In 1928 he was started serving in the village of Mazalovo, Tomsk province. The authorities decided to close the church. In order to do this without hindrance from the priest, they sent Priest John to fell timber. On returning and learning that the church was sealed, he tried to conduct a parish meet. For this, on February 12, 1930, he was arrested, convicted of "anti-Soviet agitation" and exiled for three years to Turukhansk region together with his family. Nothing more is known about him.

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**Priest Marcellus Platonovich Platonov** was born in 1886 in Kazan province. He was a Chuvash. He went to a church teachers' school, and then taught in the village of Usyaty, Prokopyevsky uyezd, Tomsk province. He was married, and had five children. In 1914 he was ordained to the diaconate, and sent to the village of Bachaty, Prokopyevsky uyezd. In 1917 he was sent as a priest and dean to the village of Karachumysh, Prokopyevsky uyezd. He was once fined for leading a procession with icons without permission, but was not brought to trial. On December 22, 1923, as we read in the material from his trial, Priest Marcellus "gathered some 'Tikhonite' clergy of Kuznetsk district in his flat. It looked as if he had eight priest and nine simple representatives of the population for his guests. He was conducting an illegal conference: the situation of the Church in accordance with the Patriarch's July

appeal, and searching for means to struggle against renovationism". Priest Marcellus was arrested, but soon released. He was arrested again in Karachumysh on January 14, 1925 and cast into the Scheglovsk Domzak. On March 3 he was released because of lack of evidence against him. In 1927 he was arrested for a third time and cast into the Scheglovsk Domzak. On October 7 was convicted by the OGPU of "anti-Soviet agitation", and in accordance with article 58-10, part 1, was sentenced to three years in the camps. His was part of the group case, "The Case of the Priest M.B. Borisov and M.P. Platonov, Siberian region, 1927". He was sent to Solovki. On May 23, 1930, just when Priest Marcellus was preparing to return home, he was sentenced to three years' exile in the north. Nothing more is known about him.

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On February 22, 1930 more than 60 clergy and laity of Tomsk were arrested in "Case N P-8805, Tomsk, 1930" and "Case N P-7884, Tomsk, 1930". Of these **fifty** were shot, including:

**Protopriest Nicholas Alexandrovich Chistoserdov.** He was born on January 27, 1878 in the village of Novo-Ilyinskoye, Tomsk province. In 1901 he finished his studies at Tomsk theological seminary, married Eudocia, the daughter of a merchant, and was ordained to the priesthood. He was appointed to serve in the Transfiguration church in the village of Molchanovo, Tomsk province. In 1912 he was transferred to the cathedral of SS. Peter and Paul in Tomsk, and in the same year he began serving also in the Resurrection church, where he remained until his arrest. Priest Nicholas, his parents, his wife and his four children lived in a three-storey house in Tomsk donated by his father-in-law. The household was hospitable, and priests and parishioners gathered in it to discuss church news and to collect money and food to send to exiled clergy in Narym. Priest Nicholas was a monarchist, and strongly opposed to the collective farm system. After his arrest, his house was seized and his family thrown out onto the street. His son Benjamin was expelled from the university because he refused to renounce his father. He worked as a seller of kvas, caught a cold and died in the same year. His other son Sergius was arrested and shot in 1937. On March 19, 1930 Priest Nicholas was convicted of "participation in a counter-revolutionary grouping of churchpeople, and in accordance with articles 58-10 and 58-11 was sentenced to be shot.

**Protopriest Basil Mikhailovich Berdnikov.** He was born in December, 1885 in Kukarka sloboda (Sovietsk), Vyatka province. He went to a pedagogical seminary, and in 1905 was appointed a teacher in Vyatka province. From 1907 to 1923 he served as a deacon in Verkhnetulinsky settlement, Novosibirsk province. In 1923 he was arrested for "non-fulfilment of requisitioning of farm produce". Then he began to serve as a priest in the village of Bogoslovskoye near Tomsk in the church of St. John the Theologian.

From 1925 to 1930 he was serving as protopriest in the Annunciation church (old cathedral) in Tomsk, and was a member of the Diocesan Council. In February, 1930 he was arrested. On March 19 he was convicted of "participation in a counter-revolutionary organization of churchmen", and was sentenced to death. Witnesses testified during his trial: "In his sermons he often spoke against lack of faith, calling the communists and unbelievers antichrists, and calling on people to struggle against lack of faith." "He was known in the city as a preacher... In his sermons he has attempted to overthrow all scientific data and give them the form of a purely Divine origin." "He used to say that collectivization is 'a soap bubble'." "Witness N.V. Kazakov gave the following characterization of Priest Basil: "I have known Basil Berdnikov since 1924 as a priest of the old cathedral, and later as a member of the Diocesan Council... In his public sermons he tried to demonstrate the difficult situation of the Church, the persecutions for the faith and called on people to be firm and united." "In his discussions he pursued the thought that communism has announced freedom, equality and brotherhood only in words. [But] in deeds it has expressed slavery, lies, debauchery and spite everywhere." Deacon Zhadin, who was also among those accused, characterized Priest Basil as follows: "He is an ardent monarchist... He used the church ambon for his anti-Soviet ends. Thus he said that it was necessary to send children to church, and spoke of the harm of lack of faith. He said: 'You see, Orthodox, what an unbelieving person is capable of. The culture which was created over centuries is now being destroyed. The peasantry - the support of our prosperity - is now being destroyed in the name of some kind of socialism. He who does not submit to collectivization is put in prison. It is necessary to struggle with lack of faith and explain its destructiveness for everyone.'... When I pointed out that he could be put in prison for these words, he replied: 'In for a penny, in for a pound. They'll imprison me in any case!'"... "As a counterweight to antireligious propaganda, Berdnikov spoke fearlessly and ardently, trying to convince his listeners not to take part in carnivals and other godless campaigns." In his interrogation on March 5, 1930 Priest Basil testified: "I plead not guilty. I am a believing person, and for me every power is identical so long as it does not touch my religious convictions." On April 10 he was shot in Tomsk. His family was exiled to the north.

**Protopriest Nicholas Stepanovich Klimov.** He was born in 1881 in Semiyarskaya stanitsa, Semipalatinsk province, the eldest son in a pious family. From 1896 he studied in the Semipalatinsk theological seminary. In 1901 he entered the juridical faculty of Tomsk Imperial University. In this period he quarrelled with his younger brother Victor about political events - Victor was for the revolution, Nicholas was against. However, Victor also became a priest later. Nicholas married Maria Stepanovna Khruscheva, the daughter of a deacon, and in 1906 was ordained to the priesthood. He was appointed to the village of Novogeorgievka, Tomsk uyezd, where he was greatly loved and respected by his parishioners. In 1922 he was appointed

rector of the cathedral of SS. Peter and Paul in Tomsk in the rank of protopriest. He rejected the renovationists, and tried to resist, as far as he was able, the requisitioning of church valuables. At the beginning of the summer of 1922 he was arrested together with Bishop Victor (Bogoyavlensky) and a group of thirty-three clergy from Tomsk. On November 4, 1922 he was convicted of "participation in a counter-revolutionary organization of clergy", of "undermining help to the starving" and "resistance to the requisitioning of church valuables". In accordance with articles 62, 63, 69 and 119 he was sentenced to be shot, but on November 4 this sentence was remitted to eight years' forced labour with strict isolation and confiscation of his property. Priest Nicholas spent three years in prison, after which he returned to Tomsk, serving in the Znamenskaya church. His family was in such danger at this time he suggested to his son Yury that he live separately. Yury took this advice. In 1928 Priest Nicholas began to serve in the church of St. John of the Ladder in Tomsk. On February 21, 1930 he, his matushka, **Maria Stepanovna**, and his younger son **Joasaph** were arrested. On March 19 he was convicted of "participation in a counter-revolutionary grouping and counter-revolutionary agitation", and in accordance with articles 58-10 and 58-11 was sentenced to be shot. On April 10 the sentence was carried out. Matushka Maria Stepanovna learned that her husband had met his death worthily, with prayer on his lips. She and her son Joasaph were sentenced to four years' exile in Narym district. In 1934 they returned to Tomsk from exile. In 1937 Priest Nicholas' brother, Priest Victor, was shot.

**Protodeacon Paul Ivanovich Zhadin.** He was born in 1870 in Elatma, Tambov province. From March, 1917 to October, 1922 he worked on the railways. He was denounced as a "cunning and venomous person" who "did not want to work with the communist and went to church". In 1924 he began to serve as a deacon in the Dormition church attached to the women's monastery of St. John the Forerunner in Tomsk, which had been closed in 1922. In 1925 he was made a protodeacon. In 1927 he was transferred to the Annunciation cathedral. He enjoyed great authority among the parishioners. In February, 1930 he was arrested, and on March 19 was condemned as "an irreconcilable enemy of Soviet power, a participant in illegal counter-revolutionary meetings of churchmen in the house of Protopriest Nicholas Chistoserdov". In accordance with articles 58-10 and 58-11 he was sentenced to death. On April 10 he was shot in Tomsk. His family was exiled to the north.

**Nicholas Vladimirovich Dolgopolov.** He was born in 1875 in Tomsk, and before 1917 was a wealthy trader, having three houses in Tomsk. After the revolution he worked as a saddler, and was a member of the parish council of the church of the Meeting of the Lord. In February, 1930 he was arrested, and on March 19 was condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". In

accordance with articles 58-10 and 58-11 he was sentenced to death. On April 4 he was shot in Tomsk.

**Ivan Alexeyevich Dementyev.** He was born in 1886 in the village of Aramel, Perm province, and was a member of a church-parish council in Tomsk. On March 19, 1930 he was condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". In accordance with articles 58-10 and 58-11 he was sentenced to death. On March 29 he was shot in Tomsk.

**Arcadius Ivanovich Kasatkin** was born in 1877 in the city of Ust-Kamenogorsk, Semipalatinsk province. He was a rich merchant and the owner of several mines and shops and a brick factory. It was from his bricks that the Trinity (New) Cathedral in Tomsk was built, and he took an active part in its construction (1900). He was the director of the cathedral choir. He served as an officer in the First World War. He protested against the closing of churches and the converting of church bells for industrial use. On February 21, 1930 he was arrested, and on March 19 was accused of "participation in a counter-revolutionary grouping of churchmen" and of "counter-revolutionary agitation". In accordance with articles 58-10 and 58-11 he was sentenced to death with confiscation of his property. He was shot on March 30 (April 10).

**Ivan Fyodorovich Kulazhenko.** He was born in 1876 in the village of Yeronino, Mogilev province. From 1926 he was warden of the church of the Meeting in Tomsk. He was a tradesman, and in 1930 he was working as a cook. He was a monarchist who protested against collectivization and dekulakization. In February, 1930 he was arrested, and was convicted of "anti-Soviet agitation and participation in a counter-revolutionary monarchist organization of churchmen and spreading provocative rumours". He was sentenced to death in accordance with articles 58-10 and 58-11. On April 4 he was shot in Tomsk.

**Stepan Kuzmich Kaplunovsky.** He was born in 1873 in the village of Olkhovatka, Voronezh province, and was a member of the church "dvadtsatka" of the church of St. John of the Ladder in Tomsk. He made church candles, and had a candle factory. He collected money for the exiled clergy. In February, 1930 he was arrested, and on March 19 was convicted of "participation in a counter-revolutionary grouping of churchmen" and of "counter-revolutionary agitation". In accordance with articles 58-10 and 58-11, he was sentenced to be shot. The sentence was carried out in Tomsk on March 29, 1930.

**Basil Fyodorovich Bezotechestva.** He was born in 1884 in the village of Kanayevo, Tomsk province. He was married to **Zinaida Feliksovna**, who was born in 1884 in the village of Kireyevskoye, Tomsk province. The couple were

parishioners at the Resurrection church in Omsk where Priest Nicholas Chistoserdov served. They collected money for the clergy exiled in Narym. On March 19, 1930 they were condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". Basil Fyodorovich was sentenced to death with confiscation of his property. On April 10 he was shot in Tomsk. Nothing more is known about Zinaida Feliksovna.

**Basil Fyodorovich Blagovestov.** He was born on March 2, 1875 in Tomsk and went to Tomsk theological school. He was an active parishioner in the Resurrection church in Omsk. In February, 1930 he was arrested, and on March 19, 1930 was condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". He was sentenced to death with confiscation of his property. On April 10 he was shot in Tomsk.

**Peter Ivanovich Ivanov.** He was born in 1870 in Tomsk. From 1928 he was a member of the church-parish council of the Dukhovskaya church in Tomsk. In 1930 the church was closed, and at the beginning of February he was arrested. On March 19 he was condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". In accordance with articles 58-10 and 58-11, he was sentenced to death with confiscation of his property. On April 10 he was shot in Tomsk.

**Andrew Trofimovich Votin.** He was born in 1868 in the village of Votinsky Factory, Vyatka province. From 1905 to 1907 he was a member of "the Union of the Russian People". By profession he was a tailor. He was a member of a church-parish council in Tomsk. In February, 1930 he was arrested, and on March 19, 1930 was condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". In accordance with articles 58-10 and 58-11 he was sentenced to death with confiscation of his property. On April 10 he was shot in Tomsk.

**Nicholas Vasilyevich Vargano.** He was born in 1875 in Klin, Moscow province, and until 1920 was the warden of the St. Nicholas church in Tomsk. In July, 1920 he was arrested and sentenced to three years' forced labour. In November, 1920 he was released on amnesty and returned to the St. Nicholas church. In February, 1930 he was arrested, and on March 19, 1930 was condemned for "participation in a counter-revolutionary grouping of churchpeople" and for "counter-revolutionary agitation". He was sentenced to death with confiscation of his property. On March 29 he was shot in Tomsk.

**Ivan Konstantinovich Shabalin.** He was born in 1867 in the village of Yershi, Vyatka province. He was a member of the parish council of the church of the Meeting of the Lord in Tomsk. On March 19, 1930 he was condemned

for “participation in a counter-revolutionary grouping of churchpeople” and for “counter-revolutionary agitation”. He was sentenced to death with confiscation of his property. On March 29 he was shot in Tomsk.

**Anton Ivanovich Shkurpelo.** He was born in 1877 in the village of M.-Budashikva, Zenkovsky uyezd, Poltava province. He was the elder of the church of the Holy Spirit in Tomsk. On March 19, 1930 he was condemned for “participation in a counter-revolutionary grouping of churchpeople” and for “counter-revolutionary agitation”. He was sentenced to death with confiscation of his property. On March 29 he was shot in Tomsk.

**Demetrius Nikiforovich Grozdov.** He was born in 1878 in the village of Dubna, Pskov province. In 1914 he was mobilized into the army, and served as an officer. In November, 1914 he was captured by the Germans and was in captivity until 1919. In June, 1919 he was mobilized into the White Army of Admiral Kolchak. In December, 1919 he fell ill with typhus in Tomsk, had severe frost-bite and remained in the city. In 1920 he became, with his wife, **Nadezhda Mikhailovna** (born 1872 in Babayevo, Novgorod province), a member of the parish council of the Resurrection church. In February, 1930 they were arrested, and on March 19, in accordance with articles 58-10 and 58-11, they were sentenced to death – he for “participation in a counter-revolutionary grouping of churchpeople” and for “counter-revolutionary agitation”, and she for “anti-Soviet agitation” and “collecting money and sending parcels to exiled clergy”. He was shot in Tomsk on April 10, 1930.

**Adrian (Andrian) Yevstafyevich Yegorov.** He was born in 1854 in the village of Sedelnikovo, Tobolsk province. Before 1917 he was a member of “The Union of the Russian People”. He was warden of the church of St. John Climacus in Tomsk and a member of the diocesan council. In 1930 he became warden of the Resurrection church. He kept photographs of the coronation of the Tsar, at which he had been present. He called Soviet power “thieving”. He was arrested in February, 1930, and on March 19 was convicted of “participation in a counter-revolutionary grouping of churchmen” and of “counter-revolutionary agitation”. In accordance with articles 58-10 and 58-11 he was sentenced to be shot with confiscation of his property. On April 10, 1930 he was shot in Tomsk.

**Elijah Gavrilovich Gruzdev.** He was born in 1875 in the village of Postnikovo, Mariinsk uyezd, Tomsk province, and was the president of the parish council of the church of the Meeting in Tomsk. He was arrested in February, 1930, and on March 19 was convicted of “participation in a counter-revolutionary grouping of churchpeople” and “counter-revolutionary agitation”. In accordance with articles 58-10 and 58-11 he was sentenced to death. On March 29 he was shot. His family was exiled to the north.



In 1930 123 people were indicted in case P-5997 in Tomsk. One of them was **Priest Sergius Fyodorovich Klavdin**, who was born in 1890 in the village of Konstaninovka, Achinsky district, Yeniseisk province, the son of a church reader. He served in the village of Cherdaty, Zyryan region, Tomsk province, living together with his father, the reader of the church. He had previously been sentenced to two years in the camps and five years in exile for undermining timber shipments. In 1930 he was sentenced to death and shot.

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**Constantine Victorovich Korostelov** was born between 1860 and 1870 in Tomsk province. He was arrested in 1931 together with his brother, **Priest Nicholas Victorovich Korostelov**, who served in the village of Uspenka. They were sentenced to be shot in "The Case of Priest Priest Nicholas Korostelov, his brother Constantine and others, Tomsk province, Uspenska village, 1931" (case II-7917). The sentence was carried out on July 2, 1931.

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This took place in the 1920s in an unknown place, but was reported in the Troitsk Orthodox Newspaper for April, 1995.

**Hieromonk Porphyrius** loved to read the lives of the martyrs. When he was asked why he loved to read about the martyrs, he replied:

"I want to imitate them."

It was the Civil War. Two brothers used to go to Priest Porphyrius' church, trying to catch him in his words. But they didn't succeed...

Once they came to his house after the service.

"To what do I owe this honour?" he asked.

One of the brothers lashed with a whip that had studs on the end. Priest Porphyrius grimaced from the pain and said:

"I know why you've come."

"Why did you say in your sermon that all power is from God?"

"I said that because the Holy Scriptures say it."

"Deny your words."

"How can I deny them when the Scriptures say it?"

"Well, then, we will shoot you."

"As you like," replied Priest Porphyrius.

They began to beat him and take out the hairs of his beard and head. Then they took him out beyond the outskirts of the village and again beat him. They took off his ryasa, put it on their horse as a horse-cloth, took off his cross and put it on the horse. Finally they shot him.

The judgement of God was not slow to catch up with them. They had not gone more than a few hundred metres when they came into a band of "Greens". The "Greens" didn't like the "Reds" and shot the murderers on the spot...

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**Monk Eulogius**, in the world Eleutherius Fyodorovich Lobanov, was born in 1878 in the village of Stanitys, Lipetsk province. In 1930 he was arrested in a group case "of a counter-revolutionary church-monarchist grouping", and was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

**Monk Niphon**, in the world Nicholas Ippolitovich Blinov, was born in 1869 in the village of Yuryevo, Yaroslavl province. In 1933 he was arrested in Korshan, Tomsk province in a group case "of a counter-revolutionary church-monarchist grouping", and was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

**Subdeacon Alexander Semyonovich Kolondadze** was born in 1910 in Tomsk, and served in a church in Tomsk. In 1930 he was arrested in a group case "of a counter-revolutionary church-monarchist grouping", and was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

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**Priest Sylvester Markelovich Sibiryakov** was born in 1843, and conducted secret services in the taiga in Chainsk region. In 1933 he was arrested in the taiga in a group church case and sentenced to three years' exile and sent to Narym district. Nothing more is known about him.

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**Hieromonk Nicetas**, in the world Nicholas Petrovich Sapozhnikov, was born in 1891 in the village of Kontokuzovka, Odessa province, and went to a theological seminary and theological academy. He served in a church of the Barabinsk region, Novosibirsk province. On December 24, 1930 he was arrested "for counter-revolutionary agitation", and on March 1, 1931 was sentenced to ten years in the camps and sent to Osinnikovo section, Sibltag. In May, 1933 he was arrested for being "a participant in the church-monarchist counter-revolutionary group, the True Orthodox Church", and on January 28, 1934 was sentenced to transfer to a punitive isolator for two years. Nothing more is known about him.

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**Nun Askydria** (Sergeyevna Zakaulova) was born in 1895, and in the 1930s was in a secret monastery on the river Chaga in Western Siberia. In 1933 she was arrested for being "a participant in a counter-revolutionary church-monarchist grouping of the True Orthodox Christians", and was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

**Nun Luceria** (Arsentyevna Sannikova) was born in 1871 in Perm province and was in a secret monastery on the river Chaga in Western Siberia. On March 12, 1933 she was arrested for being "a participant in a counter-revolutionary church-monarchist grouping of the True Orthodox Christians", and on August 22 was sentenced to three years' exile and sent to Narym district. Nothing more is known about her.

**Nun Pulcheria** (Nikolayevna Sibiryakova) was born in 1885, and was in a secret monastery on the river Chaga in Western Siberia. In 1933 she was arrested for being "a participant in a counter-revolutionary church-monarchist grouping of the True Orthodox Christians", and was sentenced to three years' exile and sent to Narym district. Nothing more is known about her.

**Nun Chionia** (Panfilovna Tsygovintseva) was born in 1893 in the village of Nikolayevka, Tomsk province. In the 1930s she was in a secret monastery on the river Chaga in Western Siberia. In 1933 she was arrested for being "a participant in a counter-revolutionary church-monarchist grouping of the True Orthodox Christians", and was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

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**Nun Tatyana** (Nikiforovna Korchagina) was born in 1898 in the village of Bayevka, Syzran uyezd, Samara province into a peasant family. In the 1930s she was living in Taizhe, Narym district. On March 25, 1933 she was arrested

in the case of the "Siberian brotherhood". On August 22 she was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

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**Justina Nikolayevna Antonova** was arrested three times. After the third arrest she was sentenced to two years' imprisonment in the village of Zavarzino, Novosibirsk province. After the death of her husband in 1930, she remained with three children. During collectivization she refused to join a collective farm, for which all her possessions were confiscated. It was very difficult for the family; they suffered hunger and cold. They took away her land, and she was denounced for reading religious books. Under interrogation before the OGPU, Justina Nikolayevna refused to renounce her religious convictions, and said she would not betray her faith. They let her go after taking all her books. But she got books again. Then she was accused of creating a group and was arrested together with six other people. Six months later they let her go. She was arrested the third time for being on her own and for not fulfilling the plan for the sowing of wheat. She was sentenced to two years' imprisonment near Novosibirsk. On returning home, she retained her religious convictions to the end of her days.

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**Priest Constantine Askliodovich Khlynov** was born in 1886 in the village of Novorozhdestvenka, Bolsherechensky region, Siberia. He served in his native village until March 14, 1930, when he was arrested. On May 19 he was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out in Omsk on June 8, 1930.

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**Priest Sergius Gavrilovich Nikolayev** was born on October 2, 1877 in Tomsk into the family of a college assessor. He completed four classes at a Tomsk uyezd school. From 1922 he was priest of the church of the Nativity of St. John the Baptist in the village of Zavarzino, Tomsk uyezd, Tomsk province. From 1924 to 1928 he was transferred to Tomsk. From 1929 to 1933 he was a retired priest at the expense of his children. However, in 1933 his wife and children "refused" him. So from that time he went begging, serving pannikhidas at Tomsk cemetery. In 1937 he was arrested and sentenced to death. He was shot on September 21, 1937.

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**Protopriest John Shakhov** served in the village of Nikolsk, Idrinsky region, Krasnoyarsk district. He was a fine priest, and served with tears. He would go round the Khakassy villages preaching and baptizing. He was simple and

kind, and would give his last shirt to a poor man. In 1938-39 he went to Sverdlovsk and began to work as an accountant. There he and Matushka Anastasia brought up their nephew. However, one day in the 1940s Priest John came back home and was about to cross himself in front of the icon in the corner when he saw that his nephew had put a portrait of Lenin there instead of the icon. Seeing it, Priest John tore it up and threw it into the stove. Then the nephew denounced him to the NKVD. When the NKVD came to arrest him, he said to his weeping wife: "Don't cry, I am going to suffer for Christ." In prison in Sverdlovsk he was beaten up, half the hair on his head was shorn and he was cast after tortures into a cell made of ice. Nothing more is known about him.

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An Austrian former prisoner of war witnessed that in 1948 the Soviet authorities discovered a secret women's monastery 200 kilometres from the prisoner of war camp in the forests of Siberia, not far from the Arctic circle. A sentry found a small settlement of dug-outs where **twenty-two nuns**, mainly elderly, were living. The monastery had existed for thirty years without anybody knowing anything about it. The arrested nuns used to pray: "Lord, defend us from the Antichrist" They were sentenced to ten years in a corrective labour camp for non-registration, non-payment of taxes and non-fulfilment of laws concerning school and work obligations.

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In November, 1950, three nuns arrived at the dreaded Arctic camp of Vorkuta. They were assigned to a plant which bricks for construction work throughout the Russian Arctic. Some have said that these nuns came from Shamordino, since it is known that in the 1930s some Shamordino nuns adopted a similarly uncompromising attitude towards Soviet power. However, the author of the following account, the American John Noble, indicates that he does not know where they came from. He simply says: "At Vorkuta these women were referred to as veruiushchie or believers, the term applied to the Christians in Russia who still carry on personal devotions in secret, not unlike the Christians who met underground in the catacombs and defied the persecutions of Nero."

Noble continues: "When the nuns were first taken to the brick factory, they told the foreman that they regarded doing any work for the communist regime as working for the devil, and, since they were the servants of God and not of Satan, they did not propose to bow to the orders of their foreman despite any threats he might make.

"Stripped of their religious garb, the nuns' faith was their armour. They were ready to face anything and everything to keep their vow and they did

face their punishment, a living testimony of great courage. They were put on punishment rations, consisting of black bread and rancid soup, day after day. But each morning when they were ordered to go out to the brick factory, into the clay pits, or to any other back-breaking assignment, they refused. This refusal meant, of course, that they were destined to go through worse ordeals. Angered by their obstinacy and fearing the effect upon the other slave labourers, the commandant ordered that they be placed in strait jackets. Their hands were tied in back of them and then the rope with which their wrists were bound was passed down around their ankles and drawn up tight. In this manner, their feet were pulled up behind them and their shoulders wrenched backward and downward into a position of excruciating pain.

"The nuns writhed in agony but not a sound of protest escaped them. And when the commandant ordered water poured over them so that the cotton material in the strait jackets would shrink, he expected them to scream from the pressure on their tortured bodies but all that happened was that they moaned softly and lapsed into unconsciousness. Their bonds were then loosed and they were revived; in due course, they were trussed up again, and once more the blessed relief of unconsciousness swept over. They were kept in this state for more than two hours, but the guards did not dare let the torture go on any longer, for their circulation was being cut off and the women were near death. The communist regime wanted slaves, not skeletons. They did not transport people all the way to Vorkuta in order to kill them. The Soviet government wanted coal mined. Slave labourers were expendable, of course, but only after years of labour had been dragged out of them. Thus the commandant's aim was to torture these nuns until they would agree to work.

"Finally, however, the commandant decided that he was through trying. The nuns were either going to work or he was going to have to kill them in the attempt. He directed that they again be assigned to the outdoor work detail and, if they still refused, that they be taken to a hummock in the bitter wind of the early Arctic winter, and left to stand there immobile all day long to watch the other women work. They were treated to this torture, too. When the pale light of the short Arctic day at last dawned, they were seen kneeling there and the guards went over expecting to find them freezing, but they seemed relaxed and warm.

"At this, the commandant ordered that their gloves and caps be removed so that they would be exposed to the full fury of the wind. All through the eight-hour working day they knelt on that windy hilltop in prayer. Below them, the women who were chipping mud for the brick ovens were suffering intensely from the cold. Many complained that their feet were freezing despite the supposedly warm boots they wore. When in the evening other guards went to the hill to get the nuns and take them back to the barracks, they expected to find them with frostbitten ears, hands and limbs. But they

did not appear to have suffered any injury at all. Again the next day they knelt for eight hours in the wind, wearing neither hats nor gloves in temperatures far below zero. That night they still had not suffered any serious frostbite and were still resolute in their refusal to work. Yet a third day they were taken out and this time their scarves too were taken away from them.

"By this time, news of what was happening had spread throughout all the camps in the Vorkuta region. When at the end of the third day, a day far colder than any we had yet experienced that winter season, the bareheaded nuns were brought in still without the slightest trace of frostbite, everyone murmured that indeed God had brought a miracle to pass. There was no other topic of conversation in the whole of Vorkuta. Even hardened MVD men from other compounds found excuses to come by the brick factory and take a furtive look at three figures on the hill. The women working in the pits down below crossed themselves and nervously mumbled prayers. Even the commandant was sorely disturbed. If not a religious man, he was at the least a somewhat superstitious one and he knew well enough when he was witnessing the hand of a Power that was not of this earth!

"By the fourth day, the guards themselves were afraid of the unearthly power which these women seemed to possess, and they flatly refused to touch them or have anything more to do with them. The commandant himself was afraid to go and order them out onto the hill. And so they were not disturbed in their prayers, and were taken off punishment rations. When I left Vorkuta four years later, those nuns were still at the brick factory compound and none of them had done a day's work productive for the communist regime. They were regarded with awe and respect. The guards were under instructions not to touch them or disturb them. They were preparing their own food and even making their own clothes. Their devotions were carried on in their own way and they seemed at peace and contented. Though prisoners, they were spiritually free. No one in the Soviet Union had such freedom of worship as they.

"What their example did to instil religious faith in thousands of prisoners and guards there at Vorkuta, I cannot begin to describe. Later on, when I had the opportunity as a locker-room attendant for the MVD men to talk with some of the more hardened Russian communists about religion, not one of them failed to mention the Miracle of the Nuns. With a puzzled expression, each would ask my opinion of it. How could such a thing happen, they would say. How could God have saved these women from freezing on that hill!

"I could not answer, except in terms of my own experience with prayer and with faith in our Lord Jesus Christ. I told them how I was saved from starvation and said that evidently the nuns had found the same strength through prayer. They were visibly moved by this additional demonstration of the fact that God's power exists.

"The rationalist looks in vain for an explanation of such an event. God showed His hand in a miracle on that hill in the Arctic wastes of Russia and by that miracle brought faith to Vorkuta. Thousands of prisoners were buoyed up in their resistance to Communism. Many communists themselves were touched and an unadmitted hunger in their hearts for religious faith was thereby brought to light..."

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Archpriest Nicholas Masich writes: "In the Temnikov labour camps I was appointed to a lumber cutting crew. Our job was to cut down the forest which became known throughout the world because of its desert-dweller, St. Seraphim of Sarov. It must have been in 1934. At one time my partner with whom I sawed was a Cossack from the Kuban region, who appeared to be about my height, but a strong, husky man. He looked healthy although, like all of us prisoners, he had a pale face. I was a little afraid to have such a partner. Having a weak heart, I was afraid that I would not be able to keep up with him and that I would hear from him statements to hurry up accompanied by curse words and insults. But when I took hold of the saw I heard him say:

"Brother, let us not hurry, but let us work at an even pace."

"Why is that?" I asked. "Are you not well? What is your category?"

"My category is the first, all right. I am well. Who needs our work? Only the devil needs it. We are all being made to work for him."

"Pleasantly surprised, I said: 'Let's work a little and then you'll explain to me how it is that we work for the devil.'"

"I crossed myself. My partner did the same, saying:

"Hey, it's good that you're praying. God will protect us from trouble, but even so He will not allow us to fulfil our work quota."

"We felled a tree, and as we began to cut it into pieces **Gregory** - for such was his name - began to talk:

"The Soviet government want to build communism without God, in order to boast later and blaspheme the name of God. He who helps the atheists in this construction takes part in the war against God; he blasphemes God together with them. But we are Christians; we must be soldiers of Christ. God allowed us to fall into Satan's captivity. Now we are his captives. But we must



not serve him and help him in the war against God. To work for the communists is sin - an unforgivable sin.'

"The philosophy of the young Cossack touched me to the depth of my soul, to tears. After three days of our common work, he refused to work altogether. They put him in solitary confinement and then, together with other prisoners who likewise refused to work, he was sent to another camp, and so I lost track of him.

"A year passed while I was in the Altai region in Osinavka. One warm spring evening soon after Pascha, while returning from work to our barracks, we heard in the compound many voices singing loudly. They were singing, 'Christ is risen from the dead.' I did not go to my barracks, but, like the rest of the prisoners, was drawn to the singing. Behind the last club barracks there was a barbed-wire enclosure and in it was a crowd of about 150 prisoners who looked quite different from us. These were the 'crossbearers'. They were dressed in civilian clothes, but all their heads were shaven. On their chests or on their left sleeve there was sewn a white cross of equal dimensions. They were of various ages from twenty to sixty years old. They were thin, emaciated and looked like bare skeletons. But their pale faces shone with happiness. There were only men in the group; the women were concentrated in another camp.

"When I had made my way through the crowd to the barbed-wire fence, one of them ran towards me. In his gaunt, pale face I recognized my old Cossack friend Gregory. Through the barbed wire we managed to give each other the Paschal kiss. Like all of these 'crossbearers', he was exceedingly thin and worn out, but his inspired face literally shone with an unearthly beauty. Hurriedly he told me news about himself.

"Batyushka, I followed your advice and gave up smoking; since the Temnikov camps I have no more desire for it. There, thanks to the solitary confinement, I was inspired to join this group of Christ's warriors - these 'crossbearers'. The camp authorities try to force us to work, they plead with us, but we refuse. We spend time in praying, singing and reading - we are preparing ourselves for death... They take our books away from us, but the free camp workers give them back to us. God feeds us. The authorities give us 200-300 grams of bread a day and a little bit of hot water - 'soup'. The people who work in the camps give us a little additional bread, gruel and other food. We are constantly transferred from one camp to another, and everywhere they try to talk us into working. While travelling in railway cars, we feel the hunger more severely; for that reason they deliberately keep us longer on wheels.

"Since Temnikov I was in Solovki and Vyshera and the Urals and the Kotlas and the taiga of Tomsk... Now they have brought us here, but here, too,

they will keep us only for a few days. Here there are also 'crossbearers'. They will join us and then we will be taken all the way up to the Obdorsk wilderness, where they send all the religious people who refuse to cooperate with the Soviet regime. There they throw them out into the wilderness. The hunger, the cold, the scurvy - all help the Bolsheviks to kill off their victims. But there, far from the world and closer to God, one is truly free to work on one's salvation. There, they say, light from Paradise shines... Join us, Father. Come with us to earn a martyr's crown. Among us there are two priests - for Tver, they say, and laymen from Voronezh and of course from other places.'

"With great emotion and unspeakable joy I listened to what Gregory was saying. My whole being was burning with sympathy and compassion and awesome reverence before this holy movement of spiritual heroes who 'endured sufferings as good soldiers of Christ' (II Timothy 2.3). However, I was not vouchsafed to take part in their heroic exploit: I could not free myself from the influence of my calculating mind.

"Very soon this barbed-wire enclosure near the club barracks was surrounded by armed guards and access to these 'crossbearers' was forbidden. Nevertheless, we continued to hear their Paschal singing for three more days. Then they disappeared. I heard that they had indeed been sent to the Obdorsk taiga, to the desert tundra, to the shore of the Arctic Ocean - from where there is no return."

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**Hieromonk Sim (Shem)** was born in 1895, and was exiled to Togutin in Novosibirsk province. An ascetic, he had many spiritual children and conducted an active correspondence with them, teaching them mainly asceticism and inner activity. He died in 1965.

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**Hieromonk Pimen**, in the world George Bakhrushev, was born in the 1890s in Penza. On his father's side he was an Udmurt. For belonging to the True Orthodox Church he was arrested and cast into prison. In the 1950s he was released and went to live in Siberia, in the village of Ust-Ishim. There he served illegally and gathered a large catacomb flock around him. He died on January 19, 1971 in Ust-Ishim, where he was buried. His community is now served by the rector of the Omsk parish of the True Orthodox Church.

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**Priest Ivan Sergeyeovich Antonov** was born in 1877 in the village of Pokrovsk, Kovylnin uyezd, Tomsk province, and served in the village of Shadrukha, Uglovsky region. On April 17, 1926 he was arrested "for

spreading false rumours for counter-revolutionary ends”, and on August 27 was sentenced to three years’ exile and sent to Zyryan district. On March 29, 1929 he was released but forbidden to live in six places for three years. He settled in the village of Savva, Torbeyevo region, Mordovia. In 1937 he was arrested “for anti-Soviet agitation”, and on August 5 was sentenced to death and shot.

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**Hieromonk Alexander**, in the world Athanasius Vasilyevich Turuntayevskikh (he later changed his surname to Orlov), was born in 1878 (according to another source, 1876) in Vologda province in the family of Protopriest Basil, who served in one parish for 50 years. His mother, who was called Olga, was a deeply believing Christian. There were six brothers and one sister in the family. All the brothers and the brother-in-law were priests. Priest Alexander was the youngest in the family. The Lord placed the mark of His grace on the younger son of this noble spiritual family from his youngest years – Athanasius refused to eat meat from the age of five.

He went to study in a theological seminary. Now atheism was widespread among schoolchildren in those years, and Athanasius fell into its nets. But this was not hidden from his mother. On her deathbed – she died at the age of 56 – she told him: “Leave your atheist comrades, change your character and God will not abandon you.”

The death of Athanasius’ mother had been exactly prophesied by a fool-for-Christ, which made a strong impression on him, the more so in that a good provincial doctor had said that she would recover.

After the death of his mother Athanasius began to become interested in theology, the philosophical approach to religion, the doctrine of the immortality of the soul and life after death. But he was burdened by the fact that he had been so attracted to atheist ideas, and he was constantly pursued by the thought: “you will not be forgiven”. The thought gnawed at his brain: “If you wish to receive forgiveness, offer yourself as a sacrifice to God”.

In despair he decided to commit suicide. His nearest relatives did not let him out of their sight, but followed him day and night. Many priests tried to convince Athanasius to abandon his plan, but without success. He took a raw thong from a harness, put his head into a noose and stepped off the stool... But just at that moment a fiery streak of lightning flashed before his eyes, and for the rest of his life he remembered the voice which he heard: “Now you are mine. There is no repentance in the grave.” And then he heard the powerful laugh of the devil.

At that moment he repented and came to on the floor – the end of the raw thong was swaying on the ceiling, and noose hung round his neck. One hearing the noise his relatives ran up. His godfather, who was a priest, confessed him and gave him communion. He sincerely repented and the thought of suicide never entered his mind again. Another priest, a friend of his father's, said to him: "Athanasius, Satan told you the truth – there is no repentance in the grave. But you are not yet in the grave, and you can still repent."

Athanasius imposed a strict fast upon himself and intensified his prayer. He graduated from the seminary and took up a three-year practical as a psalm-reader in a small parish where there were few services – only every Sunday. Since he was knowledgeable in medicine (according to one source, he had both a medical and a university training), he worked to counter epidemics of typhus and dysentery.

In 1915, during the First World War, he went to the front as a volunteer, serving as a regimental priest. With a cross in his hand, he would go in front of the soldiers into battle for the Faith, the Tsar and the Fatherland. His fearlessness, untiring service and flaming faith attracted the soldiers.

At the defence of Yakibstadt bridgehead, Priest Alexander did not allow the sappers to blow up the bridge until all the soldiers and the numerous wounded had been transported across from the German side of the river, for the water was cold and swift-flowing. The soldiers then met and decreed that Priest Alexander should be given the cross of St. George.

He was three years at the front, and fell into captivity for seven months, but managed to escape. He did not go home, but returned to the front. He went into the trenches with his cross and words of encouragement. He also gave sermons. For his faithful service he was awarded with a *gramota* and golden cross by his Majesty Tsar Nicholas II. He was to receive this award personally from the Tsar, but the arrest of the Tsar in 1917 prevented this.

After the revolution Priest Alexander received no salary. However, the older soldiers tried to persuade him not to leave. And he remained until the front was liquidated, saying: "Dear ones, it's a shame to break one's oath".

In 1918 he returned from the front and took up a position in Gribtsevo, Vologda province. His parish consisted of widely scattered villages and a church near a river. There was a bell-tower with one bell weighing 450 pounds, a second – 150, and a third – 80. There were always many parishioners in church. On the eve of Sundays and feasts, Priest Alexander introduced all-night vigils, which were followed by choir rehearsals with everyone chanting. He also introduced discussions outside the services:

explanations of the Creed, the commandments and the Law of God, Church history, explanations of prayers and answers to parishioners' questions.

Priest Alexander used to reminisce about this period: "I felt myself to be an irredeemable debtor before the Lord for my previous sins, lack of faith and the sins of my youth, and full of gratitude to the Lord for His mercy towards me in the war and in captivity. I was young, my voice was strong, I did not tire easily. I often had to speak on the subject of atheism, and to discuss the reality of the personality of Jesus Christ. I considered it my duty to acquaint my parishioners with the great scientists who had believed in God. At this time the Law of God was forbidden in schools, so Priest Alexander tried to speak more about God. This did not please the atheists. In the provincial newspaper they began to slander him. It became still more difficult for Priest Alexander to serve in his parish. The authorities sought the slightest excuse to arrest him, they imposed insupportable taxes on him and forbade him to preach.

Once a group of agitators came to the village soviet and posted a notice ordering the villagers to appear at a debate. The old rector refused to speak at the debate, but Priest Alexander decided to speak. He used what he himself had read and what he had heard in a debate in 1921 between Vvedensky and Lunacharsky against the atheists. The agitators could produce nothing in reply, and the senior member of the collective began to shout: "Arrest him...!"

"Everything you have is based on might, not on right," said Priest Alexander fervently, "and not on facts or logic. A bear has got still greater might - he can beat up whomever he wants."

Priest Alexander went home and the peasants dispersed. Two weeks later, they arrested him while he was paying a visit with his wife. He was brought to the village soviet under the guard of a policeman. This was on Cheesefare Saturday, and there were many people in the street. The people gathered at the village soviet and began to demand the release of the priest. The president of the soviet summoned a detachment of red-army soldiers.

"The priest has stirred up the whole district in rebellion," he said.

The bell for the all-night vigil was sounding, and some of the people went into the church. It became quieter on the street. They said that Priest Alexander would be taken out the next day. However, during the service they took him out of the village, and then forced him to go the whole way by foot. Snow was falling heavily, the convoy were traveling on wooden sledges while he walked behind them for 50 kilometres along the snowy road. The soldiers whipped the horse, and forced him to run. Later it turned out that they had been given the order to shoot him while he was supposedly trying to run away.

First he was put into a common cell in Kandakovsk prison. The investigators interrogated him, often using the butts of their rifles and constantly coming back to the same accusation: "He went round the parishes and villages conducting discussions". But this was not true - he gave sermons only in the church. The investigator demanded that he confess, and that would be the end of the matter. But this would have meant that they could drag off any villager who let him conduct a discussion in his house.

Priest Alexander exposed their coarseness and refused to give any evidence before the drunken investigator. They sent him to the GPU in the provincial capital of Vologda, and there to a revolutionary tribunal. The interrogators began again, with yet more accusations - there were now 18 points in all. The president of the revolutionary tribunal accused him of mocking the soldiers in the war. In rebuttal of this accusation, Priest Alexander produced his cross of St. George. Then they accused him of conducting anti-semitic propaganda against the Jews. But Priest Alexander had not a single Jew in his parish. And at the front he had even defended the Jews, for which they had given him a present, a sacred book in Russian and Hebrew with a silver plaque and the inscription: "To the highly respected priest of the 237<sup>th</sup> Graiboronsky regiment, from the Jews of this regiment". They asked to see the book, and it served as a proof of the truthfulness of Priest Alexander's evidence.

Throughout the Great Fast until Palm Sunday Priest Alexander was constantly being brought under armed guard from his solitary cell for interrogations in various parts of the city. He was not allowed parcels from home. However, the day after seeing the procurator he was given back his clothes and documents and allowed to return to his parish. He served the services of Holy Week and met the Day of Resurrection with joy.

"That Pascha was especially joyful," he said, "for my family, for me and for the parishioners. Their petitions, even as far as the centre, had been crowned with success. By the mercy of God, I, too, was resurrected!"

Priest Alexander rejected the declaration of Metropolitan Sergius. He was a mitred protopriest with the right to wear two crosses, and the people stood up for him through thick and thin in his conflicts with the authorities, who watched his every step. The MVD boss declared openly that he wanted to get him. And they began to threaten him with prison and execution for his fierce sermons against atheism. In 1930 he was arrested and spent three years in a camp on the Pinyuga road. He ran away, but had to hide continually from the authorities.

Priest Alexander sought an answer to his dilemma in the Gospel. He found it in Luke 14.26-27: "If any man come to Me, and hate not his father, and

mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever does not bear his cross, and come after Me, cannot be My disciple". These few words made his decision clear and firm – to leave his family, because he was not allowed to serve honourably as a priest under Soviet power and his conscience did not allow him to become a traitor.

In 1935 he left his family, his wife and four children – his youngest son Nicholas was only six years old. He went to the river, and left a note on the bank which said: "It is impossible to live like this". Then he left his clothes there (so that they should not look for him in the surrounding villages), signed himself with the sign of the cross and left his native land. He took up employment as a shepherd, and in the winter was a sexton in the church of the Holy Spirit. He changed his surname to Orlov.

As a shepherd he wore old peasant clothes and was distinguished from the others by his meekness, humility, eagerness to please and kindness. It was clear from his face that he was not who he said he was. The villagers noticed this, and to test him gave him sour food to eat – but he was satisfied with everything.

In the church he did not go up close to the kliros in case he forgot himself and began to chant. Once, however, in Staraya Russa, he couldn't help it – he began to chant. This gave him away completely. Once he was asked to baptize a child, he couldn't refuse. There were rumours that this was not a simple peasant but someone who was hiding from Soviet power.

The time had come to leave the area. And so, thanking God, Who had enlightened him through the Holy Gospel and Who had made it easier for him to bear the burden of leaving his family, he went to the railway station and got on a train taking him eastwards. This was in 1941.

He came out in Omsk in Siberia. Having neither money nor even a crust of bread, and not knowing anybody, he began to beg for alms, first by the viaduct, and then in the Nikolskaya church. But nobody gave him anything. Priest Alexander prayed to God and thanked Him for sending him this trial for the purification of his former sins.

He came out of the church and saw an elderly woman with a heavy suitcase. He offered to help her. This woman turned out to be a believer, and she gave him something to eat. He told her that he was a priest, but did not recognize the sergianist church. Gradually a parish was formed around him.

At first only a few individuals came, then it was tens of people. Finally, such a large catacomb community was formed that it was difficult to find a place where they could all fit in for the festal services, and admission had to

be limited. The community included nuns who had been driven out of their destroyed monasteries. The nuns and believing old women collected books and vestments and church utensils. Then people were found who sewed gonfalons, and former monastery artists who painted icons. Then there appeared readers and chanters. People learned how to make candles, to bake prosphoras and boil incense.

Priest Alexander commemorated Schema-Bishop Peter of Nizhegorod, and later the First Hierarchs of the Russian Church Abroad.

People invited Priest Alexander to their homes, and he went from house to house. Children were baptized, people repented of their sins and received the Holy Mysteries, burials and pannikhidas for the reposed were carried out. All this was done at great risk both for Priest Alexander and for the parishioners, but God preserved and strengthened them.

On great feasts as many as 100 people gathered. The service was long. It began with an all-night vigil in the evening and finished at 4 in the morning, lasting twelve hours. The daily services began at about 3 or 4 o'clock and continued until late in the evening. During the proskomedia Priest Alexander took out a particle for each believer. He spent a long time on confessions and sermons, which caused some of the old women to complain, but he was adamant. In his sermons, which made a great impression on many, batyushka especially concentrated on the refutation of atheist propaganda about the existence of God, and pointed out how many of the great scientists believed in God.

Priest Alexander had a special veneration for the Mother of God. With what emotion and love he read akathists and molebens to her, and recounted the miraculous healings wrought through her icons in Holy Russia! He also knew the lives of the saints very well, and would often bring up examples from their lives to illustrate a point.

At the end of the 1940s he became a monk with the name Alexander in the city of Ufa.

During the 1950s, when atheists were being introduced into the seminaries, Priest Alexander would warn about these "wolves in sheep's clothing".

Twice batyushka was picked up off the streets of Omsk because of the unusual nobility of his bearing and brought to the police station. But with the help of God he was released. Once, while he was celebrating the Divine Liturgy, at the moment of consecration of the Holy Gifts the police came in. Priest Alexander took the chalice with the Holy Gifts and stood up against the wall, covering himself with a tablecloth. The police did not notice him. By the Providence of God and the prayers of the Most Holy Mother of God, Priest



Alexander and his flock were often saved from the torture-chambers of the KGB.

The servant of God Anna remembers how she was healed by him. She went to Priest Alexander on Sundays and feastsdays seeking healing from her illness. Most of the time she seemed a normal person, but when they began to chant the Cherubic hymn she suddenly became anxious and began to shout in an inhuman voice. They had to drag her up to receive communion. In 1952, at the request of her relatives, Priest Alexander read prayers over the sick woman, and the demon was driven out of her. Since then Anna has become a normal Christian who regularly, in peace and with the fear of God, receives the Holy Mysteries and lives a Christian life.

In the middle of the 1960s a chance arrival at one of the services turned out to be a former parishioner of Priest Alexander's in the church where he served before he left his family. He recognized him, as he did her. After she had told him about his family he decided to visit them.

They were convinced that he had drowned in the river. After he had told them what happened, they told him that his daughter Olga was working for the KGB. His wife just wept. But his daughter said to him: "Father! I give you my room. I will hang it with icons. You pray in it as much as you want, but stay with the family!"

Priest Alexander replied: "My daughter, I'll do everything you suggest, but only on condition that you leave your work for the KGB".

His daughter replied that she could not do that. Then Priest Alexander said: "Well then, my daughter, you cannot leave your work at the KGB, and I cannot leave my service to God and the people who have been entrusted to me. My life belongs to the Church of Christ."

At this they parted. Priest Alexander and his novice Maria left for Omsk, not suspecting that at the order of his daughter he had been placed under constant surveillance.

By the will of God, however, Priest Alexander did not fall into the hands of the KGB. His novice went through all the interrogations without giving away anything about batyushka or his address. However, this information was supplied by Maria's landlady.

So the church services stopped, and Maria was forced to go to her parents in Semipalatinsk while for Priest Alexander there began a life full of alarms and persecutions. In order not to expose his Omsk parishioners to danger, he went only where he was invited. By the Providence of God, faithful Christians

offered him refuge in many towns, especially Tavda, Vyatka, Ufa, Ust-Kamenogorsk, Semipalatinsk and Novy Afon.

Once, when he was traveling by boat to Semipalatinsk, he sat down at the piano and began to play: "God, save the Tsar". A detective who was travelling on the boat then told him that he would be arrested on disembarking. But it turned out that the detective got drunk, fell asleep and set fire to his mattress in the cabin. Meanwhile, Priest Alexander had disembarked and escaped.

Once on arriving in Omsk he said: "My daughter has betrayed me." People came to visit him more rarely because many, and especially young people, were being summoned to interrogations. There they always demanded answers to the same questions – about Priest Alexander. And they were asked to work as stooges for the KGB.

In 1969, eight years before his death, his sight began to fail. Then he became completely blind and fell ill. But his hearing was good to the end. He knew the simple services by heart, but he needed to be prompted when it came to the festal exclamations. He celebrated the Liturgy only in the presence of his spiritual father, **Hieromonk Anthony**, who had been a cleric of **Schema-Bishop Peter** (Ladygin) and had spent many years in prison. Priest Anthony would often go to Omsk to fulfil the needs of the Christians of that city. Priest Alexander spent most of his time with him in Tavda until his death there in 1973. Then Priest Alexander returned to Omsk.

In one of his last letters which have not been destroyed, Priest Alexander wrote:

"Dear brothers and sisters in Christ!

"I appeal to you with a last humble request before my death: receive as a prayerful memento of the sinful hieromonk Alexander a humble gift which will nevertheless be very useful for all believers: the five prayers of the hierarch Demetrius of Rostov.

"I ask forgiveness of all if I have offended anyone in anything because of my feeble mind, lack of foresight, pettiness, insufficient self-control or, most important, lack of the fear of God – the beginning of spiritual wisdom.

"I beseech you all who believe in the Lord God to raise your fraternal Christian prayer that the Lord send me a Christian end and count me worthy of a good answer before the Terrible Judgement Seat of Christ. May the Lord reward you with temporary and eternal blessings.

“My path is life is ending with the words of St. John Chrysostom and the hierarch Nicholas, my favourite hierarchs – Glory to God for all things!...”

Before his death he said: “I have much to say, but I can’t”.

And before his death he forbade anyone to make any inscription over his grave, saying: “I lived in secret and must lie in secret”.

Twenty-four hours before his death, he began to breathe with difficulty. In the neighbouring room they read the prayers for the departure of the soul from the body. On the morning of his death they had already read the prayers for him although he had not heard them. As he was dying they were reading the akathist to the holy great-martyr Barbara.

He died at the age of 99 in the city of Omsk (according to another source, Tomsk) in the family of a pious widow on August 29, 1977 at six o’clock in the evening.

He was buried in Omsk in the north-eastern cemetery.

The radiant memory of this wonderful man and pastor and fierce denouncer of the atheist Bolshevik power lives on in the hearts of his parishioners who are alive. The path to his grave is not overgrown. When the parishioners meet, the conversation always turns to Priest Alexander, and the prayers of those who pray to him at his grave are always answered.

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**Priest 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 Priest 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.

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R.K. writes: "We were parishioners of the Catacomb Church. Our spiritual father who cared for us was **Priest Hermogenes**, a monk who had served three prison terms of five years each. After being released, each time he would preach and would again be imprisoned for five years. He died in 1994 at the age of 94 and was buried in the city of Kurgan."

(Sources: Reader Gregory Ivanovich Mukhortov; Pravoslavnaya Zhizn', No. 2, February, 1995; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, pp. 212, 231-233, 310-11; Hieromonk Damascene (Orlovsky), Mucheniki, Ispovedniki i Podvizhniki Blagochestiya XX Stoletiya, Tver: Bulat, volume 2, 1996, pp. 176-179, 287; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 23, 33, 35, 36; Za Khrista Postradavshiy, Moscow: St. Tikhon's Theological Institute, 1997, pp. 51, 79, 100-101, 261, 273, 315-316; [http://www.pstbi.ru/bin/code.exe/frames/m/ind\\_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans); Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 80-81; Holy Trinity Calendar for 1999; Novoye Russkoye Slovo, 3 August, 1956; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, xix; John Noble, I Found God in Soviet Russia, London: Marshall, Morgan & Scott, 1960, pp. 113-117, 174-176; I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood Press, 1982, chapter 31; <http://www.omolenko.com/texts/katakomb.htm>; Pravoslavnaya Rus', N 2 (1575), January 15/28, 1997, p. 14; Orthodox Outlook, II, March, 1988, p. 6; [http://catacomb.org.ua/modules.php?name=Pages&go=print\\_page&pid=1266](http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266); "Zhiznennij put' ieromonakha Aleksandra (Orlova) v Omskoj obschine katakombnoj Pravoslavnoj Tserkvi", Tserkovnaia Zhizn', NN 1-2, January-April, 1994, pp. 41-57; "Ustnie vopominania raby Bozhiej N.I. Pashko o katakombnom dukhovenstve", Pravoslavnaia Zhizn', 52, N 11 (634), November, 2002, pp. 28-30; [http://213.171.53.29/bin/code.exe/frames/m/ind\\_oem.html/charset/ans](http://213.171.53.29/bin/code.exe/frames/m/ind_oem.html/charset/ans); <http://www.histor-ipt-kt.org/KNIGA/tomsk.html>)

## **25. HIEROMARTYRS AND MARTYRS OF EASTERN SIBERIA**

**Hieromonk Paulinus** lived in the Shmakovsky Holy Trinity monastery in Gorniye Klyuchi settlement, South Ussuriysk district, Far Eastern region. In 1918 (?), several young Red Army soldiers entered the monastery, bayonets at the horizontal, cigarettes on their lips and demanding "Money, money, gold!" Priest Paulinus was on his knees in the church praying in front of the shroud of the Mother of God. Someone pointed to him, saying that he knew where the money was hidden.

"Call the black-tailed dog!" cried several voices.

The powerful but humble figure of Priest Paulinus was brought out. The soldiers pointed their bayonets at his chest:

"Where have you hidden the monastery treasury? Where are the gold vessels? Where's the treasurer?"

Priest Paulinus turned away from the madmen towards an icon of the Mother of God and crossed himself. Quietly he said:

"You don't frighten me with your bayonets, you'd do better to lower them. I myself engaged in hand-to-hand struggle with the enemies of my Homeland, and so you don't frighten me. With a clear conscience I can tell you that we have no wealth apart from what you can see with your own eyes."

Butt-stocks and ramrods rained down on him. Some blows were aimed at his legs. Soon crimson blood was seeping out of his boots. For a moment the comrades jumped away from the wounded martyr. Then they set upon him again. Several soldiers lifted him by the armpits and out into the courtyard. Priest Paulinus was surrounded by soldiers and several people who had come to help themselves to the monastery's property. Some of them could not refrain from tears on seeing him, but others cursed and swore.

A way was made for the commissar. He unsheathed his sabre and with its flashing blade cut the martyr's forehead almost in two between the eyes. But to the astonishment of the crowd, who had suddenly become deadly silent, Priest Paulinus stood still more firmly on his feet as if expecting another blow. The commissar hastily hid himself in the crowd...

Without waiting for another blow, Priest Paulinus staggered away, his face covered with a dark brown mask of blood and dust. Then he fell, groaning, to the earth. One of the soldiers, taking pity, went up to him and thrust his bayonet into his heart...

V. Zarskaya-Altayeva writes: “**Blessed Duniushka** appeared among us soon after the [end of the Russo-]Japanese War. Whence she came, none knew. She would usually come to our town in the summertime, departing with the arrival of cold weather. Whither she went, none knew. I do not recall Duniushka’s presence in my early childhood, but I would chance to meet her in our house later on, and sometimes to be present at her conversations with my elders. She was respected in the town – and somewhat feared. The peasant-women often turned to her for advice on household and family matters; they would confide their women’s woes to her, attending to her words and trusting her. But such popularity weighed heavily on Duniushka, although she realized that this was the way she had to travel to her targeted goal in life; then the cross which she had consciously taken upon herself would not appear to be beyond her strength to bear. She never gave precise replies to the questions asked of her. Her arguments could be understood in a twofold manner; and there were even times when she would reply sharply to some questions. ‘How’s that, my dear? I’m no prophet – how can I know?’ And then she would add, quietly: ‘It will be as you say, my dove, if you but pray properly for it.’ To another question, she responded with an unclear reply, and the woman felt that Duniushka was leaving something unsaid. ‘Well, what is one to do?’ she would usually reply. ‘Maybe it won’t be as you say; be patient – it means that you haven’t yet merited it. The Lord knows, after all, what will be best for you. Don’t try to find out – I’ll say a prayer,’ she would add, with a sigh.

“Sometimes there would be moments when she would be inspired to ‘speak’. Then she would become transformed, in full view of everyone: she would appear to grow taller; her cheeks would acquire a rosy hue; her voice would sound loud and self-assured; her eyes would gleam unnaturally, illumining her entire face. At such times, she would be listened to with bated breath.... At first she would speak with a restrained voice, with only the expression on her face changing; gradually, she would grow ecstatic and her voice would grow stronger, as she no longer restrained it – and quickly, very quickly, as though afraid that she might be stopped, she would continue hastily: ‘Blood! Blood! People will end their lives in martyrdom!... The Holy will be desecrated!... Brother will rise up against brother! The Nation will lose her Sovereign!... Oy!’ would burst forth from her lips, with some sort of hopeless moan.... But what she said was not comprehensible to anyone at the time....

“I recall Duniushka as already being an old woman: skinny, of tiny stature, – she appeared very cheerful and lively. Her face was unwrinkled, retaining its sweet appearance. Her eyes, in particular, stood out; with her gaze, she would pierce anyone with whom she was speaking, and rarely was that person able to bear it. She was always cleanly attired, in a long, dark skirt and

a light-colored blouse, over which she wore a small, dark jacket. The white scarf on her head was always neatly tied at her chin. During the summer, she would wear small bast-sandals; in the winter, felt boots and a poorly-fitting fur coat. She always exuded a scent of rose-oil or incense, and wherever she had been present, the aroma would remain long after she had left. I would ask my father why Duniushka gave off such an aroma – and my father would explain it to me thus: ‘Duniushka leads a different kind of life; she is a person given to strict fasting and prayer – she eats no meat or fish; on the days [that the Church has] appointed [for fasting], she nourishes herself with milk and vegetables – mostly raw, and even then, without eating her fill. On Wednesdays and Fridays she eats nothing at all. She has no place to call her own, where she might go to rest, such as a home. During the summer, the peasants see her in the fields or in the forest, whither she goes to be alone – apparently for prayer – spending long periods of time upon her knees. It is much more difficult for her in the wintertime. No one knows where she spends her time during the cold winter nights. For people such as Duniushka, food and drink cease being necessities. Usually, their bodies become permeated by spiritual vibrations. As a result of refraining on the physical plane, they obtain power on the spiritual one – and, as a result of prayer and ascetic podvigs [exploits], they might well be endowed with miracle-working abilities, even during their lifetimes. Under such conditions, Duniushka cannot emit an unpleasant smell. We know of many similar cases from the Lives of the Saints.’

“Duniushka acted like a peasant-woman, but rumours circulated about that she had been the wife of a prominent government official. Having lost her beloved husband, having early become a widow, she had chosen for herself "the way of a wanderer for the sake of Christ." She patiently bore this cross with honour to the end of her life, never departing from the appointed rules....

“Before the German War of 1914, Duniushka again often repeated her prognostications of calamities which seemingly were to come upon the land. No one thought of war. After all, the Japanese War had but recently ended; the nation was recuperating from military action, life had begun to settle down into a normal routine, and then – suddenly – war again! Duniushka, after all, ‘never cast her words upon the wind!’ – ‘Brother will rise up against brother! They will destroy everything acquired by their ancestors.... They will sweep away religion, and – most importantly – there will be no master in the land!’ The master in the land, of course, is the Tsar’ – God’s Anointed One! He cannot go anywhere! Duniushka’s predictions were incomprehensible...

“Before the war started, my father was transferred to a new parish in the Cossack stanitsa on the Chinese border. Our family took it hard, parting with the Ussuriisk Region and their native Uspenka. There were no such beauties of nature in the new locality as those for which the Ussuriisk Region was



renowned. Mother had her own problem: it was necessary to part with her beloved farm – with the cow, the horse, with the domestic fowl.... We were moving to different surroundings, and Mama took it hard.... Duniushka would often come by; she liked to have some tea from Mama's samovar. She and Mama were both great tea-drinkers. After dinner, I was sometimes given permission to spend some time in the dining room. From childhood, I had liked to draw and copy the pictures from my favourite magazine, Niva. Thus, being present during Duniushka's conversations with Mama, I would become an invisible witness of what was said....

“A month before our departure, Duniushka came to say her farewells. It was the end of summer. In the dining room, the silence was broken by the samovar, releasing hissing steam. Mama poured out the just-steeped, fresh tea. It was cozy. In the front corner burned an unquenchable lampadka. I sat quietly with my pencils and with my Niva. And I knew that I would never again see Duniushka. Today, there was much that she promised to tell Mama.... And she said: ‘Don't grieve that you're leaving Uspenka. It will be easier to bear the world's woes where you're going. This trouble will come upon everyone and grind them up, as though in a meat-grinder. It won't touch Batiushka, though, and many will later envy him.’ (She bent over, closer to Mama, and said something to her, quietly).... ‘The war will end, and its end will turn the whole country upside-down. Insurgents will appear – leaders – who will incite the people against the Tsar.... It will be terrible!’ ...

“Duniushka appeared pale, with faded eyes, and it was as though she did not have enough air to breathe.... ‘And later, they will seize upon religion. They will sweep away that which has been gathered through the ages and assiduously preserved by our ancestors. But it will be impossible for them to root it out; the roots will remain – and, after many years, they'll give forth a most-beautiful bloom and fruit.... The Tsar will leave the nation, which shouldn't be, but this has been foretold to him from Above. This is his destiny. There is no way that he can evade it.’ Being briefly quiet and, as it were, having gathered her thoughts, she added: ‘For this, he will receive a martyr's crown on earth, for which he'll receive, subsequently, an eternal crown, a Heavenly one.... He will be a prayerful intercessor for the nation and the people, when the chastisement fallen upon dozens of generations for the harm done to God's Anointed One will reach an end.... The generations to come will bear the responsibility for this act on the part of their ancestors. The disaster in the land (she had the revolution in mind) will disperse the people; they will be scattered to various countries, losing touch with one another. But, wherever Russians go, they will bring their culture and their religion. At the far end of Russia, there will be an enormous earthquake. The waters will break out of the ocean, flooding the continent, and many nations will perish. Many diseases beyond understanding will appear.... The face of the earth will change.... The people will comprehend their guilt; they will come to understand how far they have departed from God and from His teachings,

and then they will begin to be reborn spiritually, gradually being cleansed physically, as well. People will become vegetarians. By that time, many animals will have vanished. The horse and the dog will only be seen in pictures; and later – the cow, the goat, and the sheep will disappear forever from our planet.... People will no longer be interested in politics, and the spiritual principle of each nation will predominate...’ Duniushka paused momentarily. I was left with the impression, looking at her and listening to her prophecy, – that she had grown extremely tired.

“We thought that she had already finished her prophesying, but then, suddenly, with a great surge of energy, she continued: ‘Russia will be supreme in the world. Her name will be ‘Holy Rus’. All sects and religions will pour into Orthodoxy.... But Orthodoxy, and -- essentially speaking -- religion, will draw closer to what it was in Apostolic times. . . . In those centuries to come, there will no longer be any tsars or kings. In Holy Russia a prince will reign, who will come from the nation that gave us our religion [i.e., Byzantium]. He will be a supremely spiritual person, who will provide the opportunity for uplifting the moral fibre and the spiritual principles of the nation.... In the course of one of those centuries, Asia will bestir herself; she will try to penetrate into Europe, but her attempts will be futile. No one will ever overcome ‘Holy Rus’, and only through her will salvation come to the world.... Keep my words secret until my death. She [i.e., Death] already waits for me; she’s not beyond the hills. And you, Matushka, will have to suffer cruelly; you will endure everything in a Christian manner; you will lose your children; but, later, fate will be kind to you – you will meet again...’

“In 1918, we received a sad bit of news. On the Dormition of the Most-Holy Mother of God [August 15/28] in the large village of V., according to his custom, **Father Seraphim** was celebrating the Liturgy. With shouts and curses, a group of the ‘local authorities’ burst into the church. They grabbed Father Seraphim and, just as he was – in his vestments and his liturgical cuffs – they hanged him upon the Royal Doors. Duniushka rushed to his defence, and was killed immediately with a ramrod. Mama later told me that all of Duniushka’s predictions concerning our family had come to pass.... I have tried to record, in this, my diary, everything that I had once heard personally, having been present at my Mama’s meeting with Duniushka....

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**Priest George Porgachevsky (Parchevsky)** was born in 1863 or 1864, and was serving in the church of the Mother of God and St. John the Theologian in the village of Ivanovskoye, Amur region. He had a wife and eight children. On February 10, 1918 he was arrested in his flat (which was robbed). On February 23 his body was found two versts from the village. The head had been crushed and there were two bayonet wounds in his stomach.

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**Priest Joachim Frolov** was born in 1880 or 1881, and served in the village of Mikhailovskoye, Amur province. He was also district dean. On February 18, 1918 he was taken out of the village together with a teacher and the father of the teacher, was shot and then burned to death in a hay-rick. He left a wife and three children.

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**Priest Basil Petelin** was serving in Shebardinskaya Nikolayevskaya uprava, Nizhneudinsk uyezd, Irkutsk province. On July 8, 1918 he was arrested for "counter-revolution" and shot without trial.

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In 1918, **Priest John Litvintsev (or Letvintsev)**, from the village of Vishnevka, Nikolsko-Ussuruysk region, was killed with the whole of his family.

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**Priest George Pargachevsky (Pargichevsky)** of the village of Ivanovka, Amur region, was shot with explosive bullets in 1918. He had eleven bayonet wounds in his body, and his head had been cut up by sabres.

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**Protopriest Serapion Chernikh** of the city of Nikolayevsk on the Amur, during the consecration of the willow branches on the eve of Palm Sunday, was thrown into the river dressed in his priestly vestments.

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From 1899 **Protopriest Andrew Zimin**, dean of the 6<sup>th</sup> district of the Vladivostok-Kamchatka diocese, lived and served in the village of Chernigovka, Muchnaya station, Nikolsko-Ussuruisk region. He taught the Law of God in three schools, and conducted a Sunday school for adults. He also contributed greatly to agricultural science in the region. At Theophany, 1919, Priest Andrew served the all-night vigil, but when the bell sounded for the Liturgy in the morning he did not appear. A band of about 10 to 12 Bolsheviks from the neighbouring villages had burst into his house and bound: Priest Andrew, his wife **Lydia Alexandrovna**, his three daughters, aged between 11 and 13 (the eldest was called **Maria**), matushka's mother, **Domnica Petrovna Shmarova** (74 years old) and a servant. They tortured them, demanded money, and raped the children and matushka in the eyes of

all. They shot the daughters and matushka, but threw Priest Andrew, bound, onto the floor, where they beat and tortured him, then pressed a door onto his stomach and chest. They were all buried in a common grave beside the church where Priest Andrew had served for twenty years. Not long before his death, Priest Andrew wrote a letter to his relative and great friend, the professor of theology in the university of Vladivostok, Protopriest John Konoplev, asking him to open it only in the event of his death. In the letter Priest Andrew described a dream of his that accurately and in detail depicted his future martyric death.

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**Priest Vladimir Fokin** was born in the town of Achinsk, Krasnoyarsk district, and served in the village of Novo-Yelovskoye, Bolsheugujsky region, Krasnoyarsk district. He was a true, ardent pastor who was greatly respected by his parishioners and all those who knew him. On January 24, 1919 he was captured by a band of Red Army soldiers under the command of Schetinkin and bayoneted and shot one-and-a-half kilometres from the village of Lodochnaya. That night his body was taken to Achinsk and buried there, next to the Kazan church.

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**Priest Michael Kargopolov** was a former Cossack officer, and was serving in the church of the village of Petrovskoye, Krasnoyarsk region. On January 31, 1919 he was arrested by a Bolshevik unit and shot. On March 17 he was buried next to the Annunciation church in Krasnoyarsk.

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**Priest Nicholas Silin** was serving in the Taseevskaya church in Kansk uyezd, Yeniseisk province. On March 13, 1919 he was arrested and killed.

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**Priest Amos Ivanov** was serving in the Varushevskaya church in Kansk uyezd, Yeniseisk province. In March, 1919 he was killed.

\*

**Priest Stephen Semenchenko** was serving in the Pokrov church in the village of Mikhailovskoye, Yeniseisk province. On March 14, 1919 he was arrested and taken to the village of Tesevskoye, where the main Bolshevik headquarters was situated. He was killed in Minganovsky Bor.

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**Priest Alexander P. Polivanov** was serving in the village of Altata, Achinsk uyezd, Yeniseisk province. On March 30, 1919 he was arrested by a band of Bolsheviks four versts from Altata and shot. He left a wife and four children.

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**Igumen Anthony** (Arapov) was born in 1880. In 1919 he was shot in Irkutsk.

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**Priest Porphyrius Nikolayevich Felonin** was born in 1858, and served in the village of Troitskoye, Kansky uyezd, Yeniseisk province. In March, 1919 he was condemned to death and shot.

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**Maria Bochkareva** was a simple peasant woman from Siberia. In 1914 she tried to enlist in the army, but was refused. Not to be deterred, she spent her last eight roubles in sending a telegram to the Tsar, petitioning him to allow her to serve in the Russian army. Her petition was granted: she was allowed to fight under General Gurko. By February, 1917, she had risen to the rank of sergeant, having spent two years in the trenches with several wounds and a number of medals to prove it.

Concerned by the collapse of military discipline, she appealed to General Brusilov to let her form a shock battalion of women in the hope that this would shame the rest of the soldiers into fighting. Brusilov agreed, the battalion was formed under the leadership of Lieutenant Maria Bochkareva, and was blessed by Metropolitan Tikhon (Bellavin) on Red Square before being sent to front in June. The women shaved their heads and put on standard army trousers. During the summer offensive near Smorgon, Bochkareva's battalion did better than most. The women volunteers broke through the first two German lines, followed by some sheepish male conscripts. But then they came under heavy German fire. The women dispersed in confusion, while most of the men stayed put in the German trenches where they had found a large supply of liquor and proceeded to get drunk. Despite the shambles around her, Bochkareva battled on. At one point she came across one of the women having sexual intercourse with a soldier in a shell-hole. Imitating Phineas in his zeal, she ran her through with a bayonet; but the soldier escaped. Eventually, Bochkareva herself was seriously wounded, and the last offensive of the Russian army in the First World War came to an end.

In October, 1917, the women's battalion became subject to the headquarters of the Petrograd military district, and at the beginning of the storming of the Winter Palace, at about nine in the evening, a unit of the women's battalion capitulated. The soldiers and sailors arrested 137 women and disbanded the women's battalion. Only Maria Bochkareva was detained. She was interrogated in the Smolny Institute by Lenin and Trotsky. The leaders of the proletariat spoke graciously with the legendary woman officer, and were full of admiration for her courage. They offered that she work with the Bolsheviks. Maria refused outright and managed to escape from those who had arrested her.

She wanted to go abroad, to America. But she did not succeed, and was again arrested. She was stripped naked and put against the wall with other male officers. They say that as she was waiting for her execution she prayed before an icon of St. Anna. But then a miracle took place. The rifle of one of the executioners trembled. He recognized in the naked woman the officer who had saved his life on the German front. The soldier stood next to her and declared that he would die together with Maria. The Bolsheviks had a meeting. Finally, they decided to send Bochkareva to the Cheka.

God delivered Maria Bochkareva from the Lubyanka. After many trials she managed to escape to the U.S.A. There she met Theodore Roosevelt, and obtained an audience with President Woodrow Wilson. She fell on her knees and begged him to help the struggle against the Bolsheviks. She was so persuasive that the American president wept.

In August, 1918, when an anti-Bolshevik rebellion broke out among the workers in Izhevsk, Maria Bochkareva arrived in Archangelsk so as to create women's "death battalions" in the army of General Miller. But they demanded that Lieutenant Bochkareva not shame the uniform of the Russian officer, and even removed her epaulettes. Meanwhile, in the Izhevsk region thousands of women had put on military uniforms. And they often stirred up the men to attack.

In October, 1919, Bochkareva arrived in Omsk, where many refugees from Izhevsk and Votkinsk had assembled under the protection of Admiral Kolchak. Maria Bochkareva made a last attempt to form a women's battalion. Soon she again fell into the hands of the Bolsheviks. By a decree of the Omsk Cheka dated May 15, 1920, she was sentenced to execution by shooting...

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**Priest Philip Kuzmich Raspopov** came from a family of small traders in Samara province, where he was born in 1877 and where in 1894 he finished his studies at a parish school in Buzuluk. After passing the examination with

distinction he was made teacher and psalm-reader in the village of Tunisovka in Buzuluk uyezd.

In 1898 he moved to the Amur region, where he continued his service to the Church under the leadership of Bishop Nicodemus of the Amur and Trans-Baikal. Philip Kuzmich was a humble and pious person who worked hard for the good of the Church, being simultaneously psalm-reader in the Duisk field church and choir-director in the Khabarovsk Dormition cathedral. He helped in the building-up of a catechetical school and conducted the written part of the Burukansk missionary camp. By his labours Philip Kuzmich won the respect of his parishioners and the trust of the hierarchy.

On January 28, 1906, Bishop Nicodemus raised him to the rank of deacon and made him permanent deacon of the Grado-Nikolayevsky Primorsky cathedral. His inclination for, and ability in, pastoral work was noticed also by the civil authorities, and by a decree of the Nikolsk trustees' council he was appointed teacher of the Law of God in the Pyanovskoye people's school.

The Lord judged that in 1910 his spiritual father became Bishop Eugene (Zernov), who in 1924 became, by common consent, the leader of the confessing bishops on Solovki. It was Bishop Eugene who on January 8, 1912 pronounced the sacred word "Axios" and placed his hands on Deacon Philip Raspopov, who became at that moment a priest of the Holy Orthodox Church.

He began his pastoral ministry in the Protection Church of the village of Vyatsk, and then from 1914 he was appointed vicar of the Holy Trinity church in the village of Dolya-Troitsk, which was picturesquely situated on the bank of the river Amur. At the same time he continued to care for the Protection church in the village of Vyatsk.

Priest Philip continued his ministry without interruption until November 23 / December 6, 1919, when godless bandits of the "red partisan" Tryapitsin burst into the house where he lived with his matushka Olga (née Olga Nikolayevna Savinova) and his five young children. What military secret could the pastor of God be keeping? What could be the guilt of this man, who had spent the whole of his life in service to God alone? For the servants of the Antichrist he was, of course, guilty, guilty if only because he was a witness to eternal truth on this earth. Priest Philip was dragged out into the savage frost, almost naked, as far as the frozen Amur, where he was for a long time insulted and beaten. But however hard his torturers tried, they could not extract anything other than words of prayer from the freezing lips of the servant of God. The animals with the appearance of human beings let the sufferer down through a hole in the ice, where he received his martyric death.

Only in the early spring of 1920, when the river cleared, did a certain unknown fisherman discover the body of Priest Philip. But the satanic

authorities did not even allow him to receive a Christian burial. Even dead, a priest was an offence to them. The fisherman was forced to thrust the body of the sufferer for Christ away from the bank and into the current of the river.

\*

**Priest Constantine Ivanovich Bystritsky** was born in 1869 and went to a theological seminary. He became a priest in Samara province, and then moved to Krasnoyarsk region. He was arrested on July 14, 1920, and on August 21 was convicted of "editing the Village Life newspaper in the time of Kolchak". He was sentenced to five years' imprisonment. Nothing more is known about him.

\*

**Priest Michael Georgievich Vologodsky** was serving in the church of the village of Aginskoye, now in Sayansy region, Krasnoyarsk region. According to the witness of his daughter, on October 14, 1920, on the feast of the Protecting Veil of the Mother of God, he was leaving the church after the service when he was seized, subjected to terrible tortures and killed.

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**Priest Seraphim Sarychev** of the Gondatievka station was shot after the Paschal Liturgy in 1921.

\*

**Priest Joachim Frolov** from Mikhailovsk village in the Amur region was burned to death on a haystack outside the village in 1921. Only a metal cross remained on the heap of ashes.

\*

**Priest John Maslovsky** from Verkhnyaya-Poltavka village in the Amur region was shot through the window of his house on September 7/20, 1921.

\*

**Priest Theodore Archangelsky** served in the church in Mikhailovo-Semyonovskaya stanitsa in the Amur region. He was shot in 1921.

\*

**Protopriest Demetrius (or Leonid) Kuzmin** was tortured to death in a basement in Khabarovsk in 1922 (or 1923).



\*

**Priest Innocent Plyaskin** died in prison in Vladivostok in 1923.

\*

In the village of Turka the chekists nailed **the priest** to the royal doors and then shot him.

\*

**Priests Andronicus Lyubovich**, from Nikolayevsk-on-Amur (born in 1869 in Chernigov province), **Michael Novgorodtsev (or Novgorodov)**, from the village of Peschanoozerka, and **Emilian Shchelchkov** from Muravyevka (a former subdeacon of Metropolitan Anthony Khrapovitsky) were tortured and shot on February 2, 1924 by the executioner Bezlepkin. Priest Andronicus' hair was twisted round seven-millimetre nails.

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**Priests Basil Ionovich Makovozov** and **Demetrius Ivanovich Nikiforov** were arrested in 1926 and sentenced to indefinite exile in Krasnoyarsk region.

\*

**Priest Basil Sergeyeovich Osipov** was born in 1871 in Vyatka province, and served in the city of Blagoveschensk on the Amur. On September 23, 1927 he was condemned by the OGPU and sentenced to exile in Siberia. Nothing more is known about him.

\*

**Priest Modestus Gorbunov** was killed near Hailar in 1929 by red bandits in Trekhrechye.

\*

**Priest Sergius Vasilyevich Nikitin** was born in 1885 in the village of Berdyanka, Olekminsky uyezd, Yakutia. On March 2, 1928 he was arrested in his native village, and on March 25 was sentenced to five years in the camps in accordance with articles 17, 59-3 and 58-11.

\*

**Priest Constantine Ivanovich Nekrasov** was born on May 21, 1889 in Yakutsk into a peasant family. He was serving in the cathedral in Yakutsk, and kept the keys of the cathedral. On December 22, 1929 he was arrested and cast into the DPZ in Yakutsk. On April 11, 1930 he was convicted by the OGPU of "being Archimandrite Seraphim's assistant in all his counter-revolutionary actions", and of "conducting counter-revolutionary work aimed at the overthrow of Soviet power". He was also accused that "in 1923, being a priest in Khakhtysky ulus, he actively agitated against Soviet power. At the moment that the unit of Xenophontov-Neustoev went out to fight against the Reds, Nekrasov arranged a moleben for the victory of the band over the Reds". "He was the inspirer of the bestial murder of the public figure, Comrade Bogolyubsky". Priest Constantine refused to recognize his guilt. He was sentenced to death in accordance with articles 58-2 and 58-11. On April 12 he was shot.

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**Priest Terentius Mikhailovich Romanov** went to a theological seminary, and in 1906 was sent as teacher of the Law of God to the church-parish school in Kutuluk, Irkutsk province. In 1909 he became a priest in Nizhne-Udinsk, Irkutsk province. Since he supported the Patriarchal Church against the renovationist heretics, in 1927 he was arrested in Nizhne-Udinsk, and on October 7 was condemned for "counter-revolutionary activity" and sentenced to three years in the camps. He was sent to Solovki. In April, 1928 Priest Terentius' wife, S.A. Romanova, appealed to the Political Red Cross: "Now he, sick and half-dead, has to go to Solovki. In the whole of this affair I see only the intrigues of the 'livers' ['Living Church'] in Nizhne-Udinsk, who have undertaken this last step in order to decapitate the only patriarchal community in the city." Nothing more is known about him.

\*

**Priest Leonid Serebrennikov** was martyred on the Nativity of Christ in the village of Lermontovka, near Khabarovsk (Rozenalovka station). He was returning home after putting a Christmas tree in the local school for the children when he was arrested, led to the river in the freezing cold and stripped on the ice. They made a hole in the ice.

"Well, diver, you have baptized, and now we are going to baptize you," declared the commissar.

Priest Leonid was given several blows with a dagger and thrown through the hole. The thawed traces of the priest's naked feet were visible for several days.

\*

In Blagoveshchensk **Protopriest Alexander Uninsky** was shot in the courtyard of his house on February 20 / March 3, 1920. Before his execution he managed to put on his ryasa and cross.

\*

In the winter of 1921-1922, in one of the villages near Buriya station, between Khabarovsk and Blagoveshchensk, the Bolsheviks led **the local priest** out onto the high road, stripped him, sat him on a tree-stump and then poured water over him until an ice "statue" was made out of him.

\*

In the village of Spassky, Nikolsko-Ussuruysk uyezd, Primorsky region, the Bolsheviks tied **the local priest** to a bed and cut his skin off him with a knife. He died in the midst of his tortures.

\*

In 1922 **Protopriest Demetrius Kuzmin** and **Priest Kuklin** were tortured to death in the basement of the Khabarovsk prison of the GPU.

\*

**Priest Stefan Evstafyevich Longinov** was born in 1855, and finished his studies at Yakutsk theological school in 1872. In 1880 he became a reader in the village of Borogontsy, Yakutsk province, and then a priest in the village of Abagintsy, Yakutsk province. In 1911 he began to serve in the village of Amginskoye, Yakutsk province, and was dean of the fifth district deanery. On December 8, 1911 he was relieved of his post as dean and banned from serving for improper behaviour (drunkenness, missing out services, demanding money for needs, etc.). He was demoted to the rank of junior deacon "until his sincere repentance, correction and cleansing of his conscience before his spiritual father". In 1919 he was removed from his house to Yakutsk under the supervision of the revolutionary committee. He was occupied in agriculture, and had ten horses and fifteen cows. In 1921 he held the post of volost statistician of the second Amginsk volost. On February 9, 1922 he was arrested by the Yakutsk Cheka for counter-revolutionary activity, and at 20.30 was killed by the convoy for supposedly fleeing arrest, although the circumstances are not clear.

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The woman **Medvedeva** was living in the city of Blagoveschensk. On August 28, 1923 she was one of a group of 54 women who were protesting

against the arrest of Bishop Eugene (Zernov). She was arrested and did not return home.

\*

**Priest Basil Ketlevsky** was serving in the church of the city of Blagoveshchensk, Amur province. In August, 1923 he was arrested together with Bishop Eugene (Zernov), and from 1923 to 1925 was in exile in Murom.

\*

**Protopriest Alexis Vasilyevich Pokrovsky** was born in 1859 in the village of Spasskoye, Insarsky uyezd, Penza province. He went to a theological seminary, and then served in the cathedral in Blagoveschensk. He was married to Maria Ivanovna. On September 17, 1923 he was arrested and imprisoned in Chita, but then released on January 30, 1924. On February 22, 1924 he was condemned by the NKVD for "agitation for the uniting of believers into an organization and the presenting of demands to the authorities concerning the release of Patriarch Tikhon from prison". Nothing more is known about him.

\*

**Priest Alexander** was in prison for one year in Vladivostok. Then, before 1925, he was exiled to Solovki.

\*

**Priest Vyacheslav Lashkov**, of the village of Zenkovka, Nikolsko-Ussuriysky uyezd, fearlessly rebuked atheism from his church pulpit. When the peasants asked him to be more careful so as to spare himself and his children, he replied: "I am a pastor, and if I am silent, God will punish me." At midnight between February 3 and 4, 1924 he was killed.

\*

**Protopriest Alexis Bogayevsky**, of unknown origin, was exiled to Siberia in 1926 and disappeared without trace.

\*

**Priest Thaddeus Vasilyevich Popov** was born in the village of Grodakovo, Amur region into a family of Amur Cossacks. He served as a lieutenant in the White Army. In 1928 he was arrested in the village of Krasnovozdvizhenka, Amur region, and was exiled. Nothing more is known about him.

\*

**Priest Raphael Semyonovich Vasilyev** was born in 1867 in Oksha, Trans-Baikal province. On April 28, 1928 he was arrested in Ust-Kamchatsk in Kamchatka, and on November 16 he was sentenced in accordance with article 58-10 to one year's imprisonment. Nothing more is known about him.

\*

**Priest Alexander Nikolayevich Gnenushev** was born in August, 1886 in the village of Karmaly, Simbirsk province. He went to a theological seminary. From 1913 he was serving in the Rykov church of the Kazan icon of the Mother of God in northern Sakhalin. He continued to serve there under the Provisional Government, the Bolsheviks, the Whites and the Japanese. In 1925 persecution against religion began. Priest Alexander was called a "parasite" by the local newspaper and ascribed to "the Sakhalin Entente". The pressure on his parishioners was so great that when he appealed to them for money to keep up the parish in 1926, only one person responded. In August, 1929 he was arrested, and in September he was condemned to three years' imprisonment in accordance with article 58-10. He was accused that in 1920, with other "counter-revolutionaries", he had composed a list of activists supporting Soviet power whom the Japanese had later arrested. The list was never produced in evidence. He was also accused because some photographs showed him in a group of Japanese, which was supposedly proof of his zealous service of the Japanese. Priest Alexander rejected all charges. He was transferred to the town of Alexandrovsk. Nothing more is known about him.

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**Priest Plato Pavlovich Myshkin** was born in 1896, and was serving in the city of Blagoveschensk, Amur region. On November 1, 1929 he was arrested, and on February 3, 1930 he was condemned by the OGPU in accordance with article 58-10. He was sentenced to three years exile in Siberia. Nothing more is known about him.

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**Protopriest Semyon Ilyich Telyatyev** was born in 1856 in the village of Agrunskoye, Nerchinsko-Zavodskoj uyezd, Trans-Baikal province into the family of a sacristan. He went to Irkutsk theological seminary, and then served in the church of the Exaltation of the Cross in Irkutsk. On April 12, 1927 he was arrested in Irkutsk and cast into prison. He was accused together with others that "after the liquidation in 1925 of an illegal committee, at the beginning of 1926 they again organized the illegal committee of mutual help to unemployed and exiled clergy, which pursued anti-Soviet aims, forming an 'Anti-Soviet Yellow Cross' which gave help to various anti-Soviet elements in

prison and exile for counter-revolutionary acts, as for example:... Archbishop Gurias Stepanov, who was in exile in Yakutia, the exiled clergy of Irkutsk and many others. They created a grouping of an anti-Soviet character which organized illegal meetings of clergy and laymen. They spread various provocative rumours about the speedy fall of Soviet power in connection with the complications in the Far East, and about the coming of the 'liberators' of Semyonov... and other White Guardist adventurers..." He was exiled in accordance with articles 58-14 and 58-18 to three years' exile in Siberia, which he served in the town of Tara, Tobolsk province. On August 28, 1930 he was released with the right to live anywhere he wanted in the USSR.

**Protopriest Basil Nikolayevich Florensov** was born on April 3, 1869 in the village of Balaganskoye (Balagansk?), Irkutsk province into the family of a priest. He finished his studies in a theological seminary in 1889, and then went to serve in various churches in Irkutsk. He was also a teacher of Mongolian and was in the Brotherhood of St. Innocent. In 1917 he became protopriest of the church of the Holy Archangel Michael in Irkutsk. He was in prison for one month in 1921, for two months in 1922 (in accordance with article 62) and again for two months in 1923 (in accordance with article 62). From the end of 1925 he was a teacher of Russian for Mongols in the Eastern Polytechnic, and was a member of the committee for mutual help to unemployed and exiled clergy. It was for helping exiled clergy, including Archbishop Gurias (Stepanov), that he was arrested on April 12, 1927 and cast into solitary isolation in Irkutsk isolator. He was also accused of "creating a grouping of an anti-Soviet character which organized illegal meetings of clergy and laity" and of "spreading various provocative rumours about the speedy fall of Soviet power in connection with complications in the Far East, the arrival of the 'liberators' of Semyonov... and other Whiteguardist adventurers". On July 1 he was sentenced to three years' exile in Siberia in accordance with articles 58-14 and 58-18 (13 in 1926). His was part of the group case, "The Case of Bishop Heraclius (Popov) and clergy of Irkutsk". He served his term in Krasnoyarsk district. On being released in 1930, he was deprived of the right to live in Moscow, Leningrad and environs, Kharkov, Kiev, Odessa and environs, Dagestan and Irkutsk district for three years.

\*

**Protopriest Metrophanes Buinev** was exiled to Siberia and died on March 22, 1930.

\*

In July, 1933, an exploration party stopped for several days on the taiga road from Nizhne-udinsk to Kachug, a town on the Lena river 140 miles north of Irkutsk. One beautiful night, as they sat in the forest by the bonfire, they hear some cries, but paid no attention to them. The next morning they heard

some raucous shouts and moaning. The leader of the party, Boris Nikolayevich Martyshovksy, a native of Irkutsk, quickly took up a pair of binoculars. Others set up two levelling instruments and everyone set to work.

But then they saw a crowd of about sixty prisoners moving in their direction. They were terribly emaciated and were dressed in rags. Over the shoulder of each of them was a rope with which they were pulling a sleigh with a barrel on it. The barrel was full of human excrement. On each side of the crowd marched a convoy armed with rifles, who were shouting at the prisoners.

Noticing the exploration party, one of the convoys signalled to the crowd to stop and shouted to the party in pure Siberian chekist jargon:

"Lie down and don't bat an eyelid!"

One of the guards ran back to the camp. Ten minutes later, a whole platoon of armed men appeared with rifles pointed at the party. The commander of the platoon and the political officer came towards them and sternly demanded their identity documents. Then the platoon commander asked them what grounds they had for camping on territory belonging to a NKVD concentration camp. The party replied that they did not know that there was a concentration camp in the vicinity, and that it was not marked on the map. Apparently satisfied with this answer, the platoon commander then told them that they must be as dumb as fish, and that they were about to have the honour of being present at one of the most glorious operations of the GPU (NKVD), the fiery sword of the proletarian revolution.

"Those people," he said, pointing at the prisoners, "are sentenced to be shot, and you of course will not feel no pity for them. They are demons of darkness, useless priests, the people's opium."

The commander then told the party to go into their tents, from where they witnessed the following scene:

A ditch had already been dug for the victims. One of the executioners went up to each of the priests and asked him:

"You are breathing your last breath. Tell us: is there a God or not?"

"Yes, there is a God," they replied.

And one said: "I believe in one God, Father Almighty..."

After each such reply a rifle shot rang out. "Is there a God? Speak!"

"All-Seeing, All-Knowing, Omnipresent, Almighty, All-Merciful, All-Good", came the reply.

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**Priest Meletius Fyodorovich Pisarev** was serving in the village of Utan, Chita province. In 1930 it was suggested to him that he renounce the faith publicly. He did not do this and was arrested and sentenced to ten years in the camps. He was sent to the Kemerovo camps and the White Sea-Baltic canal. He died in camp sometime in the 1930s. His wife, Elikonida Stepanovna was arrested at the same time as he with their four-year-old son. However, they were soon released.

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**The clergyman Alexander Petrovich Korotkov** was born in 1871 in Chelyabinsk province, and served in the village of Verkhnyaya Poltavka, Konstantinovsky region, Amur province. On January 29, 1930 he was sentenced to three years in the camps. Nothing more is known about him.

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The following were convicted in "The Case of the Yakutsk Counter-Revolutionary Grouping, Yakutsk, 1930":

**Archimandrite Seraphim** (Innocent Zinovyevich Vinokurov). He was born in February, 1882 into a clerical family. In 1904 he finished his studies at Yakutsk theological seminary and a singing school. In 1913 he was serving in the Neryuktejskaya church, Olekminsky district, Yakutsk province. He was then transferred as an archimandrite (he was a widower) to the Holy Trinity cathedral in Yakutsk, where he was key-keeper and teaching of chanting. From March, 1921 he was steward of the hierarchical house. On November 5, 1929 he was arrested and cast into Yakutsk Domzak. He was accused of being "the head of a counter-revolutionary grouping in Yakutia" and of "conducting counter-revolutionary work directed at the overthrow of Soviet power". His grouping was said to be composed of "priests and participants in banditism [who] were preparing a terrorist act on the other political workers. He was preparing an uprising by means of his leadership over the rest of the grouping." He refused to recognize his guilt, and on April 12, 1930 was shot in Yakutsk.

**Priest Nicholas Mikhailovich Vinokurov.** He was born in 1877 in Yakutsk into the family of a church reader. He went to Yakutsk theological school, and from 1913 to 1914 served in the Spasskaya church in Nizhnekolymsk. From 1919 to 1920 he worked in ZAGS. In 1921 he began serving as a priest in the Bakhsytskaya church in Yakutia. On January 12, 1930 he was arrested and



cast into the Domzak in Yakutsk. On April 11 he was convicted of "conducting counter-revolutionary work directed at the overthrow of Soviet power. After the arrest of Archimandrite Seraphim he hid papers compromising Seraphim." In accordance with articles 58-2 and 58-11, he was sentenced to be shot. On April 12 he was shot in Yakutsk.

**Nicholas Mikhailovich Berezkin.** He was born on September 1, 1875 in Srednekolymsk, Kolyma district, Yakutia, the son of a Cossack. He finished his studies at the Yakutsk real school in 1893 and then at the Irkutsk junker school. Before the revolution he was a policeman, a state councillor and deputy vice-governor. He had a wife and two sons. On November 6, 1929 he was arrested and cast into Yakutsk Domzak. On April 11, 1930 he was convicted of "conducting counter-revolutionary work directed at the overthrow of Soviet power", and in accordance with articles 58-2, 58-11 and 58-13 was sentenced to death. He was shot on April 12, 1930 in Yakutsk.

**Nicholas Dmitrievich Zedgenizov.** He was born in May, 1883 in Yakutsk, and until the revolution worked as assistant supervisor in the Circuit Court in Yakutsk. Later he worked in the procurator's chancellery. From 1920 to 1921 he was the head of the regional militia. He was married with four children. At some time he was arrested and accused of committing a theft at his post. On December 6, 1929, while working in the chancellery of the Yakutsk medical technical college, he was arrested and cast into Yakutsk Domzak. On April 11, 1930 he was convicted of "conducting counter-revolutionary work directed at the overthrow of Soviet power", and in accordance with articles 58-2 and 58-11 was sentenced to death. He was shot on April 12, 1930 in Yakutsk.

**Ivan Gavrilovich Pavulotsky (Pavlutsky).** He was born in September, 1891 in Yakutsk. He was the son of a priest, and finished two classes at Yakutsk theological school. In 1916 he was serving in the tsarist army, in 1919 - in Kolchak's army. He then worked as a drayman on his horse. He was married to Olga Mikhailovna. On December 7, 1929 he was arrested and cast into Yakutsk Domzak. On April 11, 1930 he was convicted that "from 1921 to 1922 he was in the ranks of a [White] band, conducted counter-revolutionary work directed at the overthrow of Soviet power". He was sentenced to death in accordance with articles 58-2, 58-10 and 58-11.

**Innocent Nikolayevich Uvarovsky.** He was born in 1882 in Yakutsk into a peasant family. He was trained as a medical orderly. From 1915 to 1918 he was a medical orderly in the army. During the Civil War he served in a medical point. He was imprisoned by the Reds, but fled, "killing a sentry", according to the Reds. He was married. At the moment of his arrest, on December 25, 1929, he was working in an X-ray department in Yakutsk. He was cast into the Domzak in Yakutsk. On April 11, 1930 he was convicted of "conducting counter-revolutionary work directed at the overthrow of Soviet

power", and in accordance with articles 58-2 and 58-11 was sentenced to death. He refused to recognize that he was guilty. On April 12 he was shot.

**Nicholas Ilyich Shadrin.** He was born in 1879 in West Kangalsky ulus, Yakutsk region into a Yakut family. He finished three classes in a church-parish school. Before 1917 he was a salesman. In 1922 he was arrested and accused of "participation in the band of Xenophon". He owned seventeen cows and two horses. On February 17, 1930 he was arrested again and cast into Yakutsk Domzak. On April 11 he was convicted of "conducting counter-revolutionary work directed at the overthrow of Soviet power", and was sentenced to death in accordance with articles 58-2 and 58-11. He pleaded not guilty. On April 12 he was shot in Yakutsk.

**Peter Pavlovich Vasilyev.** He was born in Irkutsk in June, 1880 into a lower-middle class family. He worked in the police, and then a clerk. He was married with four children. On November 28, 1929 he was arrested and cast into Yakutsk Domzak. On April 11 he was convicted of being "an underground lawyer for churchmen, whose final aim was the overthrow of Soviet power". He was sentenced to death in accordance with articles 58-2 and 58-11. He pleaded not guilty. On April 12 he was shot in Yakutsk.

**Sergius Yulianovich Kirensky.** He was born in April, 1903 in Yakutsk and was the son of a teacher. From 1920 to 1921 he studied in a higher school. He worked as an assistant registrar, clerk, controller and registrar, and was secretary of the conciliar collective of believers. He had a wife and two children. On November 18, 1929 he was arrested in Yakutsk and cast into Yakutsk Domzak. On April 11 he was charged with "conducting counter-revolutionary work, as the leader of a terrorist group under the leadership of Archimandrite Seraphim. He conducts work by enrolling people into a group." In accordance with articles 58-2, 58-10 part 2 and 58-11, he was sentenced to death. He was shot in Yakutsk on April 12, 1930.

**Maria Lvovna Semchevskaya.** She was born in September, 1888 into the family of a bureaucrat. She went to the Yakutsk women's diocesan school. From 1906 to 1918 she was working in the regional administration as a typist. From 1921 until her arrest she worked as a typist in the RKI. On November 25, 1929 she was arrested and cast into the Domzak in Yakutsk. On April 11, 1930 she was condemned by the OGPU for "handing over secret documents and information about the activity of the RKI and the personnel department of the communist party in spite of having given her promise to secrecy". In accordance with articles 58-2, 58-10 part 2 and 58-11, she was sentenced to three years' exile in Narym region.

**Priest Nicholas Ivanovich Sizykh** served in the St. Nicholas church in Khayatsyt, Yakutia from 1913 to 1914. In 1919 he was transferred to Pokrov church in the town of Srednekolymysk, Yakutia, serving there until 1929. In 1919-1920 he was a clerk in the Srednekolymysk branch of ZAGS. In 1929 (1930?) he was killed.

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**Priest Arsenius Dmitrievich Ivanov** was rector and dean in Mysovaya station, on the Trans-Baikal railway in the Buryat republic. He was married with three small children and an old mother. The family was very poor, and he and his wife were ill. On December 12, 1928 he was arrested, and cast into prison in Verkhne-Udinsk (Udan-Ude). On April 26, 1929 he was convicted of "anti-Soviet agitation" in accordance with article 56, and exiled for three years. In November, 1929 he arrived in Solovki. Although his parishioners petitioned the Political Red Cross, nothing more was learned about him.

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The following were convicted in the group case, "The Case of Priest I.S. Popov, A.N. Sizykh, Tsypanin, Yakutia, 1930":

**Priest Innocent Semyonovich Popov.** He was born in 1876 in the village of Ust-Mai, Yakutsk district into the family of a deacon. He studied at Yakutsk theological school, and then became a priest in the village of Ola, Okhotsk uyezd, Far Eastern region. In 1918 he was transferred to the village of Churange. In 1919 he was placed under house arrest for twenty days for discrediting the workers of the revolutionary committee. In 1926 he was transferred to Tyungylinskaya village in Meginsky ulus, Yakutia. He was a widower with no children. On October 26, 1929 he was arrested and cast into the central Domzak in Yakutsk. On April 9, 1930 he was convicted of the fact that "during the anti-religious campaign he conducted intensified agitation for the preservation of the church, organized illegal meetings in his flat, and by his actions elicited massive disturbance amidst the population". In accordance with article 58-10 part 2, he was sentenced to death. After a plea was entered, his sentence was commuted to five years in prison.

**Reader Andrew Nikolayevich Sizykh.** He was born in 1876 in Borogonsky nasleg, Borogonsky ulus, Yakutia. He was the son of a priest, and his father and brother were also priests. He was a widower with a son. He was serving in the church of SS. Peter and Paul in Tyungylinskaya village in Meginsky ulus, Yakutia, when, on October 26, 1929 he was arrested and cast into the central Domzak in Yakutsk. On April 9, 1930 he was condemned in that "during the anti-religious campaign he conducted intensive agitation for the preservation of the church, spreading rumours about the speedy and inevitable fall of Soviet power". In accordance with article 58-10 part 2, he was

sentenced to eight years' imprisonment, which was commuted to three years on July 12. In 1935 he was arrested again. Nothing more is known about him.

**Ivan Mikhailovich Tsybandin.** He was born in 1876 in Aragatsky nasleg, Maginsky ulus, Yakutsk district into a Yakut family. He was arrested on October 26, 1929 and cast into Yakutsk central Domzak. On April 9, 1930 he was condemned in that "during the anti-religious campaign he conducted intensive agitation for the preservation of the church, spreading rumours about the speedy and inevitable fall of Soviet power". In accordance with article 58-10 part 2, he was sentenced to three years' imprisonment. Nothing more is known about him.

\*

**Priest Peter Alexeyevich Bulgakov** was born in 1878 in the city of Nerchinsk, Transbaikal province, in the family of a reader. He became an orphan at a young age, and studied at the Irkutsk theological seminary on money given by the Bishop of Chita. From 1904 to 1914 he served in the church of the village of Unenker, Transbaikal province, and also in a little church in a railway carriage that served little settlements along the railway line. In 1914 he began to live at Mogzon stanitsa, Transbaikal province. There he built a school of which he became the director and teacher of the Law of God. After the revolution the reds suggested that he renounce his priesthood. He refused and was removed from the school. In 1929-30 he was constantly subjected to arrests between the Nativity of Christ and Pascha. The authorities tried to prevent him serving during feasts. After the feast they would let him go. Once, at Pascha, 1930, after being imprisoned once again, he was forced to walk 156 kilometres over the snow-bound Yablonevy ridge. On October 26, 1930 they ordered him to hand over the keys of the church and all the valuables. He refused. After this, on November 26, he was arrested and imprisoned in the city of Petrovsk. When his wife visited him in prison, Priest Peter complained to her about the terrible stuffiness in the cell. In 1931 he was sentenced to be shot by the UNKVD for the Far Eastern region for "agitation against Soviet power". The sentence was carried out on January 21.

\*

**Nun Iraida** (Ivanovna Kiprina) was born in 1889 in the village of Karlovo, Voznesenskaya volost, Krasnoyarsk district, and became a nun in the Irkutsk monastery, Krasnoyarsk district. On April 18, 1931, while living in Irkutsk, she was arrested for "conducting anti-Soviet agitation" and "maintaining links with exiled representatives of the clergy". On October 6, 1931 she was sentenced to three years' imprisonment. Nothing more is known about her.

\*

**Reader Stepan Yakovlevich Zhukovsky** was born in 1870 in Mogilev province, and was Belorussian. He lived in the village of Ochury, Beisk region, Khakassia Autonomous Republic, Krasnoyarsk region. On July 7, 1931 he was condemned for "participation in a counter-revolutionary grouping", and was sentenced to be shot. The sentence was carried out.

\*

**Priest Vyacheslav Vasilyevich Suchkovsky** was born in 1880 in Yakutsk, the son of a priest. He went to Yakutsk theological seminary and then served in the Spassky church in Olekminsk, Yakutia, first as a reader (until 1910), then as a deacon (until 1917). In 1917 he went as a priest to the village of Khorintsy, Yakutia district, but was transferred to Kylak, Oledminsky region in 1922. In 1925 he was accused of giving anti-Soviet sermons, but was acquitted. In 1926 he was transferred to the village of Vitim, Lensky region, Yakutia. He had a wife and eight children. In 1930 he was serving as church watchmen in the Nikolskaya church in Yakutsk. On September 20, 1930 he was arrested in Vitim and was cast into Yakutsk IZO. He admitted that at the feast of the Annunciation, 1930 he had given a sermon in the church in Vitim in which he said that Soviet power was restricting the believers and robbing the peasants. On January 3, 1931 he was condemned for "systematic anti-Soviet agitation directed at inciting the religious feelings of the masses with the aim of turning the believers against the existing order and undermining the enterprises of the authorities in the countryside". In accordance with article 58-10, he was sentenced to three years in the camps. He was sent to Sibltag, but on April 16, 1933 was released early, but for the rest of his term he was deprived of the right to live in twelve places in the Russian Federation and Urals province, and also the place from which he had been exiled.

\*

**Protopriest Constantine Ordynsky** was shot in Krasnoyarsk prison in 1934 for "belonging to the 'True Orthodox Church'".

\*

**Archimandrite Anthony**, in the world Sergius Pavlovich Savinov, was born in the village of Paveltsevo, Klin uyezd, Moscow province, and received an elementary education. At the end of the 1920s he was in Vladivostok, and was the superior of a prayer house in Sedankino. On December 12, 1930 he was arrested for being "a participant in a counter-revolutionary organization of the Tikhonite clergy and monastics of the Far East district", and on February 15, 1932 was sentenced to three years in the camps and sent to a camp. In the middle of the 1930s, after release from camp and exile, he lived in Tver province. On May 12, 1937 he was arrested, and on September 13 was sentenced to death in Butovo, Moscow.

**Hieromonk Theoctistus** (Privalov) lived in Irkutsk and served the Catacomb Church. He died on January 13, 1978.

(Sources: [www.geocities.com/kitezhgrad/prophets/duniushka.html](http://www.geocities.com/kitezhgrad/prophets/duniushka.html); The Russian Community Bulletin Of Seattle, vol. 16, No. 161, March 1986, pp. 3 - 6; Kniazev, V.V. Zhizn' za vsekh i smert' za vsekh, Jordanville: Holy Trinity Monastery, 1971, pp. 20-23; Nashi Vseti, № 458/2759, March, 2000, pp. 6-7; S. Volkov, Admiral Aleksandr Vasilyevich Kolchak, Moscow, 1991, pp. 70-81; Priest Stefan Krasovitsky, "Otvét apologetu kommunisticheskoy ideologii", Pravoslavnaya Rus', № 1553, February 15/28, 1996, p. 15; "Admiral Kolchak: Dukhovnie Paralleli", Pravoslavnaya Rus', № 4 (1769), February 15/28, 2005, pp. 4-9; I. Kobzeva, "Zhensky batalyon smerti", Pamyatniki Otechestva, N 1-2, 1995; Orlando Figes, A People's Tragedy, London: Pimlico, 1997, pp. 413, 419; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 166, 211, 213-215, part 2, pp. 233, 309-10; The New Martyrs of Russia, Montreal: Monastery Press, 1972, pp. 102, 104; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 51, 272, 458, 551, 660, 662, 666; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans/](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/); Peter Filippovich Raspopov, in Pravoslavnaya Zhizn', no. 6 (497), June, 1991; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 37, 40, 96-97, 102; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 104-107; Holy Trinity Calendar for 1999, Jordanville; M.G., Orthodox Life, early 1950s, pp. 18-22; I.M. Andreyev, Russia's Catacomb Saints, chapter 30; Pravoslavnaya Zhizn', No. 2, February, 1995; <http://www.omolenko.com/texts/katakomb.htm>; <http://www.histor-ipt-kt.org/KNIGA/tomsk.html>; [http://213.171.53.29/bin/code.exe/frames/m/ind\\_oem.html/charset/ans](http://213.171.53.29/bin/code.exe/frames/m/ind_oem.html/charset/ans))

## **26. HIEROMARTYRS AND MARTYRS OF CENTRAL ASIA**

**Priest Eustathius Malakhovsky** was serving in Nadezhdinskaya stanitsa (now the city of Issyk), Verney uyezd, Semirechiye province. In 1918 he was killed during a cross procession in Nadezhdinskaya stanitsa when the procession met a Bolshevik demonstration.

\*

**Priest Vladimir Dmitrievsky** was serving in Kopalsky uyezd, Semirechiye province. In 1918 he was killed during a cross procession when the procession came up against a Bolshevik demonstration.

\*

**Priest Vissarion Selinin** was serving in Udzharskaya stanitsa, Lepsinsky uyezd, Semirechiye province. In 1918 he was killed during a cross procession when the procession came up against a Bolshevik demonstration. He was cut to pieces with sabres.

\*

**Protopriest Sergius Vasilyevich Fenomenov** was rector of the Trinity church in Ust-Kamenogorsk, Semipalatinsk province. In 1918, when the region was seized for a short time by the Bolsheviks, he was seized and shot before the eyes of his wife and three children. For three days a guard stopped all access to the body. Then his family secretly took it away.

\*

**Priest George Stepanyuk** was serving in the village of Andreyevka (Nikolskoye), Lepsinsky uyezd, Semirechiye province. On July 9, 1918 he was killed during a cross process when the procession came up against a Bolshevik demonstration.

\*

**Protopriest Philip Shatsky** was a teacher in the missionary school in Sarkand stanitsa, Kopalsky uyezd, Semirechiye province. In 1918 he was killed in the building of the school when the Bolsheviks set it on fire. His charred bones were found and buried.

\*

**Hieromonk Meletius** was killed in 1918 during a cross procession in Kopalsky uyezd, Semirechiye province as the procession came up against a Bolshevik demonstration.

\*

**Priest Basil Kalmykov** served in Podgornenskaya stanitsa, Dzharkendsky uyezd, Semirechiye province. There, in 1918, he was killed during a cross procession that came up against a Bolshevik demonstration.

\*

**Protopriest Vladimir Ionovich Tsebrinsky** was serving in the village of Iolpakovka, Semirechiye province, Turkestan. Once, during a sermon, he criticized the ideas and actions of the Bolsheviks, called on them to stop their fratricidal struggle and become faithful sons of the Orthodox Church and Fatherland. On the morning of August 14, 1918, while he was serving the liturgy, some Red Army soldiers came up and said that they were going to arrest him. He asked them to wait until the end of the liturgy. They agreed. When he had finished, they took him beyond the church gates and put him between two horses, on which they sat and drove him beyond the village towards the cemetery. When the villagers tried to defend their batyushka, they responded with threats. The cemetery was located two-and-a-half kilometres from Lepsinsk. It was surrounded by a ditch and a fence. The soldiers put Priest Vladimir in a glade not far from the cemetery gates and before the eyes of the women standing by cut him to pieces with their sabres and left him. The women brought a blanket, put the body of Priest Vladimir onto it and brought it to the church. Priests came from the neighbouring villages and buried him next to the place where he was killed.

\*

**Priest Zenobius Sutormin** was ordained to the diaconate in Semipalatinsk in 1901, and to the priesthood in 1902. He served, first in Semipalatinsk, and then, from 1912, in Sogra (now Verkhneurbinsk), Ust-Kamenogorskaya province. Then he was transferred to Georgievka. In January, 1920 he was staying with his son in Shemonaikha in Eastern Kazakhstan, when he was beheaded by Red Army soldiers. Together with him were killed his son, **Ivan Suromin**, his son's wife and their five-year-old child. The place of their burial is not known.

\*

**Protopriest Alexander Vladimirovich Dagayev** was born in 1862 in Ust-Kamenogorsk, Semipalatinsk province in the family of a protopriest. He was dean of the churches of Zmeinogorodsky uyezd, serving in Ust-Kamenogorsk,



and at the same time teacher of the Law of God in the Ust-Kamenogorsk women's gymnasium. He was a man of burning faith, a zealot of Orthodoxy who sincerely loved God, the monarchy and his homeland. In his spare time he studied the history of Russia, and played on musical instruments, as did his numerous family. With the coming of the revolution he called on the people to remain faithful to Orthodoxy and rebuked the Bolsheviks' godlessness. In the summer, after the killing of the rector of the Trinity fortress church, **Protopriest Sergius Fenomenov**, Priest Alexander became his place as rector. The church had cells in which the revolutionary James Ushanov was imprisoned. Priest Alexander often visited him, talked with him and tried to persuade him to renounce his revolutionary convictions, not to shed his brothers' blood and to repent. But the revolutionary's heart was hardened. In 1920 he was burned by the soldiers in a furnace as Kolchak's armies retreated. When the Bolsheviks took power, they took revenge on Priest Alexander. On January 11, 1920 they came to his house when he was eating dinner with his family and ordered him to go with them. He obeyed and was never seen again. Two months later, Matushka Stepanida Alexeyevna was summoned to the Cheka and shown his body cut in half in a hole in the ice of the Irtysh River. His head and right hand had been cut off. The fingers of his right hand were formed in the shape of a priestly blessing. Matushka buried her husband near the Pokrov church, where there is now a park. She was then forced to leave the town because so many of the inhabitants turned away from her in fear. She went to Pavlodar, where she died in 1932.

\*

**Protopriest Ivan Mikhailovich Granitov** was born in 1875 and served in Talgar stanitsa, Verney uyezd. On the night from February 11 to 12, 1920 he was killed. Before shooting him, the Cheka tortured him, gouged out his eyes and used the chain of his cross to saw his neck. During the tortures he shouted to the Christians in the neighbouring room: "Don't renounce God!" Also killed was **Priest Leontius Klimenko**, who served in the village of Yevgenyevskoye (Yevgenyevka, now Malovodnoye), Verney uyezd, and **five others**.

\*

**Priest Vladimir Vasilyevich Pankin** was serving in the village of Blagoveschensk, Dzhambul region, North Kazakhstan. On April 6, 1920 he was shot.

\*

**Priest Benjamin Pavlovich Shestov** was born in 1873 in Tver province. He had a theological education. He was living in Irtysh region, East Kazakhstan,

when, on July 18, 1920, he was arrested. On July 20 he was sentenced to death. He was then shot.

\*

**Reader Ivan Nikitich Menkov** was born in 1884. He was serving in the village of Kara-Bolta, Pishpeksky uyezd, Semirechiye province. On September 25, 1920 he was shot in the city of Verney.

\*

**Deacon Constantine Zverev** was born in 1881, and served in Talgar stanitsa, Verney uyezd, Semirechiye province. On December 11, 1920 he was cut to pieces with sabres because he stood up in defence of Protopriest John Granitov.

\*

**Priest Andrew Iosifovich Dalnikov** was serving in Turgen, Semirechiye province, and in Nadezhdinskaya stanitsa (now Issyk), Verney uyezd. In September, 1920 he was arrested and convicted of "counter-revolutionary activity, non-fulfilment of bread deliveries and concealment of the books of Cossacks fleeing from the Cheka". He was sent to Pishpeksky concentration camp, Semirechiye province, where he died very soon. On April 13, 1921 the Cheka ordered his family to be expelled with confiscation of their property.

\*

**Protopriest Vladimir Filippovich Dzhurinsky** was born in 1885 and was rector of the church in the village of Sergeyevka, Kasteksky uyezd, Semirechiye province. On October 2, 1920 he was shot in Verny (Alma-Ata) together with his wife, **Euphrosyne Adamovna** (born 1888).

\*

**Priest Anatolius Dmitrievich Rozhdestvensky** was born in 1891, the son of Protopriest Demetrius Rozhdestvensky. He served in the city of Verny (Alma-Ata), and taught the Law of God in a pedagogical seminary. On March 4, 1920 (or 1921) he was shot "as a servant of the cult".

His father, **Protopriest Demetrius Rozhdestvensky**, was born in 1868, and taught the Law of God in the Verny pedagogical seminary. On April 25, 1921 he was shot.

\*

**Priest Alexander Yuzefovich** was serving in the village of Kara-Boltya, Pishpeksky uyezd, Semirechiye province. On January 17, 1921 he was shot.

\*

**Priest Peter Pavlovich Popov** came from Kabanovskoye station, Leningrad province. On February 28, 1921 he was arrested in Siberia, perhaps in Alma-Ata province, and on March 17 was sentenced by the Cheka to death. He was shot.

\*

**Reader Ioann Melkov** was born in 1884. He was serving in the church of St. Nicholas in Talgar stanitsa, Verney uyezd, Semirechiye province. On October 8, 1921 he was shot.

\*

**Joseph Yakovlevich Bepalov** was the warden of the church in Talgar stanitsa, Verney uyezd, Semirechiye province. On January 1, 1921 he was shot in Talgar together with 37 other Orthodox Christians.

\*

**Reader Ivan Nikitovich Minko** was born in 1884 in the village of Karabalty, Kalininsky region, Kirgizia, and had received elementary education. He was serving in his native village when, on March 10, 1920 he was arrested by a special section of the Turkestan front of Semirechiye province. On November 19, 1921 he was sentenced to death in accordance with articles 58-2, 58-3 and 58-11. The sentence was carried out.

\*

**Priest Vladimir Sadovsky** was serving in Zaitsevskaya stanitsa (now Chilik), Vervey uyezd. In 1921 he was sentenced to death for "agitation against Soviet power, keeping a weapon and not presenting documents". The death sentence was confirmed by the Alma-Ata province revolutionary tribunal. He was then shot.

\*

In 1922 12 priests were killed in Semipalatinsk province in connection with the Bolsheviks' requisitioning of church valuables.

\*

**Protopriest Nicholas Suchevisky** was serving in the village of Georgievka, Pishpeksky uyezd, Semirechiye province. In 1923 he was shot in Taldy-Kurgan.

\*

**Priest John Znamensky**, of the Astanai (Alma-Ata) diocese, died in prison in 1923.

\*

**Priest Sergius Mironovich Khristophorov** was serving in Ust-Kamenogorsk, where he was at first a teacher, then a priest. In 1925, after a public discussion about God with the local commissar, he was shot.

\*

**Priest Nilus Matveyevich Matveyev** was born in 1867 in the village of Kaznikovka, Iverskaya volost, Staritsky uyezd, Tver province, and was living in the village of Korneyevskoye, Kokchetavsky uyezd, Omsk province. On January 9, 1921 he was arrested for "counter-revolutionary agitation", but the case was cut short because of the amnesty. He then went to live in the town of Issyl-kul, Issyl-kul region, where on May 9, 1927 he was arrested again. On August 19, 1927 he was condemned by the OGPU, in accordance with article 58-14, to three years exile in Kazakhstan with consequent deprivation of the right to live in a series of provinces and regions of the USSR. Nothing more is known about him.

\*

**Priest Stepan Petrovich Panteleyev** was born in 1888 in the city of Pavlodar, Semipalatinsk province. He had an elementary education. He was serving in the village of Alexeyevka, Scherbaktinsky region, Pavlodar district when, on February 2, 1929, he was arrested. On May 17 he was sentenced by the OGPU to three years in exile in accordance with article 58-10.

\*

**Priest Roman Marchenko** was serving in the Pokrov church, in Nadezhdenskaya stanitsa (now the city of Issyk), Verney uyezd, Semirechiye province. In the autumn of 1929 the Pokrov church was closed, which was followed by the arrest of tens of Cossacks and the murder of Priest Roman by the cavalry. It is not known where he was buried.

\*

**Deacon Benedict Ivanovich Morozov** was born in 1891 in Ozinki settlement, Saratov province. He had elementary education, and served in the city of Uralsk, Western Kazakhstan. On September 11, 1919 he was arrested by the OGPU, and on February 3, 1930 was sentenced to three years in the camps in accordance with article 58-10.

\*

**Protopriest Ioann Vitavsky** was the rector of the Kazan church in Sarkand, Semirechiye province. In 1928, with the connivance of the authorities, he was expelled from his house by the local Baptists, who then conducted their meetings there. In 1930 he was arrested. He died in exile in Sarkand. **Protopriest Philip Shatsky**, the second priest of the same church, was killed in the building of the missionary school. The school was burned down.

\*

**Priest John Ivashchenko** was serving in the village of Kolpakovka, Lepesinsky uyezd, Semirechensky province. He was arrested, condemned and imprisoned in one of the northern camps. In 1930 or 1931 he was brought under convoy to Alma-Ata in Kazakhstan. He was no more than a skeleton with bulging eyes on a very thin neck. He went to the St. Nicholas church on Zubovskaya square, where the warden collected some clothes for him and gave him work as a church warden. Although extremely exhausted, Priest John watched by night, but spent the rest of his time lying in the store-room. Soon he died, and was buried by the nuns living near the St. Nicholas church.

\*

**Protopriest Vladimir Tsidrinsky**, the dean of the town of Lipsinsk, Semirechensky region, was tied by the hair to the tail of a horse which was then let into a field.

\*

**Priest Alexander Solovskoy**, from Semipalatinsk, was martyred.

\*

**Priest Vladimir Antonov** was shot in 1930 in the village of Rubtskovka, Semipalatinsk region.

\*

**Priest Tikhon Fyodorovich Yeroshkin** was born in 1884 in the village of Usochkin, Orel province, and served in the village of Ryabkino, Bulayev

region, North Kazakhstan province. On May 5, 1930 he was arrested, and on August 6 he was sentenced to death in accordance with article 58-9. He was then shot.

**Theodore Kiryanovich Kovalenko** was born in 1879 in Poltava province, and received an elementary education. He was reader of the church in Bulayevo. On May 5, 1930 he was arrested, and on August 6 was sentenced to three years in the camps in accordance with article 58-9. Nothing more is known about him.

\*

**Priest Alexander Fyodorovich Yermakov** was born in 1873 in the village of Sulany, Nikolsk uyezd, Samara province, and had elementary education. He went to serve in the village of Sennoye, Zyryanovsky region, Eastern Kazakhstan province. On June 29, 1931 he was arrested, and sentenced to death in accordance with article 58-13. He was shot.

\*

**Hilarion Dmitrievich Dmitriev**, a church warden, and his wife, **Helena Georgievna**, were arrested in Talgar, Alma-Ata province and exiled to Aralsk with their seven children. There they died with their daughter **Theodora**.

\*

**Priest Matthew Dolindo (Shevchenko)** was the cell-attendant of Archbishop Demetrius (Abashidze). In 1923 Priest Matthew, living in Alma-Ata, joined the renovationists and then the Grigorians. Under the influence of Archbishop Demetrius, he returned to Orthodoxy and was shot in the 1930s.

\*

**Protopriest Alexander Skalsky** was born in 1867 in the family of a priest in the village of Yaroslavichi, Dubesnk uyezd, Volhynia province. In 1886 he was ordained to the priesthood. A tireless preacher, he took part in the anti-alcohol campaign in the Turkestand diocese under the leadership of Bishop Demetrius (Abashidze). During the persecutions against the Church, he, as rector of the Nikolsky church in Alma-Ata, took part in giving refuge on the territory of the church to exiled bishops, priests, monks and laity. Around his parish there gathered those who remained faithful to Orthodoxy and rejected renovationism. On December 10, 1932 he was arrested. After a month of interrogations by the GPU he and **other priests** were killed in a refined way: after a bath in the body of an open truck, they were taken around the city in the cold weather and cast into prison. Weakened, they immediately contracted typhus and died. Priest Alexander died on January 20, 1933.

\*

**Hieromonk Seraphim**, in the world Alexander Efimovich Bogoslovsky, was born in 1881 in the city of Glukhov, Chernigov province. He was the son of pious parents, Euthymius and Maria. Euthymius was the steward of a landowner. Maria was a meek woman who constantly went to church. When Priest Seraphim was still a boy, it was revealed to his mother in a dream that her son would receive a martyr's crown. Another time, when Priest Seraphim was singing some church songs, his mother saw a wreath over his head and angels with him, and she again told him that he would have a martyric end. Thinking deeply about these words of his mother, he reasoned: "If my end is going to be martyric, what is there for me to look for in the world?" And he set off for Glinsk Desert in Kursk province, where he became a monk in 1907.

Priest Seraphim was a highly educated monk of a lofty spiritual life. He had a talent for iconography and was endowed with a fine voice. His spiritual father was Hieromonk Domnus (Aggeyev), with whom he maintained a spiritual link even after his death in 1908. In Glinsk Desert Priest Seraphim had an obedience in the icon-painting workshop, but was also a fine reader.

At the beginning of the 20th century, Bishop Alexander (Kulchitsky) of Verny and Semirechiye consecrated a men's monastery of the Holy Trinity in the village of Kuturg near Przhivalsk on the Issyk-Kul lake. In the second decade of the century **Hieromonks Seraphim, Theognost, Heraclius, Pachomius and Anatolius** were sent there to Central Asia to do missionary work from Glinsk Hermitage. In 1909 Fathers Seraphim and Anatolius were ordained to the priesthood in the cathedral church of Verny (Alma-Ata), and in 1916 Hieromonk Anatolius was placed in charge of the choir of the cathedral church.

Priest Seraphim did not like the vanity of city life, and in his spare time he together with other monks would go away to the mountainous region of Medeo, where they built a skete with wooden cells and an underground church in honour of St. Seraphim on Mokhnataya mountain. Priest Seraphim made all the utensils and painted the icons for the church.

At about this time a women's community was founded in Verney which was turned in 1910 into the Iveron-Seraphimovsky monastery. Priest Seraphim was placed in charge of the nun's spiritual supervision.

In 1911 Bishop Demetrius allowed Priest Seraphim to live a desert life in the mountains, fifteen versts from the city. Within a year he was joined by Priest Anatolius, and in 1913 two other monks joined them, Priest Anthony, who was from the monastery in Issyk-Kul, and Priest Ezekiel, who was from Mount Athos. Finally, they were joined by several laymen who wore long hair,

ryasas and podryasniks: Michael, Elijah, Firs and others. They lived on herbs and vegetables. In 1913 major disturbances began in the women's Iveron-Seraphimovsky monastery. Priest Seraphim, grieving over the fate of the monastery, in which spiritual life was fading away, took his spiritual children out of it and decided to find for them a more remote place. He found it in the Aksai gorge on the Maly Kyzyl-Zhar mountain. Ascending the mountain, the monks towards dusk saw an unearthly radiance. Returning, they said: "What a wonderful place this is! How joyful it is there! What holiness there is there, what beauty, what grace!" On the mountain the monks built cells about one hundred metres from each other. They dug out three caves: in one they kept food, and in the two others they prayed. (The caves exist to the present day.) In the mountains the monks sowed oats, harvested hay, kept bees and, perhaps, cut little crosses and church utensils out of wood. On the other side of the gorge, across the little river, there was an apiary where an old bee-keeper lived with his children. The monks loved to be with the bee-keeper and chat with him.

Many years later, when the monks were already living in the Aksaisky gorge, Priest Seraphim had the following vision in a light sleep. The three of them - Priest Anatolius, Priest Theognostus and Priest Seraphim - were walking along the gorge, when they saw a church. And what a church! How beautiful it was! All three of them went into the church, but Priest Anatolius came out of the church and ran away. Five burning chandeliers were hanging in the church. One of them, the central one, began to sway as if someone were pushing it from side to side. It broke off and fell to the ground, but two chandeliers continued to hang without moving. Then Priest Seraphim woke up...

In the summer of 1916 there was an uprising of the Kirgizians, and they attacked the Issyk-Kul monastery. At that time Hieromonks Pachomius and Theognostus were there, as well as Monk Heraclius. In 1916 Priest Theognostus was confirmed as dean and assistant of the laypeople's spiritual father. Priest Heraclius told the story of how the Kirgizians burst into the monastery and began to demand valuables. But the monks had no treasures. The bandits shouted and raved, and finally ordered them to get what valuables they had ready by a definite day, threatening them with punishment if they failed to carry out this command. Then a part of the brotherhood left the monastery: some into the mountains, others to the nearest settlements. Priest Heraclius and the elderly monks remained. On the appointed day they all received Confession and Communion of the Holy Mysteries. The Kirgizians arrived in the morning and began to knock on the doors with their sabres. The monks did not open up and prayed.

"I was filled with fear," remembered Priest Heraclius, "it was evidently not time for me to die, I was not ready. I ran to the bell-tower and began to look for a place to hide. I rushed around and climbed under some planks which



were lying near the iron roof. The Kirgizians broke down the doors, went into the monastery and looted it: they smashed the icons and took away the church utensils - the chalices, the trays and the crosses. Then the execution began in the courtyard. I was lying under the roof, and I could see everything. It was very hot. The iron of the roof was glowing so much that I almost burned up. I very much wanted to drink, but I had to endure everything. The monks' noses, ears, arms and legs were cut off by sabres. They made a man like a samovar, blood was pouring out of him. I don't know how I bore all this. Then they hung one elder up head down and began to tear the skin off him. They tore it off and stuffed it into his mouth with the cry:

"Hold it!"

"His head hung down holding his own skin. He was covered in blood. They didn't spare any of them, but cut off limbs from everyone. Towards evening, at the setting of the sun, the Kirgizians got on their horses and left. All this time I had been lying under the roof. Then people appeared from the settlements and the monks who had gone away began to come up. Then I tried to get out of my hiding place. I collapsed onto the floor of the bell-tower. I couldn't move my arms or my legs. I wanted to drink, and slid over the floor so as to get away, if only for a short distance. Finally I fell down. The brothers saw me and gave me water. We all wept. By morning the wounded had died, and we buried them. The authorities came from the town, and they decided to close the monastery [it was closed in 1919]."

The monks dispersed in different directions. Fathers Heraclius, Seraphim, Theognostus, Pachomius and Anatolius went to Medeo on the Moknataya mountain. In 1917, after the closure of the Verny Iveron-Seraphim women's monastery, they gave the skete on Medeo to the nuns and moved to the skete on Kyzyl-Zhar. There was communication between the sketes on Medeo and Kyzyl-Zhar; they went through the mountains on horseback. Every Sunday Priest Seraphim would go to the nuns' skete to serve the Liturgy. Nun Magdalene remembered that when he served the Liturgy it was impossible to look into the altar - there was an unusual radiance there. And when the door of the vestry opened into the altar, it was impossible to look at Priest Seraphim, for he was standing in some kind of radiance. At that point fear and trembling would come over Nun Magdalene, and she would have to leave the altar.

When the revolution came, terrible scenes were witnessed. Women dressed up in priests' vestments and hierarchical mitres and went round the city on carts singing and dancing. During the night Nun Magdalene ran to Priest Seraphim in his mountainside skete. She had not yet opened the door to his cell when he met her and said:

"I know why you've come. Domnus told me:

"Seraphim, Seraphim, they'll remove the tsar and quick-quick! everything will go to ruin."

One of the first victims of the repressions that followed the October, 1917 revolution was a spiritual daughter of Priest Seraphim, Nun Eudocia. Nun Magdalene tells the story:

"This took place in the summer. Priest Seraphim served the Liturgy in the morning on Medeo. Mother Eudocia went to him for confession and communion, but forgetfully ate a poppy-head which grew in our flower-garden. Priest Seraphim accepted her confession, but did not communicate her, saying:

"It's wrong, why did you eat the poppy?"

"And he sent her back to the monastery.

"Later he was upset: 'If only I had known they were going to kill her, I would have given her communion, of course.'

"In the evening some people with guns came to the monastery demanding that the general's daughter be handed over to them. The sisters were frightened and hid Mother Euphrosyne in the barn behind some sacks of flour. The soldiers, having searched for the abbess without success, took their revenge by placing the **Nuns Eudocia** and **Animaisa** against the monastery wall and firing at them. A bullet pierced Mother Eudocia's head and tore away the lower part of her face. Mother Animais was wounded in the shoulder, but soon recovered in one of the town hospitals.

"The shooting of the nuns took place in front of the eyes of the monastery sisters. Sister Theodora (Daurtseva), a close friend of Nun Eudocia, on seeing her disfigured face, suffered shock and fell ill with a nervous disorder. The bloodied and mutilated face kept appearing before her eyes. Mother Eudocia appeared to her in her sleep and said:

"Theodora, why are you weeping, what are you afraid of? Don't weep, you can see that I am as I was.'

"After this vision Mother Theodora stopped seeing the disfigured face and became calmer."

Not long before his death, Priest Seraphim was sitting with his spiritual children, **Nuns Alexandra, Tatyana, Darya, Eusebia and Magdalene**, in the flower-garden by the cross on Moknataya hill.

"Sisters," he said, "after me you will suffer great sorrows."

He gave them the Holy Gifts in a small box sewn into a cloth cover with a strap for carrying on the breast, and said:

"When you are in prison and you find out that there is a priest there, write your sins on a piece of paper and secretly hand it to him, so that he can give you absolution. When he has absolved you, read the prayers which you remember, and, having taken the Holy Gifts in a spoon, communicate."

At the beginning of the thirties all four nuns were in prison, and they had great consolation in their suffering through the Communion of the Holy Gifts which Nun Magdalene had kept under the framework of an icon.

Foreseeing his death, Priest Seraphim said to his spiritual daughters: "I will die. I will be buried here. You come to my grave every year."

The nuns, novices and parishioners fulfilled his command...

The summer of 1921 was very rainy and a very powerful mountain torrent was formed which rushed through the town of Verny on the day of the feast of the Tikhvin icon of the Mother of God. In August, all five of the monks went to the town for the feast of St. Panteleimon the healer. Two of the monks - Fathers Heraclius and Pachomius - spent the night in the town, while Fathers Theognostus, Seraphim and Anatolius returned to the mountains. When they came up to the skete, they saw that two Red Army soldiers (one Russian and one Dungan) were tending a herd of horses. In the evening, the soldiers went to the cell of Priest Seraphim, who treated them to tea and honey. Then Priest Seraphim went and told Priest Anatolius:

"They're rather suspicious. They arrived, drank tea and were silent, looking round like wild beasts. I gave them a place to sleep, but they're not sleeping, they're all the time talking."

"Look," said Priest Anatolius, "don't say anything superfluous."

Priest Seraphim always used to preach to everyone about the end of the world, that it was coming soon. So Priest Anatolius said:

"Don't make a mistake in what you say."

"What can I tell them? - I'm frightened of them, my whole soul is trembling."

The three lay down to sleep, but Priest Seraphim did not sleep. At dawn, the soldiers came up to Priest Seraphim's cell and stuck a gun in his back.

"Anatolius!" he shouted.

At that moment they shot him twice. Then they went into the cell of Priest Theognostus, who was sleeping at that moment, and shot him point-blank. On hearing the shots and Priest Seraphim's shout, Priest Anatolius rushed towards the apiary. He arrived dead tired, naked, having almost drowned in the river. The soldiers ransacked the cells; evidently they were looking for money. They came away with nothing.

Priest Heraclius, who was spending the night in the town, saw in a dream that Ethiopians were attacking the skete. In the morning some people came from the apiary into the town and told what had happened. The monks, nuns and several parishioners went to the skete, but it was three days before they arrived: the river had overflowed and carried away the footbridge. They crossed the river only on the fourth day. They found Priest Theognostus lying in his cell with his prayer-rope in his hands. Priest Seraphim was lying in a glade, in the very place where the graves of the martyrs are now situated. Apparently he had been wounded and died from loss of blood. They dug out a grave, covered it with planks and, wrapping the monks in their mantias, buried them without coffins. They put crosses on it and planted four fir-trees beside it.

Then they went to the skete on Medeo and Priest Anatolius served the burial service. How he wept! And they commemorated Priest Seraphim for forty days in the cell which he had built. They did the same in all the churches in the town. There was a Liturgy every day, because he was greatly venerated by all.

On the fortieth day after the death of Fathers Seraphim and Theognostus, the eight-year-old Stefanida, the daughter of Nun Magdalene's sister, Eudocia Volkova, whose family was often visited by Priest Seraphim, had a vision just before waking. Priest Seraphim was walking with a joyful, radiant face, and in front of him was a burning candle on a candlestick, and behind him, also very joyful, was Priest Theognostus. They were dressed in the same clothes they had been buried in: Priest Theognostus in a cassock, and Priest Seraphim with the light half-coat that he had put on over his cassock on the night of his murder. They were going to worship the Lord.

At that moment the girl was woken up by her mother. She wept:

"Mama, angels were meeting them, but you didn't let me see the Lord giving them new clothes."

They found the murderers, but the military tribunal refused to judge them. They said:

"They killed some monks, but we ourselves kill monks."

Later these two did away with some official. They were judged and sentenced to be shot.

The old bee-keeper who lived near the monks gave the following testament to his children:

"Give tea and honey with table-spoons to those who come to the funeral meals. Let them eat the honey with the spoons and commemorate the batyushkas."

In the 1950s the believers used to go for a funeral meal there after the feast of St. Panteleimon; and, as always, they would drop in on the bee-keeper. The apiary had become state property by this time, but the bee-keepers descendants still remained there. On the bee-keeper's side of the mountain they built dachas. The bee-keepers were amazed by the arrival of the believers, and asked whether they had not already been to the graves that year. It turned out that one night they had heard church chanting coming from the direction of the graves, and saw a light on the mountain through the fir-trees. They thought it was a bonfire. They decided that the pilgrims had come ten days earlier than usual, and were offended that they had not dropped in on the apiary. In their sorrow, the next morning they poured out a small barrel of honey - we'll eat it nevertheless, they said - and themselves went to the graves. But they found no evidence that anyone had been there. Then they remembered that their relatives had said that they had more than once heard church chanting at the graves.

Metropolitan Joseph was very interested in this question, and often said in conversations that a miracle took place at the place of the burial of the martyrs, but he did not say what this miracle was. People who have made pilgrimages to this place unanimously recognize that there is a special presence of the grace of God there.

In 1922 the monastery at Medeo was closed, the nuns were expelled, and part of the buildings was torn down to be used in building works. After all that had happened, Fathers Pachomius, Heraclius and Anatolius did not remain at the skete.

**Schema-Monk Heraclius**, who was born Sergius Mityakha in 1863 in Chernigov province, was tonsured on March 25, 1905 in the Holy Trinity monastery in Issyk-Kul. Having escaped the uprising of the Kirghiz in 1916, he went to live in the skete on the Kyzyl-Zhar mountain. After the shooting of Frs. Seraphim and Theognost he lived in the mountains near Alma-Ata, and in 1927 went to the Issyk-Kul lake. In Talgar station he lived with I.D.

Dmitriev. He refused to settle in his house, but built himself a cell in the garden. He was sometimes visited by the Verny nuns Alexandra, Theodora, Euthalia, Maria and Magdalene. Priest Heraclius often went off for long periods into the mountains. In 1928 Dmitriev and his whole family were arrested and sent into exile by the Aral Sea. Then Priest Heraclius became a schema-monk. Not long before his arrest, Priest Heraclius moved to the village of Sazanovka (now Ananyevo) near Przhivalsk on Issyk-Kul and settled in the garden of the family of Adrian Maximovich Dubinin, who gave the following account:

"When Priest Heraclius arrived in Sazanovka in 1928, he did not know where to lay his head. My brother Miron took him to live in his house. He plastered and whitewashed the bath-house in the garden and settled Priest Heraclius there. In 1929 they carried out a search in my brother's house and I took Priest Heraclius to live with me, settling him in a small room in my house. He was already an old man. He rarely left the house and went into ever deeper reclusion in his cell. People were coming to him all the time, everyone with his own needs. He was the only such elder we had in the whole region.

"In 1936, on the eve of Pascha, Priest Heraclius went to the neighbouring village of Semenovka, where a sick monk lived. He said he very much wanted to pray with a monk at Pascha. At that time it was like this for the feast - all the priests were in prison. They would hold them for about a week and then release them. On the Friday the shroud would be brought out, and then on the Saturday morning they - they were our own village fishermen, but they had been given authority to devastate the population - went into the church. The service was taking its usual course, and they went straight through the Royal Doors. They dragged the priest out of the altar, began to roll those cigarettes and smoke and - puff-puff - the church was filled with the stuff. So we ourselves served that Pascha ourselves, without a priest, as best we could.

"In the morning, when the kuliches were blessed, Priest Heraclius came. He was joyful, all radiant. We exchanged kisses, sat down to break the fast and talk. He said:

"Well, brother, this is my last Pascha. At Ascension I will depart to the Lord."

"Batyushka," I said, "you know, at Ascension they'll take the priests without fail. Who, then, will take you out and bury you?"

"You will."

"Then he gave me some oil from Jerusalem and said:

"You'll pour this oil over me. You'll cut out a woven cherubim and cover my face with it.'

"He lay down on the Wednesday, the eve of the Ascension, and on the Thursday, the very day of the feast [June 10, 1937], he quietly died. My father and brothers and I dressed him in the vestments of a schema-monk and I did as he had showed and explained to me: I covered his face with a cherubim. The whole community came to bury him. What a lot of people! They came from all the surrounding villages. We buried him beyond the village, not far from the monks of the Issyk-Kul monastery who had been killed by the Kirgizians..."

In 1975 Priest Heraclius' grave was found to be completely incorrupt, as if new...

**Priest Anatolius** was a highly educated man who was ordained to the priesthood in 1909. He lived for a while in Verny, serving in the All-Saints church of the Iveron-Seraphim monastery, until it was closed in 1922. (It continued to function for a while after its official closure.) He used to direct the choir, write music, sing and play on the accordion. In the middle of the 1920s he left for Sukhumi, where he lived in the mountains. He continued to correspond with the Verny nuns. Then the news was received that he had been arrested and shot.

**Monk Victor** (Matveyevich Matveev) was born on October 11, 1871 in the village of Borovichi, Novgorod province into the family of a soldier. In his youth he was healed of an incurable disease by St. John of Kronstadt, who blessed him to live the life of a wanderer, living on bread, sugar and tea. He came to Alma-Ata before the revolution. A fool-for-Christ, he was a great man of prayer. Alexandra Nastenka Nagibina recalled seeing him praying about 1.5 metres above the earth with his arms outstretched. He lived with Hieromonk Pachomius and Schema-Monk Tikhon on the Gorelnik mountain in the Medeo region. When Priest Pachomius left his cell, Priest Victor remained. As before he visited the nuns in the Nikolsky church. However, after the arrest of Priest Alexander Skalsky and Priest Stefan Ponomarev on December 10, 1931, he no longer went to the church. Then A. Nagibina and Nun Mariamna would go to him on Gorelnik mountain. From the beginning of the 1930s to his arrest he lived in Aksai gorge. On September 2, 1935 he was arrested at night in the mountains. Alexandra Nagibina was arrested at the same time. Priest Pachomius and the other monks were arrested a little later in the town. On January 28, 1936 he was convicted of being "the leader of the Alma-Ata part of the counter-revolutionary group of churchpeople", and in accordance with articles 58-10 and 58-11 was sentenced to five years' exile in Kazakhstan. From prison in Alma-Ata Priest Victor was taken to Karaganda, and from there, in 1936, to Kzyl-Orda. He was in exile in Orlovka settlement, Chayanovsky region, South Kazakhstan. In December, 1937 he

was arrested again, and on December 30 was convicted of being "a participant in a counter-revolutionary organization of churchpeople", of "systematic counter-revolutionary activity", of "wide links with clergy and believers for counter-revolutionary ends" and of "taking measures to build cells in the mountains". He was sentenced to death in "The Case of the Counter-Revolutionary Organization of Churchpeople of Chayanovksy region, South Kazakhstan province, 1937". **Priests John Mironovsky and Vladimir Preobrazhensky** were also indicted with him. The indictment claimed that this group of churchpeople were led by the Catacomb hierarchs Joseph of Petrograd, Cyril of Kazan and Eugene of Rostov. On December 31, at 24.00, Monk Victor was shot with Frs. John and Vladimir. (According to another version, in 1936, on the way from Alma-Ata to Karaganda, Priest Victor was thrown out of an airplane.)

**Hieromonk Pachomius**, in the world Prochor Petrovich Rusin, was born in 1880 in the village of Generalshino, Kursk province. He became a novice in the SS. Peter and Paul monastery in Chernigov province before joining the Glink monastery. After 1921 he lived for some time secretly together with Frs. Victor and Tikhon on the Gorelnik mountain. Occasionally he would go to the town and stay with the nuns. He was very quiet.

A. Nagabina recalls: "We would come after the all-night vigil and drink some tea. Matushka Euphalia would ask him:

"Father Pachomius, say two or three words, say a living word for the salvation of the soul!"

"Ha, ha," he said. 'Sisters, pray. Read the Jesus prayer.'

"And that was all. Or he would serve in his cell on Medeo and the sisters would ask him:

"Father Pachomius, today is such a great feast, say a few words!"

"And all he would say would be: 'Sisters, you must pray, truly pray. You must not forget the Jesus prayer.'"

Priest Pachomius also organized a secret monastic skete near Talgar in the Tyan-Shan mountains. There he dug out two cells in the Aktar gorge. He wandered much at this time, always with Priest Victor.

At the end of the 1920s there was a severe persecution of the clergy, monastics and laity. They also attacked the desert-dwellers in the mountains, and so Priest Pachomius was forced to leave and lived in the Alma-Ata with various people. He served in secret and at night, performing liturgies, weddings and funerals in the dug-out of Callistratus Ivanovich. During the



day he would go to his cave-cell in the mountains. He often went with the nuns to the graves of Fathers Seraphim and Theognostus. After the Liturgy in the morning he would weep and weep. Then he would cough and say:

"The Lord took them to Himself, but I knock about all the time. How good it would have been for me to have been together with them. Well, I was not counted worthy of it."

Another struggler in the mountains was **Hieromonk Macarius**, in the world Akim Ivanovich Ermolenko, who was born in 1864 in the village of Nikolayevka, Voronezh province. In 1914 he became a regimental priest in the 275<sup>th</sup> Izyum regiment. For many years he struggled in the village of Pekha, Sukhumi region, Abkhazia. In 1929 he moved to Alma-Ata and settled in a dugout in the mountains.

Another struggler was **Hieromonk Dositheus**. Until 1914 he had struggled on Novy Afon. Then he went to Russia for some reason, but could not return because the border was closed by the war. He lived a very strict life in the mountains, and near him there lived Nuns Dosithea, Dorothea, Claudia and Maria.

In the summer of 1933 **Hieromonks Pachomius, Macarius and Dositheus** were arrested together with the church warden **Ivan Savelyevich Merzlikin** (born 1874 in the settlement of Talgar, Alma-Ata province, where he also served) and **Nuns Rafaila** (S.P. Arkhelova, a former inhabitant of the Kazan monastery in Barnaul, from Tashkent), **Seraphima** (Dombrovskaya, also from Tashkent), **Dorothea, Dosithea and Claudia**. They were all driven on foot to Dzhahal-Abad, thirty versts away in Kirgizia.

Details of the condemnation and punishment are not known. However, in September, 1935 Hieromonks Pachomius and Macarius and several of the nuns were arrested again in the village of Talgar. Also arrested, on September 2, was **Monk Anthony**, in the world Anatolius Mikhailovich Kischenko, who was born in 1902 in the village of Shiryaev, Yaroslavl province. On January 28, 1936 a special commission of the NKVD heard "The Case of Hieromonks Macarius (Ermolenko), Pachomius (Rusin) and others, Kazakhstan, 1936". Again, full details of the condemnation and sentence are not known. However, there were reports that Priest Dositheus and Nuns Dorothea, Dosithea, Claudia and Maria were shot, while Priest Pachomius was taken to Alma-Ata, suffered terrible indignities in the prison, and was finally shot there in 1938. Priest Macarius was released because of old age. Priest Anthony was exiled to Kazakhstan for three years in accordance with articles 58-10 and 58-11. Nun Rafaila was exiled to Samarkand in accordance with articles 58-10 and 58-11 and died there. Nun Seraphima died in Tashkent.

**Nuns Alexandra, Tatyana, Darya and Magdalene** were sentenced to three years in the camps in accordance with articles 58-10 and 58-11. They were all sent to the Komi region.

Also convicted in this case were:

**Subdeacon Michael Nikolayevich Kapkanov** was born in 1902 in the village of Yelen, Penza province, and served in the Nikolskaya church in Alma-Ata. He was arrested in 1936, and on January 28 was sentenced in accordance with articles 58-10 and 58-11 to three years' imprisonment. Nothing more is known about him.

**Monk Tavrion**, in the world Titus Polikarpovich Karasenko. He was born in 1889 in the village of Lebedevka, Kursk province. He was arrested in Alma-Ata on November 16, 1935, and on January 28, 1936 was sentenced to three years in the camps in accordance with articles 58-10 and 58-11.

**Nun Modesta** (M.P. Kontsevykh). She had been struggling in the community in Talgar. She was arrested on September 8, 1935 and condemned to three years' exile in Kazakhstan on January 28, 1936. She was imprisoned in Alma-Ata, and then sent to Komi ASSR.

**Nun Eusebia** (Xenia Churlyayeva). She joined the Iversko-Seraphimovsky monastery in 1913 at the age of twelve, and was a spiritual daughter of Hieromonk Seraphim (Bogoslovsky). When disturbances began in 1913, Nun Eusebia was one of those whom Priest Seraphim took to the skete at Medeo near Alma-Ata. Then nuns themselves then chose a more secluded place on Kyzyl-Zhara mountain in the Aksaisk gorge. Priest Seraphim was martyred in 1921, and in 1922 the nuns were expelled. They continued to live in the mountains. In 1930 it was suggested that they join a collective farm, but they refused. They left their property in the forest area, and left for Alma-Ata. In September, 1935 Nun Eusebia was arrested with **Nun Barbara** (Marinina) in Alma-Ata and condemned to three years' exile in Kazakhstan on January 28, 1936. They were imprisoned in Alma-Ata, and then sent to Komi ASSR. Ten years later Nun Barbara returned from prison and told her fellow nuns that Nun Eusebia had died in prison from exhaustion. To her last breath she was singing: "O Ardent Protectress..." and other hymns. And when she felt her strength leaving her, she asked Barbara: "Sing, Barbara, help me, help!" So she died with prayer on her lips.

**George Yakovlevich Shulgin**. He was born in 1893 in Talgar settlement, Alma-Ata province. On January 28, 1936 he was sentenced in accordance with articles 58-10 and 58-11 to three years' exile to Kazakhstan. Nothing more is known about him.

**Priest Basil Dmitrievich Istomin** was born in 1894, and had an elementary education. He lived in the village of Ishimskoye, North Kazakhstan province. On November 29, 1930 he was arrested, and on March 2, 1921 was sentenced in accordance with article 58-10 to five years in the camps. Nothing more is known about him.

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**Priest Joseph Andreyevich Yevdokimov** was born in 1869 in Malimygin'sky region, Vyatka province, and lived in Semipalatinsk. On February 10, 1930 he was arrested, and on June 21 was sentenced in accordance with article 58-10 to three years in the camps. Nothing more is known about him.

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**Demetrius Mikhailovich Morozov** was born in 1875 in the village of Melnikovo, Yaransk uyezd, Vyatka province. From 1911 to 1914 he served in the tsarist army. On November 27, 1936 he was arrested and cast into Yaransk prison. He was accused that "in his house he organized meetings where they read counter-revolutionary literature. He belonged to the 'Hidden Church'". He was convicted of "participation in a counter-revolutionary group of churchmen" and in accordance with article 58-10 was sentenced to five years in the camps. He was sent to Kirov prison, then Petropavlovsk prison and finally, on June 15, 1937 arrived in Karlag, Karaganda, Kazakhstan.

**Peter Vasilyevich Bordan** was born in 1895 in the village of Slobodzeya, Kherson province. From 1915 to 1917 he served in the tsarist army. On February 19, 1936 he was convicted of "refusing to enter a collective farm", and in accordance with article 34 was sentenced to three years in the camps. He arrived in Karlag, Karaganda in January, 1937.

On August 7, 1937 the camp commander was given a report saying that "the zeks Morozov and Bordan... do no work, but are occupied in systematic anti-Soviet agitation. They consider that Soviet power is antichristian, being constructed on violence, and it is necessary to serve only God. They sang: 'God save the Tsar', 'Save, O Lord, Thy people' and other prayers. In the camp they do not work, declaring that they will not work for the Antichrist. Bordan is more cautious in his judgements, but by means of a skilful psychological approach he was induced to reveal that he will not work in Soviet institutions for religious reasons. From morning to evening Morozov and Bordan demonstratively occupy themselves in church services in the presence of other prisoners. They declare: 'God has sent us this power as a punishment for our sins. It is the last time... You can live without working, we have lived for nine months without working, and with the help of God we

have not died.' Because of them six or seven people are not going out to work."

Demetrius Morozov and Peter Bordan were arrested. In his interrogation Morozov testified: "I cannot work for two masters, that is, God and the devil, for in the Law of God it is written: 'Serve Thy God as He has decreed it: work for six days, but on the seventh [serve] the Lord God', but here they work without resting... I am presenting this idea openly. We have been chanting prayers every day... I can work only in an Orthodox institution, I will not work in any others, since they do not recognize God there. I do not recognize myself to be guilty since I, as an Orthodox Christian, have carried out rites given to us by the Lord God, and I have not practised anti-Soviet agitation.

In his interrogation Bordan testified: "The authorities now are antichristian, it is better to die than to work in a collective farm. I express my thoughts openly, we chanted 'Our Father', 'All-Holy Mother of God', 'Meet it is to bless thee' and other prayers. I do not recognize myself to be guilty since all my conversations have been the truth of God."

The final prosecuting statement said that Morozov and Bordan "by systematic work in the camp carried out sabotage and conducted counter-revolutionary agitation among the prisoners, openly praying and chanting church prayers and tsarist hymns, 'I believe in One God the Father', 'Our Father', 'Save, O Lord, Thy people', etc., that is, they carried out the crime envisaged in article 58-10 and 58-14 of the Criminal Code of the RSFSR."

On August 31, 1937 Morozov and Bordan were convicted of "counter-revolutionary agitation, sabotage and demonstrative praying". In accordance with articles 58-10 and 58-14 they were sentenced to death. They were shot on September 8, 1937. The place of their burial is not known.

In August, 2000 the Jubilee Council of the Moscow Patriarchate canonized them as martyrs, although these martyrs confessed that Soviet power is antichristian whereas the Moscow Patriarchate confesses that it is from God.

\*

**Natalya Ivanovna Sundukova** was born in 1887 in the village of Aleshnino (Aleshkino), Pokhvistievsky region, Samara province in the family of a priest. She was exiled from her native village to Stalinabad in Tadzhikistan. On April 28, 1939 she was arrested in Stalinabad. In the trial records we read: "Sundukova was the organizer and leader of a counter-revolutionary cell of the church-monarchist organization, 'The True Orthodox Church' in Stalinabad, she conducted anti-Soviet counter-revolutionary agitation... Sundukova has refused to recognize herself as guilty of the accusation charged against her... Her agitation was directed against the enterprises of

Soviet elections to the soviets, Soviet festivals, the leaders of the party and the government. She did this also in the village of Aleshino, from where she was exiled to Stalinabad in accordance with the above-mentioned article..." On January 16, 1940 she was convicted by the Supreme Court in Tadzhikistan of being "the leader of a counter-revolutionary cell of the church-monarchist organization, the True Orthodox Church" and was sentenced, in accordance with article 58-10, to five years' imprisonment. She arrived in Karlag, Karaganda, Kazakhstan on March 9, 1941, and "did not work for one day, categorically declaring that she... would not work for the antichrists".

On July 11, 1941 she was arrested with ten other camp inmates. In addition to refusing to work "for counter-revolutionary aims", she was accused of conducting anti-Soviet propaganda among the prisoners. "Moreover, she employed religious prejudices. This counter-revolutionary work was carried out under the leadership of the accused: Sundukova, Kiseleva and Siluanova. She refused to recognize herself guilty of the accusation charged against her in accordance with articles 58-10 part 2 and 58-14. "At the interrogation they all called themselves believing Christians, and confirmed that they would not go out to work since they considered Soviet power to be an antichristian power and did not want to work for it. They refused to give testimonies, and rejected all accusations. They refused to sign the protocols. On September 29 they were condemned for "anti-Soviet propaganda among the prisoners and counter-revolutionary sabotage", and in accordance with articles 58-10 part 2 and 58-14 were sentenced to death. This was "The Case of N.I. Sundukova and others, Karlag, 1941". She was shot on January 11, 1942. The place of her burial is not known.

\*

**Nuns Eusebia** (Churlyaeva) and **Barbara** (Marinina) were spiritual daughters of Priest Seraphim (Bogoslovsky) in the Iveron-Seraphim monastery in Verney (Alma-Ata). In 1913 Priest Seraphim took them away from the monastery to Alma-Ata. There, at the beginning of the 1930s, they were arrested and sent to a camp. After ten years Nun Barbara returned, and told her fellow nuns that Mother Eusebia had died from exhaustion in prison. To her last breath she sang: "Ardent Intercessor" and other prayers. And when her strength was failing her, she said: "Sing, Barbara, help me, help!"

\*

A certain Monk M., who belonged to the Moscow Patriarchate, related that he was the cell-attendant of a certain **Bishop P.**, whom the NKVD were searching for and whom the believers hid in a dug-out specially constructed for him. The dug-out, which was situated almost in the centre of a large city, had two storeys: the bishop lived on one. He carried on a correspondence with his spiritual children (through reliable people) all over the Soviet Union.

The NKVD interrogated and tortured tens of people, including M., but were not able to find out where he was. The bishop secretly tonsured nuns, and in 1943, when the persecutions against the Church temporarily eased, he left his underground dug-out and with his secretly tonsured nuns went to Tyan-Shan. There he founded a secret monastery which had up to 300 monks. In 1951 the monastery was discovered from a helicopter. They were all arrested; the bishop died in prison while the remaining monks received sentences in prison. They were released in 1956. The remaining monks settled in a Caucasian gorge, where they founded a new, semi-secret monastery: the local authorities knew about it, but shut their eyes to it. The Moscow Patriarchate also knew about it. According to M., both these monks and those in Tyan-Shan offered prayers for Patriarch Alexis, although it is possible that Monk M. was here trying to justify his own return to the patriarchate. At the beginning of the 1960s, the Caucasian monastery, too, was dispersed by the authorities.

\*

In 1957, according to a report of the Central Committee of Kazakhstan, near the city of Temirtau "there has formed a whole settlement of fanatical True Orthodox Christians." Only believers lived there, the men did not shave, and the women wore only long black dresses. "They do not read newspapers and books, nobody plays any part in public life, they do not teach their children in schools, do not take part in elections, and refuse to serve in the Army."

In 1963 KGB President V. Semichastny reported to the Central Committee that at Tyukubas, near Chimkent, two nuns taught six young women between 18 and 28 years of age to prepare them to become preachers.

In 1964 the KGB reported that an illegal group of True Orthodox Christians was undertaking "hostile work" in Kirgizia, but that the arrest of its leaders and special prophylactic measures had succeeded in cutting short its activity.

The following True Orthodox Christians were reported to be serving terms in Kazakhstan: the monk **Priest Mina Bogatyrev** (arrested in 1964, sentenced to seven years); **Gregory Perevyshin (Varlaam)** (arrested in 1963, sentenced to five years, released in 1969); **Alexander Vasilev** (arrested in 1964); Victor Karlin (arrested in 1963, sentenced to three years); **Sergius Kashirin** (arrested in 1963, sentenced to five years). Nothing more is known about them.

\*

In 1961, a group of True Orthodox women - **Abbess Paula** (in the world A.L. Gorbasheva), **Belskaya** and **Kozina** were condemned for breaking the Soviet laws on religious cults. Nothing more is known about them.

In 1963, another member of the group, **Novice Pelagia** (in the world P.A. Terenina) was condemned for the same "crimes". Novice Pelagia was an uneducated woman who did not work in Soviet institutions or receive a pension for reasons of conscience. She considered herself to be a citizen, not of the USSR, but of "Great, Holy Russia", and a member of the One, Holy, Catholic Church for whom it was a sin to work for the benefit of the Soviet state, enter trade-unions or participate in meetings, demonstrations or elections. She maintained herself by selling vegetables and seeds. Disciples gathered round her, including the midwife A.A. Barbina and the young K. Khristophorova. In 1968 Novice Pelagia was to be brought to trial again. Nothing more is known about her.

(Sources: Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 484, 79; [http://www.pstbi.ru/cgi-htm/db.exe/no\\_dbpath/docum/cnt/ans/](http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/); Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 24, 41 Holy Trinity Calendar for 1999, Jordanville; Priest Alexander Chesnokov, Glinskaya Pustyn' i yeyo Startsy, Sergiev Posad: Holy Trinity - St. Sergius Lavra, 1994, pp. 138-143; V. Koroleva, "Alma-Atinskiye prepodobnomucheniki Seraphim i Theognost", Russkij Palomnik, N 13, 1996; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, pp. 272, 273; Schemamonk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj (MS), Woking, 1980; P. Chayev, "Katakombnye monastyri", Grani, 123, 1982, pp. 190-191; M.V. Shkarovsky, Ruskaia Pravoslavnaya Tserkov' pri Staline i Khruscheve, Moscow, 2005, p. 260; Keston College Archives; Kovalchuk, "Delo 'Poslushnitsy' Pelagii", Pravda Vostoka, November 27, 1968, pp. 4-5; Protodeacon Basil Maruschak, Arkhiepiskop Dimitrij (v skime Antonij) Abashidze, Simferopol, 2005, p. 91, note)

## **27. HIEROMARTYRS AND MARTYRS OF THE ALTAI**

**Priest Peter Ostroumov** was killed after disgusting humiliations in the village of Kornilovskoye, Barnaul uyezd.

\*

**Priest Elijah Popov** was killed in June, 1918 in the village of Voznesensky, Barnaul uyezd.

\*

**Protopriest Paul Dokorsky** was killed in the village of Mironovskoye, Barnaul uyezd, Tomsk-Altai diocese, on June 19, 1919.

\*

**Protopriest Alexis Pavlov** was killed on July 20, 1919 in the village of Chestyunoskoye, Barnaul uyezd.

\*

**Protopriest Alexander Skvortsov** was buried alive in the village of Bolshaya Rechka, Barnaul uyezd on July 24, 1919.

\*

**Priest Demetrius Amferyev** was killed on July 20, 1919 in the village of Zimenskoye, Barnaul uyezd.

\*

**Priest Anatolius Duplev** was killed on August 25, 1919 in the village of Kachkovskoye, Barnaul uyezd.

\*

**Priest John Belozersky** was killed in August, 1919 in the village of Rebrikh, Barnaul uyezd.

\*

**Priest Nicholas Belyaev** was killed in July, 1919 in the village of Myshlansk, Barnaul uyezd.



\*

**Priest John Nikolsky** was killed in August, 1919 in the village of Kuchug, Barnaul uyezd.

\*

**Deacon Juvenaly Ushakov** was killed on July 20, 1919 in the village of Chistyunskoye, Barnaul uyezd.

\*

**Priest Peter Fastritsky** was killed on August 3, 1919 in the village of Dushnikovskiy, Barnaul uyezd.

\*

**Hieromonks Philaret, Pitirim and Theognost** of the Alexander Nevsky desert, Barnaul uyezd were killed on June 10, 1919.

\*

**Reader Michael Stefanovsky** was killed on June 22, 1919 in the village of Khulnikha, Barnaul uyezd.

\*

**Reader John Voznesensky** was killed on September 3, 1919 in the village of Volche-Burlinskoye, Barnaul uyezd.

\*

**Priest Michael Sharov** was killed at the end of July, 1919 in Barnaul uyezd. He served as a priest in the village of Romanovskoye, Tomsk-Altai diocese.

\*

**Priest Sergius Gromov** was killed at the end of July, 1919 in the village of Oskolkovskoye, Tomsk-Altai diocese (or, according to another source, in Barnaul uyezd).

\*

**Priest Basil Semin** was killed at the end of July, 1919 in the village of Vyatkinskoye, Barnaul uyezd, Tomsk-Altai diocese.

\*

**Priest Basil Smelsky** was killed in June, 1919 in the village of Solonovka, Barnaul uyezd, Tomsk-Altai diocese.

\*

**Priest John Yulovsky** was killed at the end of July, 1919 in the village of Kolpakovsky, Tomsk-Altai diocese.

\*

**Priest Alexis Arkatovsky** was killed on July 21, 1919 in the village of Khabazensky, Barnaul uyezd, Tomsk-Altai diocese.

\*

**Priest Sergius Vangayev** was killed on July 8, 1919 in the village of Novo-Troitskoye, Tomsk-Altai diocese.

\*

**Protopriest Michael Krasnoselsky** was killed after bestial tortures in the village of Togul, Biisk uyezd on June 22, 1919.

\*

**Pelagia Pisemskaya**, the wife of a protopriest, was killed in 1919 in the village of Dimitrievky, Tomsk-Altai diocese.

\*

**Maria Bystrova**, the wife of the protopriest of the village of Kyshpovsky, Tomsk-Altai diocese, was killed in 1919.

\*

**Hieromonk Seraphim** was killed on July 16, 1919 in the village of Orlovka, Kainsk uyezd, Tomsk province.

\*

**Priest John Bonin** was killed on July 6, 1919 in the village of Verkhnyaya Krasnoyarskaya, Kainsk uyezd, Tomsk-Altai province.

\*

**Priest Cyril Boyko** was killed on July 27, 1919 in the village of Verkhne-Kargatskoye, Kainsk uyezd, Tomsk-Altai province.

\*

**Priest Demetrius Vasilevsky** was killed on July 27, 1919 in the village of Nizhne-Kargatskoye, Kainsk uyezd, Tomsk-Altai diocese.

\*

**Reader Elijah Chelmodayev**, from the village of Chernovskoye, Kainsk uyezd, Tomsk-Altai province, was killed on July 16, 1919.

\*

**Priest Alexander Mikhailovich Perevodchikov** was born in 1878, and was serving in the village of Kashino, Barnaul district, Tomsk province. On February 15, 1920 he was arrested, and on March 21 he was convicted by the Altai Cheka of "giving up those sympathetic to Soviet power and anti-Soviet agitation". He was sentenced to death and shot.

\*

**Priest Alexander Fyodorovich Zaitsev** was born in 1884, and lived in the village of Vylkovo, Barnaul uyezd, Altai district. On June 22, 1920 he was arrested, and on August 8 was convicted of "anti-Soviet agitation and handing over those sympathetic to Soviet power to the Kolchakovites". He was sentenced to death and shot.

\*

**Priest Basil Philaretovich Stukov** was born in 1875 in Tomsk province. He was serving in the town of Kamen, Altai region, when, on August 17, 1920, he was arrested. On January 17, 1921 he was condemned by the Cheka for "handing over to the executioners those sympathetic to Soviet power" and for "agitation against it". He was sentenced to three years' imprisonment with hard labour. Nothing more is known about him.

\*

**Priest Peter Rogachev** was the father of Priest Andrew Petrovich Rogachev. In 1921 he was arrested in Altai region (?), and was shot by the Cheka.

\*

**Priest Basil Pavlovich Melnikov** was born in 1853 and lived in the village of Ust-Gavrilovo, Biisk district, Tomsk province. He was arrested there on August 28, 1920. On May 9, 1921 he was convicted of “anti-Soviet agitation” by the Altai Cheka, and sentenced to five years forced labour. Nothing more is known about him.

\*

**41 clergy** were arrested in Barnaul province in 1922 for resisting the requisitioning of church valuables.

\*

**Priest Matthew Ilyich Merkulov** was born in 1888 in Tula province, and served in the city of Aleisk, Altai region, being a representative of the Barnaul diocese. On August 5, 1927 he was arrested, and on November 4 he was convicted by the OGPU in accordance with article 58-10, and sentenced to three years’ administrative exile. Nothing more is known about him.

\*

**Priest Semyon Nikanorovich Parnyakov** was serving in the city of Biisk, Barnaul uyezd. On October 4, 1928 he was arrested and imprisoned in the village of Labotangi, Obdorsk region, Tyumen province. A. Schlippenbach, who accompanied Fr. Simeon in his misfortune, after his release appealed to the Political Red Cross on his behalf: “The village of Labotangi is a small settlement of ten houses, thirty versts from Obdorsk. There is no church. Fr. Simeon is in great poverty, he would be happy if he was sent to Kushevat, from where I came, since there is a church there, but no priest, and the local inhabitants would be happy to have him and would not abandon him. He is a meek, guileless and humble man, completely worthy of sympathy and help...” Nothing more is known about him.

\*

**Priest Theodore Toporkov** was shot in Barnaul in 1928.

\*

**Priest Paul Andreyevich Korchuganov** was born in 1882 in the village of Maima, Maiminsky region, High Altai. He had an intermediate education. On January 13, 1929 he was arrested in his native village, and was sentenced to three years’ imprisonment. Nothing more is known about him.

\*

**Priest Theodosius Ivanovich Nevsky** was born in 1897 in Tomsk province. He was serving in the village of Mikhailovskoye, Mikhailovsky region, Altai district, when, on September 24, 1928, he was arrested. On January 11, 1929 he was condemned by the OGPU, and sentenced in accordance with article 58-10 to three years' imprisonment followed by three years' administrative exile. Nothing more is known about him.

\*

**Protodeacon Nicetas Isaakovich Shadrin** was born in 1874 in the village of Shishkino, Barnaul province. At the end of the 1920s he was living in Tomsk. In 1930 he was arrested for being "a participant in a counter-revolutionary church-monarchist organization", and was sentenced to death and shot. Nothing more is known about him.

\*

**Protodeacon Procopius** was the choir director in the village of Kamyshinka, Bystro-Istoksky uyezd, Altai district, Siberia, and also served as deacon in the Alexandrovskaya church in Biisk. At the end of 1928 or beginning of 1929 he was arrested in Biisk and taken to the local police station. There they demanded that he renounce God, torturing him by dipping him through a hole in the ice of the river Bii. Then they threw him into a special punishment cell called the "secretka", in which he could only stand. He was terribly beaten and tortured. Then he was transferred to the prison in Narym, where his wife Ekaterina came to visit him. She had been allowed a meeting only on condition that she tried to persuade her husband to renounce Christ and work at Pascha. On seeing him she hardly recognized him - he was completely covered in wounds. To the question why he refused to work at Pascha, Fr. Procopius replied: "Immediately I lift my axe, I see the Saviour Himself lying in front of me. How can I cut him?" And he went on: "When I went out of the gates to work at Pascha, I saw the Risen Christ and the Mother of God in great radiance, and He cried: 'Christ is risen!'" After that they immediately took hold of him and cast him into the "secretka". When his wife said that he should renounce God only in words and not forget Him in her heart, he replied: "Get thee behind me, Satan, and do not tempt me!" As they were driving all the clergy into exile under convoy, Fr. Procopius raised his arms and gazing at the sky, sang: "Christ is risen!" He was immediately taken out of the formation and shot.

\*

**Priest Nicholas Romanovich Dobryansky** was born in 1885 in Mogilev province, and was serving in the village of Kharitonovo, Zavyalovsky region, Altai district. On November 10, 1929 he was arrested, and on November 25 he

was sentenced to death in accordance with article 58-11. He was shot on December 9, 1929 in Kamen-on-Oba.

\*

**Priest Stepan Yevgrafovich Chirkov** was born in 1887 and served in the village of Veselovka, Slavgorodsky region, Altai district. On June 13, 1929 he was arrested, and on August 23 he was sentenced to five years' imprisonment. Nothing more is known about him.

\*

**Ivan Antipovich Shevkunov** was born in 1885 in Vyatka province. He was church watchman in the village of Smolenskoye, Biisk region, Altai district, when, on February 4, 1930, he was arrested and exiled with his family to the north after having his property confiscated. Nothing more is known about him.

\*

**Nicholas Nikanorovich Shebalin** was born in 1882 in the village of Udala, High Altai district. A single peasant, he was a member of the local church council. On February 5, 1930 he was arrested and sentenced to death. He was shot on March 4, 1930.

\*

**Priest Basil Pavlovich Dyakov** was born in 1878, and served in the village of Stukovo, Pavlovsky region, Altai district. On January 14, 1930 he was arrested, and on February 18 was condemned to death. He was shot on February 25, 1930.

\*

**Priest Innocent Grigoryevich Dagayev** was born in 1882, and lived in the village of Yeniseiskoye, Biisk region, Altai district. On February 9, 1930 he was arrested, and on March 1 was sentenced to death in accordance with article 58-11. On March 11, 1930 he was shot in Barnaul.

\*

**Priest Ivan Leontyevich Zalozhnykh** was born in 1879 in Voronezh province, and served in the village of Smolenskoye, Biisk region, Altai district. On February 4, 1930 he was arrested, and on March 19 he was sentenced in accordance with article 58-10 to ten years' imprisonment with the expulsion of his family to the north. Nothing more is known about him.

\*

**Philip Ilyich Guba** was born in 1885 and was a choir director in Biisk region. On February 10, 1930 he was arrested, and on March 25 – sentenced to be shot. He was shot in Biisk on April 12.

\*

**Priest Basil Matveyevich Zhukov** was born in 1887 in Tomsk province, and lived in the village of N-Tyryshkino, Sychevka region, Altai region. On February 16, 1930 he was arrested, and on April 16 was sentenced in accordance with article 58-11 to ten years' imprisonment with confiscation of property. Nothing more is known about him.

\*

**Priest Michael Nikolayevich Vorontsov** was born in 1900 in Tomsk province, and served in the village of Shalap, Yaminsky region, Altai district. On February 14, 1930 he was arrested, and on April 27 was sentenced to ten years' imprisonment in accordance with article 58-11. Nothing more is known about him.

\*

**Ananius Nikitovich Korobkin** was born in 1871, and was the warden of the church in the village of Myshlana, Altai district. On April 4, 1930 he was arrested, and on April 28 was sentenced to five years in the camps. Nothing more is known about him.

\*

**Priest Theodore Leontyevich Voronin** was born in 1887 and served in the Alexander Nevsky church in Biisk. There he was arrested and condemned for "participation in a church-monarchist counter-revolutionary organization", and was sentenced to death. He was condemned in the 1930s.

\*

**Reader Nicholas Frolovich Blazhnov** was born in 1897 and was serving in the village of Shelabolikha, Pavlovsky region, Altai district. On August 4, 1930 he was arrested, and on January 3, 1931 was sentenced to death. The sentence was carried out on January 25.

\*

**Priest Michael Timofeyevich Zhukov** was born in 1905, and served in Mikhailovsky region, Altai district. On January 5, 1931 he was arrested, and on February 5 was sentenced to ten years in the camps. Nothing more is known about him.

\*

**Priest Nicholas Yakovlevich Zavodovsky** was born in 1870, and served in Biisk, Altai district. He was arrested and condemned for “participation in a church-monarchist counter-revolutionary organization” and shot in the 1930s.

\*

**Priest Demetrius Vasilyevich Rozhdestvensky** was born in 1898 in Simbirsk province. He was serving in the village of Kolyvanskoye, Pavlovsky region, Altai district, when, on October 13, 1929, he was arrested. On November 11 he was sentenced in accordance with articles 58-10 and 58-11 to ten years’ imprisonment.

\*

**Priest Demetrius Vasilyevich Kulinichev** was born in 1876 and served in the village of N-Taraba, V-Chumyshevsky region, Altai district. On January 16, 1930 he was arrested, and on February 21 was sentenced to ten years in the camps. Nothing more is known about him.

\*

**Protopriest Anisimus Gavrilovich Shalayev** was born in 1887, and served in Biisk. He was accused at some time in the 1930s of “participation in a church-monarchist counter-revolutionary organization”, and sentenced to death.

\*

**Priest Alexander Varfolomeyevich Kalachev** was born in 1879 in Barnaul, and served in the village of Chernopyatovo, Pavlovsky region, Altai district. There, on February 15, 1930, he was arrested, and on March 1 was sentenced in accordance with article 58-10 to five years’ imprisonment with the exile of his family to the north. Nothing more is known of him.

\*

**Priest Gabriel Nazarovich Denisov** was born in 1876 in Tula province, and served in the village of Rakity, Mikhailovsky region, Altai district. On



February 6, 1930 he was arrested, and on April 27 he was sentenced to death in accordance with article 58-11. He was shot.

\*

**Priest Andrew Nikitovich Poyarkin** was born in 1868 in the village of Mpotá, Shebalinsky region, High Altai Autonomous Province. On January 16, 1930 he was arrested and sentenced to death. He was shot on March 24.

\*

**Priest Eustathius Stepanovich Pyataikin** was born in 1884 in Penza province. He was serving in the village of Bystrij Istok, Bystroistoksky uyezd, Altai district when, on January 27, 1930, he was arrested. On February 25 he was condemned in accordance with article 58-10, and sentenced to death with the exile of his family to the north. The sentence was carried out in Biisk on March 11.

\*

**Priest Paul Fyodorovich Troitsky** was born in 1881, and began to serve in the village of Burla, Burlinsky region, Altai district. On March 5, 1930 he was arrested and sentenced to death. He was shot in Kamen-on-Oba, Altai district on March 15, 1930.

\*

**Priest Peter Petrovich Pribytkov** was born in 1894 in Tomsk province, and was serving in the village of Popovichi, Soltonsky region, Altai district. On February 13, 1930 he was arrested, and on March 30 he was condemned by the OGPU, in accordance with article 58-11, to five years' imprisonment with exile of his family to the north and confiscation of his property. Nothing more is known about him.

\*

**Priest Timothy Ivanovich Sidorov** was born in 1893 and was serving in the village of Bulatovo, Kulaginsky region, Altai district. On February 14, 1930 he was arrested in Bulatovo, and on March 15 was sentenced to death. The sentence was carried out, and he was buried in Biisk.

\*

**Priest Peter Alexandrovich Bystritsky** was born in 1874 and served in the village of Anujskoye, Smolensk region, Altai district. On February 12, 1930 he

was arrested, and on March 27 was sentenced to death. He was shot in Biisk on April 10, 1930.

\*

**Priest Michael Alexeyevich Koninin** was born in 1874, and received higher education. He served for thirty years in the village of Berezovka, Krasnoschekovsky region, Altai district. There, on February 16, 1930, he was arrested, and on March 27 was sentenced to death. It is not known where or when the sentence was carried out. According to another source, he was arrested in the summer of 1937, and in the winter of that year his family were thrown out of their house and deprived of their property and rights.

\*

**Priest Leontius Semyonovich Bogolyubov** was born in 1865 in Tomsk province. He was serving in the village of Stan-Bekhtemir, Biisk region. On February 8, 1930 he was arrested, and on March 15 was sentenced to death, with the exile of his family to the north, in accordance with article 58-10. The sentence was carried out in Biisk on March 31, 1930.

\*

**The clergyman Protasius Petrovich Bystrov** was born in 1869 and was serving in the village of Vershinino, B-Rechensky region, Altai district. On February 14, 1930 he was arrested, and on March 15 was sentenced to death, with the exile of his family to the north, in accordance with article 58-11. The sentence was carried out in Biisk on March 31.

\*

**The clergyman Epiphanius Mikhailovich Prozorov** was born in 1867, and served in the village of Nikolskoye, Biisk region, Altai district. On April 10, 1930 he was arrested and sentenced to exile in the north. Nothing more is known about him.

\*

**Alexis Ivanovich Kovalev** was born in 1897 and was warden of the church in the village of Uglovoye, Uglovoye region, Altai district. On April 19, 1930 he was arrested, and on May 28 he was sentenced to five years in the camps. Nothing more is known about him.

\*

**The clergyman Sergius Yakovlevich Kumandin** was born in 1877 in the village of Urlu-Aspak, Maiminsky region, High Altai district, and was an Altai by nationality. From 1900 to 1922 he was a village teacher and clergyman. In 1922 he became a translator, and in 1931 – secretary of the Alexandrovsk village council. On April 14, 1931 he was arrested, and was sentenced to five years' imprisonment. Nothing more is known about him.

\*

**Priest Ivan Vasilyevich Yefimov** was born in 1890, and served in the village of Savvushka, Zmeinogorsky region, Altai district. On February 7, 1930 he was arrested, and on April 26 was sentenced to five years in the camps. Nothing more is known about him.

\*

**Priest Daniel Grigoryevich Bykov** was born in 1875 and served in the village of Aya, Altai region. On March 14, 1930 he was arrested, and on April 27 was sentenced to death. The sentence was carried out on April 30.

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**Priest Andrew Pavlovich Sokolsky** was born in 1865, and was serving in the village of Karabinka, Soltonsky region, Altai district. He was sentenced to death by the OGPU, and on May 4 was shot.

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**Priest Peter Nikolayevich Kurshin** was born in 1883 in Tomsk province, and served in the village of Korobeynikovo, Uch-Pristansky region, Altai district. On March 30, 1930 he was arrested, and on May 10 was sentenced to death in accordance with articles 17 and 58-2. He was shot in Biisk on May 30.

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**Mark Arsenyevich Dannik** was born in 1852 in Poltava province. He was the warden of the church in the village of Ustyanka, Loktevsky region, Altai district. On February 15, 1930 he was arrested, and on May 17 was sentenced to death in accordance with articles 58-10 and 58-11. On May 20 (or June 2), 1930 he was shot in Rubtsovsk, Altai district.

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**Priest Alexis Viktorovich Belousov** was born in 1884 in Poltava province. He was serving in the village of Gornovoye, Yaminsky region, Altai district,

when, on February 17, 1930, he was arrested. On May 30 he was sentenced to death in accordance with article 58-11. On June 12 he was shot in Biisk.

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**Priest Stepan Nikityevich Chichkin** was born in 1885 in Saratov province, and served in the village of Borisovo, Zalesovsky region, Altai district. On February 3, 1930 he was arrested, and on March 1 was sentenced to death in accordance with article 58-10 part 2, while his family was exiled to the north. On March 8 he was shot in Barnaul.

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**Priest Ivan Stepanovich Kislov** was born in 1868, and served in the village of Bulanikha, Biisk region. There, on February 16, 1930, he was arrested, and on March 27 was sentenced, in accordance with article 58-11, to shooting with exile of his family to the north and the confiscation of his property. The sentence was carried out.

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**The clergyman Gregory Iosifovich Kashubsky** was born in 1892 and served in the village of B.-Rechka, Chistyunsky region, Altai district. On April 24, 1931 he was arrested, and on April 25 he was sentenced to five years in the camps. Nothing more is known about him.

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**Priest Basil Alexeyevich Pobedonostsev** was born in 1874 in the village of Kostin Log, Mamontovsky uyezd, Altai region. On February 10, 1932 he was arrested, and on March 10 he was sentenced to death. On March 13 he was shot, and buried in Barnaul.

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**Priest Stepan Nikolayevich Chichkin** was born in 1889 in the village of Borisovo, Zalesovsky region, Altai district. On February 3, 1930 he was arrested, and on March 1 was sentenced to death in accordance with article 58-10 part 2. On March 10 he was shot.

\*

**Deacon Basil Nikolayevich Drovok** was born in 1878, and served in the village of Rossoshi, Altai district. On December 8, 1929 he was arrested, and on March 1, 1930 was sentenced to ten years in the camps. Nothing more is known about him.

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**Priest Alexander Arsenyevich Gusishny** was born in 1880 in Vologda province, and served in the village of Ust-Zhuravlikha, Uch-Pristansky region, Altai district. On January 13, 1930 he was arrested, and on March 1 was sentenced to death in accordance with article 58-10. He was shot on March 13 in Biisk. His family was exiled to the north.

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**Priest Emelyan Sergeyevich Zavalyuev** was born in 1880 in Tambov province, and served in the village of Kashino, Aleisky region, Altai district. On January 27, 1930 he was arrested, and on May 10, 1930 was sentenced to death with confiscation of his property in accordance with article 58-11. He was shot.

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**Priest Demetrius Vasilyevich Yemelyanov** was born in 1888 and lived in the village of Tourak, Altai region. On February 17, 1930 he was arrested, and on March 27 was sentenced to death, with the expulsion of his family to the north, in accordance with articles 58-10 and 58-11. He was then shot.

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**Priest Constantine Vasilyevich Valkovich** was born in 1869 and served in the village of Klyuchi, Starostinsky region, Altai district. On November 29, 1930 he was arrested, and on March 20, 1931 was sentenced to death. On April 11, 1931 he was shot in Biisk.

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**The clergyman Michael Ilyushev**, a native Altai, was born in 1885 in the village of Kosh-Agach, Tomsk province, and lived in the Kosh-Agach region. On April 13, 1931 he was arrested, and was sentenced to three years' imprisonment. Nothing more is known about him.

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**Priest Azarius Alexandrovich Yershov (Yershev?)** was born in 1875 in Vologda province, and served in the village of Krasny Yar, Smolensk region, Altai district. On January 27, 1931 he was arrested, and on March 27 was sentenced to death in accordance with article 58-11. On April 23, 1931 he was shot in Biisk.

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**Peter Yevdokimovich Zyryanov** was born in 1890, and was the warden of the church in the village of Ustyanka, Loktevsky region, Altai district. On April 19, 1931 he was arrested, and on June 1 he was sentenced to three years' imprisonment in accordance with article 58-10. Nothing more is known about him.

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**The clergyman Elijah Fyodorovich Yemelyanov** was born in 1873 and lived in the village of Smolenskoye, Smolensk region, Altai district. On April 27, 1931 he was arrested, and on May 28 he was sentenced to death. He was shot in Biisk on June 5, 1931.

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**The clergyman Gregory Ivanovich Kopylov** was born in 1892, and served in the village of Chernoval, Smolensk region, Altai district. On April 24, 1931 he was arrested, and on May 25 he was sentenced to death. The sentence was carried out.

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**Reader Ivan Pavlovich Kopylov** was born in 1895, and served in the village of Chernovoye, Smolensk region, Altai district. There, on May 12, 1931, he was arrested, and on May 31 he was sentenced to death. The sentence was carried out on June 5.

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**Reader Stepan Tikhonovich Ponaryev (Panaryev)** was born in 1883 in Tambov province, and served in the village of Elanga (Elanda), Biisk region, Altai district. On March 16, 1930 he was arrested in Elanga, and on May 30 was sentenced to death in accordance with article 58-11. On June 12 he was shot in Biisk.

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**Alexis Timofeyevich Zavalishin** was born in 1878 in Voronezh province, and became the church warden in the village of Vyatkinno, Altai district. On April 19, 1931 he was arrested, and on June 13 he was sentenced to three years' imprisonment in accordance with articles 58-10 and 58-11. Nothing more is known about him.

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**Andrew Averyanovich Sedykh** was born in 1870, and was church warden in the village of Elanga (Elanda), Biisk region, Altai district. On March 16, 1930 he was arrested in Elanga, and on May 30 was sentenced to death. He was buried in Biisk in 1930.

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The following were convicted in "The Case of Fr. Sergius Stakhev and others, Altai district, Biisk region, Lugovskoye village, 1930":

**Priest Sergius Vasilyevich Stakhiev** was born in April, 1873 and went to Perm theological seminary. He became a teacher of the Law of God, and from 1895 a priest, in Perm province. From 1916 to 1917 he served as a priest in the city of Biisk, Tomsk province as supervisor of the church-parish schools. After the revolution he did not serve for several years, but worked in various institutions. In March, 1925 he returned to priestly work, and was appointed to the village of Lugovskoye, Biisk region, Altai district. In 1929 the authorities decided to close the local church, which Theodore went to, under the pretext of having to open children's crèches in the church building. On May 29 a meeting was going to take place to discuss this. Before the meeting, during a service, Fr. Sergius appealed to the parishioners not to agree to this. The meeting decided to oppose the measure. For a while Fr. Sergius was transferred to the St. Alexander Nevsky church in Biisk. But the OGPU in Biisk had been informed, and on December 4 Fr. Sergius and seven parishioners whom he had supposedly "recruited" into "a counter-revolutionary church organization" were arrested and cast into prison in Biisk. On April 20, 1930 they were convicted of "participation in a counter-revolutionary church organization" and "anti-Soviet and anti-collective farm agitation". Fr. Sergius was sentenced to five years in the camps. On April 16, 1933 Fr. Sergius was released early because he was not sixty years old, but was deprived of the right to live in twelve cities and in Altai district, and for the rest of his sentence he had to stay in one place. Nothing more is known about him.

**Theodore Semyonovich Poreshin** was born between 1885 and 1890 into a peasant family. He lived in Lugovskoye with his wife and many children. Not long before 1929 he, as a kulak, became a "fivetimeser", that is, his taxes were increased by 500%. Unable to pay this, his house, cattle and other property was confiscated. Part of it was given to the collective farm, and part was sold at an auction. Theodore Semyonovich was one of the parishioners arrested with Fr. Sergius. Witnesses were found who claimed that Theodore and the other members of this "organization" had been walking round the village and threatening the villagers. Theodore declared that he had never heard any "anti-Soviet" agitation from his priest, and refused to admit that he was guilty.

He was sentenced to three years in the camps. Nothing more is known about him.

**Ivan Vasilyevich Shkolnikov.** He was born between 1885 and 1890 into a peasant family. He lived in Lugovskoye with his wife and five children. Not long before 1929 he, as a kulak, became a “fivetimeser”, that is, his taxes were increased by 500%. Unable to pay this, his house, cattle and other property was confiscated. Part of it was given to the collective farm, and part was sold at an auction. Ivan Vasilyevich was one of the parishioners arrested with Fr. Sergius on December 4 and cast into prison in Biisk. Witnesses were found who claimed that Ivan and the other members of this “organization” had been walking round the village and threatening the villagers. On April 20, 1930 he was convicted of “participation in a counter-revolutionary church organization” and “anti-Soviet and anti-collective farm agitation”, and sentenced to five years in the camps. His family was sent into exile in Narym. In camp Ivan Vasilyevich was infected with tuberculosis and released early, in 1933. He did not know where his family was. He died sometime in the 1930s in Biisk.

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**Priest Alexis Ivanovich Chevalkov** was born in 1881 in the town of Ulala, Altai district. On February 15, 1930 he was arrested in Ulala, and on April 23 was convicted of “counter-revolutionary activity”. In accordance with articles 58-10 and 58-11 he was sentenced to ten years in the camps. Nothing more is known about him.

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**Priest Basil Pavlovich Voyevodin** was born in 1887 in Tomsk province, and lived in the village of Kolyvanskoye, Pavlovsky region, Altai district. On April 22, 1931 he was arrested, and on June 1 was sentenced to death in accordance with article 58-10. On June 28, 1931 he was shot.

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**Priest Constantine Ivanovich Bogdanov** was born in 1885 and was serving in the village of Krasnij Yar, Krasnogyarovsky region, Altai district. On February 1, 1930 he was arrested, and on May 22 was sentenced to death. He was shot on July 8, 1930 and buried in Biisk.

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**Abbess Mariamna**, in the world Matrona Petrovna Frolova, was born in 1870 in the village of Urey, Penza province in a peasant family. On May 21, 1884, at the age of fourteen, she entered the Krasnoslobodsky Trinity women’s



monastery in Penza province as a novice, and on February 10, 1888 was tonsured into monasticism. With the blessing of the abbess, she moved with her elder sister, Xenia, to the newly-opened women's monastery of the Kazan icon of the Mother of God in Barnaul, Altai region, becoming treasurer in 1906. On October 29, 1907 she received the Red Cross medal for her work during the Russo-Japanese war.

In 1917 the first abbess of the monastery died, and Mother Mariamna was elected to succeed her. In 1920 the monastery was renamed the "Agricultural Working Commune of the Mother of God", and its gradual destruction began: house after house, building after building was taken away by the authorities, until in the autumn of 1920 the nuns were simply expelled. Matushka conducted a long but ultimately fruitless campaign with the Bolsheviks for every inch of her monastery. After the closure she and her two blood sister, the rasophor novice Xenia and the former teacher in the monastic school Paraskeva, settle in half of a small house in Proletarskaya street, next to the Pokrov church. She chanted in the church and helped with baking the prosphoras. The other nuns would visit the abbess and pray with her for their desolate monastery and their ruined Homeland. These visits did not go unnoticed by the OGPU, and at the beginning of 1921 she was arrested in connection with the peasant rebellion in the village of Sorokino. She was accused of being the main activist in preparing this "kulak rebellion", and was sentenced to death, commuted to ten years in prison in Barnaul. At the end of 1923 she was released. But on January 11 and 12, 1924 she was brought to trial for "concealing church valuables". She was acquitted. She was arrested several more times, and on December 25, 1930 was deprived of voting rights "as a former nun".

On February 4, 1938 she was arrested for the last time together with thirteen other people in "the case of the church organization in the city of Barnaul (1938)". She was accused that she "was not occupied in socially useful work" (at the age of 68!), and that she was "an active participant in a counter-revolutionary church-monarchist insurgent organization. She organized a cell in her flat, and drew to it believing women under the guise of carrying out religious rites. She conducted counter-revolutionary work, spreading defeatist agitation and trying to demonstrate that there soon be a war and that Soviet power would supposedly perish." According to eye-witnesses, the interrogations usually took place after midnight, the protocols being written beforehand on a typewriter. They contained tens of names, addresses, dates and events which even in normal conditions would have been impossible to remember and reproduce. Moreover, the replies of all the arrested nuns were identical." The abbess was severely beaten as they tried to find the answer to only one question: "Where is the monastery gold?"

She was sentenced to death in accordance with articles 59-2, 58-10 and 58-11. On March 11 the sentence was carried out. She knew beforehand that they

would shoot her on that date, and informed many faithful people about it. All fourteen of the condemned were taken out on a cold, gloomy morning. Matushka Xenia, who had been arrested by this time, tried to take hold of the podryasnik of her younger sister and began to shout that they take her with sister. But the guard crudely pushed her away, saying: "Wait, matushka, soon you too will be here!" The fourteen were taken out and left in the open, apparently to "heat them up". They were freezing to death, but no complaints or tears were heard, only prayers. Then they were shot.

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**Priest Peter Fedotovitch Zibrov** was born in 1896 in Tambov. Before the revolution he moved with his parents to the village of Krutikha in Altai district. In about 1910 Fr. Philip (Popov), an Athonite monk, persuaded his parents to give him to a monastery in Mount Athos. In 1914 he was called up into the army, and served in Tomsk. After the revolution he was ordained to the diaconate and priesthood for his native village. In 1930 he was arrested and exiled to Narymsk region. His elder sons were forbidden to go to school, while his family was expelled from the house and forced to live in a bath-house. After exile, he went to live in Novosibirsk, where his family came to him. On big feasts he was invited to serve in the Tarukhansk church. In 1947 he was summoned to the MGB in the Kirov region, Novosibirsk. They tried to force him to become an informer, but he refused, although they threatened to send his sons into exile. At that point he decided with his wife to ask God to send him death. They prayed for a long time, and Fr. Peter soon died. Before his death he called his wife: "Look, look, angels are standing at my bed..."

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Once at the end of a hot summer's day a wanderer with a pack on his back and a staff in his hand appeared in the small village of Alexandrovka, Kurgan uyezd, in the Altai mountains of Siberia. He went up to the gates of the house of Theodore Arkatov and stopped, fixing his eyes on a three-year-old child who was playing in the sand. For a long time he looked at him, and then when the mistress of the house came out he asked for a bed for the night. It was the year 1906.

In the evening, as they were sitting down to supper, the owners of the house asked their guest to sit with them. The wanderer did not refuse, but said that he would eat only his own food. Then he took a black crust of bread and a copper mug out of his bag. Then he went up filled a mug of water from the tub, put it on the table, crossed himself and got up to take part in the prayer before eating. Because of the negligence of the owners, the lampada in front of the icons was not lit. And it lit up of itself. Naturally, after such a phenomenon the owners were particularly interested in the opinion of the man of God on all questions, and especially on the issue which particularly

worried people at that time: what was going to happen. The wanderer spoke much about the future; the main thing he said was that one could count the years to the enthronement of the power of the Antichrist. They would destroy monasteries and churches, and subject Christians, and especially the clergy, to tortures. Whether he spoke from himself or retold the prophecies of the Holy Fathers is not known. But his words were remembered in the village for a long time. The next morning, on saying goodbye to the owners, he said, pointing to little James: "Look after him: he will be a great man," Theodore remembered that, and when he had to punish his little son, he thought: "Here I am applying my belt to this 'great man'."

James's childhood passed normally, one might say, although God's mercy was sometimes clearly observed on him. Once, when he was four years old, he fell into the chute leading to the wheel of a water-mill, and of course he would certainly have been killed if, as he was borne along at a mad pace, he had not caught hold of a hanging branch. How long he could have held out, paddling in the water, is not known, but at that moment he was discovered and saved by his grandfather who was passing by and who was the owner of the mill.

James remembered an incident from his early childhood. One feast day he ran into the wood behind the kitchen garden, where he loved to run and romp around in the thick grass. Running out into a glade, he suddenly discovered a wonderful way to enjoy himself: over the glade there hung a shining golden chain. Unthinkingly James took hold of the chain and began to swing on it from one end of the glade to the other. He was delighted, and decided to share his joy with his sisters, who were older than he. But when he brought them to the glade, a bitter disappointment awaited him: there was no chain, only traces of trampled-on grass. Moreover, his sisters mocked him, saying that there had been no chain to hold onto, but only empty sky...

James did not understand the meaning of this vision, although already at this time a firm faith in God and the invisible world was being forged in him.

Once when he was nine, his father sent him out in the evening to look for some grazing horses, so as to use them in pairs to plough the land. He pointed to where they were approximately. On arriving at the pasture, James did not see the horses, but in the distance he saw an old man sitting on a boulder. He decided to ask him. Moreover he was curious to know where he was from – there were no such old men in the village.

The old man replied to James's greeting and asked: "What do you call this mountain?" pointing to a mountain that was higher than the rest. Incidentally, this mountain was unusual; clearly of volcanic origin, it was higher than all the others, and from it ridges and valleys pushed out in all directions. Rivers which began in the mountain flowed down the valleys. Until halfway up it

was wooded, but from then on it was bare and had a rounded top. Moreover, the whole of the upper part of the mountain was not composed of solid rock, but of piles of small stones no larger than a football. Hence its name: "bald".

James said: "Bald". "A good mountain," said the old man, "in time it will blossom." "Some hope!" cried James. "Until St. Peter's day it is covered with snow, and from St. Elijah's day it is again covered with snow." The old man smiled and said: "What I mean is: it will not be covered with flowers, but will be glorified. And your horses are grazing over there."

James went and found the horses precisely there. Everything was normal, and yet for some reason his soul was filled with a strange exaltation, and everything seemed to him not quite normal: how did the old man know that he was looking for horses, that his horses were there, that the Bald mountain would blossom one day. Moreover, the appearance of the old man was too unusual: his pure white hair and beard fell down to his waist, while the skin of his face was young, as on a child, and without a single wrinkle.

James found his family at supper, and immediately as he came in he began excitedly to tell them about what he had seen. However, nobody showed the slightest interest. He was offended that they weren't listening to him, and silently ate the food he was given. Only later did he understand that they simply didn't hear him.

However, this vision was only the beginning, and had a continuation. Four years later, his father again sent James to look for horses and again indicated the same place. And again James saw the same wonderful old man in the same place, and now he ran up to him joyfully with the words: "Hi, dedushka! I know you." "And I know you, young man. Are you looking for horses again? But don't hurry, listen to what I'm going to tell you." And the old man began to tell him much about what would happen soon to the world and to him. The Tsar would be overthrown, the new authorities would be against God, everyone would be forced to recognise it as lawful and given by God, and would be drawn into unfaithfulness to God. About James himself he said that he would remain faithful to God. However, he would have a difficult life. Soon he would be forced to leave his native land and go alone through life. Then he pointed to where his horses were grazing, and added: "Before you wanted to tell your people about me, but they didn't hear you, but now don't talk at all." "But where do you live, father?" asked James. The elder smiled again and replied: "Everywhere and here."

Now James returned home in a thoughtful and determined mood.

Soon he received proof of the truthfulness of what he had been told. Once, six months later, in the winter, James left the house in the morning and was amazed by the untimely festal rejoicing of his fellow villagers. He asked the

first whom he met what this was for, and received the reply: "Freedom! Now there is freedom! The Tsar has been overthrown!"

James began to step backwards into the yard, ran into the stables, fell face down in the manger and sobbed inconsolably for a long time. In his imagination from that moment the world was covered in darkness. The incarnation of nobility and defender of the faith was no more, and now the antichrist would be enthroned without fail. In his ears there echoed the words of the elder: "The authorities will be against God."

And truly, from that moment darkness descended on the world, and James began in an adult way to prepare himself for coming trials. He now saw the meaning of life only in one thing: how to remain faithful to God in the face of universal apostasy. Already at that age (14) he had started to help his father in the heavy work of a peasant, and it helped to distract his mind a little from thoughts about the future, about the meaning of his future life. And he had to work hard. His elder brother Ivan was at the front.

At that time James's remote village lived on rumours from the front and on revolutionary news from central Russia. The villagers lived in dark presentiments induced by stories of wanderers and various events. And James's character was formed in this atmosphere. It was different from all the others. His inner torments once pushed him to decide to struggle with evil by force of arms: he attached himself to a unit of Whites who were setting off to join the White Cossacks who were fighting on the Panuj river. But he was caught by the Reds. He was saved from death only by the appearance of a fellow-villager of his in the camp of the Reds who expressed his amazement that James was among the Whites. He had to say that he had come upon them accidentally while searching for lost horses. They let him go home...

But now in addition to all other woes his brother returned from the war as an atheist and a blasphemer. Life became unbearable. Once while he was quarrelling about ideology with his brother, in his youthful ardour he took up a gun and was almost on the point of shooting his brother. His father took away the gun and said: "It is dangerous for you to live together."

His father himself feared his communist son, and James, seeing this, decided to leave home and begin the life foretold by the strange elder. At first he went to live with his uncle, the brother of his father, helping him in his daily work. But he could still hear the words of his brother that had made him mad: "These popes... They go in front of the armies of the Whites and think that the cross will protect them: you fire - and off go the head and the cross."

Once his father came up to him and said: "Yasha, don't disgrace me: either leave here completely, or return home." And of course James decided to do the first. It was the summer of 1921. James went home to say goodbye. His

mother fussed around, tried to feed him, put some bread and milk on the table. And this point his brother Ivan came in and said from the threshold: "you work somewhere and come here to wolf it down." James got up with the words: "Okay, I can also not eat here." He said goodbye to his mother and left. Without looking back, he set off out of the village onto the big road leading to the big world.

Beyond the village he ascended a hill from which he could see the whole village as if in the palm of his hand. He sat on the grass, immersed in thoughts. He was not upset with his brother, and had no fear of the unknown. In his ears there sounded the words of the mysterious elder that he would remain faithful to God, although he would live a hard life. The fire of determination lit up in his heart, and James cried out: "I will remain faithful to Thee, O Lord", striking his fist on the earth. Under his hand there was a stamen from last year's harvest, and he cut himself. Immediately he thought: "Well, Lord, I have sealed my promise with my blood." He got up and left without looking back.

Going from village to village, and meeting various people, James learned various trades: carpentry and sadlery. "A Christian living under the power of the Bolsheviks," he said later, "has to be able to do many things, otherwise he won't survive." He was helped by his physical strength: he could lift two bags of grain onto his shoulder and take them a long distance. This enabled him to find work anywhere. His external appearance also instilled trust: he looked like one of the ancient Romans, and to some he looked like the saints on the icons...

However, simply finding the means to live was not his main purpose. He was always looking for like-minded people from whom he could acquire spiritual knowledge. He often mixed with priests, but only up to the 1930s. One priest from whom he learned much told him (this was about 1929) that the prosperous peasants would soon be exiled, after which all the unsuitables of all nationalities would be imprisoned, and first of all the clergy. Then would come the war with Germany. They would reach Moscow, but would not hold out, would return, and then the communists would triumph. James did not much want to believe this prophecy, but he had to: the priest was an unusual man. Once they were travelling on business to a town that was about 15 kilometres from the village. On the way they talked. Suddenly the priest pointed upwards, James looked and saw two swiftly flying crows racing each other. The priest shouted: "Where are you hurrying to?" One of the crows turned and replied: "We have to go fast." "You see, the demons are hurrying to some evil deed," he said to James. In the town they saw a crowd of people near a house discussing something. Some said that a man had fallen from a balcony and hurt himself for some unknown reason. Others said that it looked as if some forced had pushed him. "This is where they were hurrying to," said the priest.

Soon the church in that village was closed and the priest was exiled. But James continued to live there.

James had many revelations from God, especially in visions in sleep. Knowing many things beforehand through these revelations, he was able to escape from very difficult circumstances. He tried to warn many, especially those who, as he foresaw, would be sent to prison or exile. Thus he once went up to his friend Timothy and heard him joyfully telling of his plans for the future. He was going to sell bread, and buy seed and some other things. James sadly told him that he had to prepare himself for a long journey. "They're going to put you in a carriage with other families and take you to the north, where your bones will lie!" "Don't talk such rubbish," said Timothy, "otherwise I'll hit you." "Okay, you can hit me later, if they do not take you away this year." And truly, that year Timothy's family was put into two carts with all their insignificant belongings. Timothy went up to James and said: "Forgive me, Yasha, you were right. Pray for us here."

James's family, his parents and sisters, as he later learned, were also sent into exile, to the city of Narym.

Until the beginning of collectivisation, James was able to live comparatively easily, the authorities did not trouble him. And there were still people he could talk to and learn from. And there was even the danger of becoming worldly. Among those around him he was distinguished by his piety and good looks, and the girls were constantly wanting to get to know him. He even became engaged to the daughter of one prosperous townsman. However, his bride once went to the baths and discovered a blister on her leg, which began to grow rapidly. It burst and she soon died.

Another incident showed that it was not God's will that James marry. Once on a feast day he was walking in a field with a girl who had fallen in love with him. Then he had a vision: not far away he saw a table and a young woman leaning over it and weeping. He got up from the grass and went up to her. He lifted her eyes full of tears to him and said: "Oh, you... I chose you to be a conqueror-vessel, but what are you doing?" James suddenly woke up. Silently he got up and left. Later, on meeting the girl, he explained, as best he could, why he had suddenly left. And from that moment he began to avoid getting close to girls, having made the firm decision not to marry. In any case, it was not the time to think of marriage - the time of fiery trials had arrived.

The beginning of collectivisation was proclaimed. For the peasants it was a diabolical noose. From that moment everything and everyone was compelled to work for the victory of the idea of Bolshevism. James understood well the true nature of this idea. Its purpose was to extirpate the image of God from man and replace it with the image of the beast. And under socialism it was

practically impossible to buy or sell or earn money without entering into it, without becoming part of the system. James, like other True Orthodox Christians, refused to enter the collective farms. But it was more difficult for him to survive outside them because he did not have his own vegetable garden. He remained alive only by the mercy of God. Once someone ordered some shoes from him in exchange for a sack of potatoes. Another time some unknown visitors would simply turn up and feed him. Once a close friend came up to him and was horrified: "James, what's wrong with you? Come with us and do some road-building. You will immediately receive six kilograms of groats, salt and sugar, and you will receive bread." "Okay, I'll think about it," replied James. "That was a temptation," said James later. "I suddenly began to feel good at the possibility of receiving these good things. But then I immediately thought: why have I been suffering all this time, if I so easily go over to the kingdom of satan for a piece of bread?!" And of course he didn't go over.

With great difficulty he survived to the summer. In the forest the bird-cherry and other berries were beginning to ripen. "Now," he thought, "I'll survive somehow. There are berries in the forest, and enough edible herbs." In the morning he set off for the forest, which was about five kilometres from his house. He reached the forest at about lunchtime, and immediately set about the bird-cherry. He did not eat much, but began to pick them and put them into a bucket he had brought from the house. He already filled half the bucket when his leg got caught on a blackberry bush. He fell face down and lost consciousness. He came to and was appalled: there were pools of water all around. The bucket had not turned over in the thick grass, and was standing, full of water, so that the bird-cherry was pouring over the sides. "This is no dream, since such a downpour was not able to wake me up," decided James. "I'll go back home, dress in white and go out into the forest. It's better to die in the forest so that my enemies should not rejoice over me and mock my body."

By evening he was already home. He lay down from exhaustion and fell asleep. And suddenly he heard words coming through his sleep, the words of Altai Tatars, Altai names of villages, villages in which he later came to live. Suddenly he woke up and thought: there are people from the Altai here. Their villages began a hundred kilometres from his village, and on the way to the town they went through this settlement. He listened. He could hear the squeaking of cart wheels. James got up, looked through the window and saw some Altaitsy coming to his gates and up to the house. "Master of the house, greetings! Will you let us stay the night?" "Why not?" replied James. "Only, what are you going to sleep on? I have only one jacket as a bed and blanket." "We have brought everything with us," they replied. And in exchange for him making shoes for them, they gave him bread and meat.



In the morning he went off with them to the Altai. There, in the wilds of the High Altai he lived almost beyond the bounds of the Bolshevik state. The Altaitsy were good-hearted, the more so in that they needed his skills.

Two years later, James returned to his village. He heard that socialism was progressing triumphantly, and that almost everyone had been driven into the collective farms. Those who resisted were starved to death, and the remaining "individualists" were stripped of everything to pay for impossibly high taxes.

James's village was called Yarki (later re-named to "Verkh-Katunskoye"). It was on the Chuisk road 15 kilometres from Biisk. James first came to it in the middle of the 1920s, on a cold autumn day. He tried to find a place to sleep for the night in several cottages, but was refused. Seeing some steam coming from a bath-house in one courtyard, he quietly went in there and lay down for the night. Later he often returned and lived with the owners of the bath-house. And at the end of the 1950s they simply gave him the house. It was in this house that he died. He lived in this village as if chained to it, although he was always burning with the desire to run away from it. For it was renowned throughout the Altai for its hooliganism and blasphemy. However, when they called him to move to another place, he replied: "It is not the will of God."

James decided to change his behaviour in view of the changed circumstances around him. While previously he had tried to live as a model citizen, now he tried to look lost and disorderly. This method of survival soon had to undergo a trial. A few days after his return he was summoned to the village soviet. When they told him that he must go into a collective farm, and shouted at him that the people was building socialism, while he was an "enemy", James began to chuckle and through his laughs said: "Go and build it! You very much want to marry soon and raise a family. So get together and build a happy life for your families. Or you want me to till the earth for your families. But I still have to have a good time. So when I've done enough of that, I'll raise a family and have more children than you. And then I'll come and join you." And more in the same spirit. His first summons to the village soviet went well. They continued to call him, but by that time they had begun to spread the rumour that he was a real drunkard who would get drunk at the most unearthly hour. But nobody suspected him of acting, and the Lord closed their eyes. This went on for two or three years. James was more and more often summoned to the regional headquarters for a working over. There they sometimes kept him under lock and key for three days at a time as a warning. He was saved by constant prayer.

James prayed much, but nobody suspected him of it. He could see what none of those around him could see. Once, before collectivisation, he was with friends. Everybody was sitting on the floor and chatting. At that point James saw an unknown person enter and lie behind his back. Nobody paid

any attention to him. Soon everybody got up and went out. The unknown person also went out. He went up to James and began to speak about the future, clearly warning him and preparing him in advance. When, the next day, James mentioned the previous day's visitor to his friends, it turned out that nobody had seen him. There were many such instances.

James also had visions of demons. Once at the setting of the sun he looked through the window into the kitchen-garden and saw the whole garden and beyond it filled with beings that looked like men about a metre tall. He noticed that those which were slightly taller commanded the others. Suddenly the door burst open and the first column invaded the room with shouts. In their hands they had weapons, hooks and spears of an unseen variety. James stood with his back to the icons and began to make the sign of the cross with the words: "In the name of the Father, the Son and the Holy Spirit. Amen." A shout was heard, and whistling. Some rushed back towards the door, while the others disappeared. He heard them speaking outside: "Cowards! You couldn't conquer one man! "But he was burning us with fire!" This went on for some time, and then everything stopped. James heard some knocking on the door. The door turned out to be on the bolt. The neighbour had come for something. A similar incident took place while he was sleeping in somebody's house on the steppes.

The terrible year of 1937 arrived. They were arresting and taking away even those whom it was difficult to suspect of anything, they were clearly settling scores. James was inwardly ready for this. At this point one of his friends, who understood the situation quite well, began earnestly to advise him to go away with him to Izhevsk. There were many factories there, and one could get lost in the masses of people, the more so in that work could be found for such a skilled worker. James was about to agree and had already begun to prepare to leave.

One morning he was sitting sewing shoes. The mistress of the house took a pail and was going out for water. On her way out she reviled James: "You're sitting down, you idler!" She was quite a quarrelsome woman. As she understood it, work was only cutting wood and, ploughing the fields, but not doing some kind of sewing. James, as usual, did not react to her. She went out and soon came back with a man and said: "James Fyodorovich! I've brought a man who will tell you the whole course of your future life," and then she left. "There's an actress for you," thought James, "and she even knows how to act in a cultured manner when necessary." "But I don't believe in soothsayers," said James to her as she was leaving. "I'm not a soothsayer," said the man. He went up to the table, thrust onto it a map the size of a playing card and added: "Here is my map." (A bright green twig was drawn on it.) Then without a pause he continued: "You're planning to go to the west, but you won't go there. You will go to the east, and not in accordance with your will. The first place they will take you to you will be full of people. But don't look for like-

minded people there, there won't be a single one. However, you will not be held there long." This manner continued his strange story in the same tone for perhaps half an hour. Then he took his map from the table and said: "I've said everything." Then he turned and left. At this point the mistress of the house came in. "What kind of man did you bring in?" "What are you talking about? You were sitting here playing the fool, and I bring someone to you?! I was out at the well talking with the women."

From that time James's life proceeded as he had been told it would. Later he recalled episodes in his life which were such that if he had not been warned about them in advance, he would not have known how to act. For example, when he was in prison, before his escape, two good friends of his were giving him contradictory advice. "Flee, James, the Lord will help you." But the other said: "Don't flee, they'll catch you, the dogs will eat you." Then he remembered the words of the prophet who had been sent to him, that there would be two friends who would give him different advice. "Both are good people, but don't listen to the one who will say: don't go, but the one who will say: go." And James went.

Another example. The prophet had told James that he would injure himself in a wood after fall over a cliff. Then, on entering a village, he was not to go into the first or second house, but on seeing near the third house a fair-haired man with a girl in his arms, he should address him and ask for what he needed - he would help. This happened with absolute accuracy. When James went up to this man, he immediately understood that he was dealing with a runaway prisoner and pointed out to him a safe way out.

When the prophet left him, James understood that he had perhaps only hours before he was arrested. He gathered his things and in the evening gave them to a man he trusted for keeping. The night passed without incident, but with thought and preparation. In the morning James was arrested and taken away.

Again new conditions of life. Again it was necessary to adapt both inwardly and in his external behaviour.

The first prison in the town of Biisk was full of people. Many of his fellow villagers were there. They understood little, and had nothing to do with politics or ideology. James went up to one of them, laughed, and, pointing with his finger, proclaimed: "A contra!" The peasants, overcome with sorrow, began to laugh, understanding the stupidity of what was happening. Thus began the life in prison of a completely uncriminal man. Transfers and convoys and labour camps lay ahead of him. To they took him far away to the east to the city of Kamertal.

Life in prison was the same for James as for all the other political prisoners in the Soviet camps. Perhaps with this difference: that he behaved as an unbending opponent of socialism, refusing outright to work and passing most of his time in the punishment cell. Once the boss of the third section gathered all the prisoners and conducted a "conversation" with them. "There are among us," he said, "those who refuse to work, saying: we will not work for a satanic order." "Who are they? Shoot them!" "Arkotov!" said the boss of the zone and pointed to James. James began to prepare for his end.

However, he was fading away on the punishment cell rations. Once it reached such a stage that he crawled under the bunk to wait for them to drag him out as a corpse. A criminal he knew came up and shouted at him: "Yashka, what are you doing there?" "That's it, it's the end for me." James pointed at the muscle of his leg and showed him a hole in his body as he pressed it with his finger. It didn't come back - a sure sign of approaching death. The thief swore and said that he shouldn't fear: "Take my rations and get up." "And how are you going to survive?" asked James. "I've fixed myself up in the kitchen and feed myself there."

Wonderful are Thy works, O Lord! James began to get better, thanks to the wise thief...

James refused to do any work linked with the building of socialism: he would not go lumber-jacking or building, but he would not refuse to work even for the boss of the zone, because this work was not for socialism, but for a private individual, whoever he might be. Nor did he reject carrying water and cutting wood to bring to the kitchen. Once he was again approaching death. By the mercy of God he was sent with other prisoners to saw wood and lay it out in the flat of the leader of the guards. The wife of the boss came out onto the porch and watched. At the end of the work her mother went up to James, thrust a bread ration into his hand and said: "My daughter has been watching you and said: 'Mama, this one is a man, while the other is a wild animal. From today let him (James) come each day and take a man's ration, and when the cow has calved - a litre of milk.' Please don't say no, otherwise my daughter will be sorrowful," added the old woman. James thanked her and left. From that day he came to them every day, although it was very unpleasant for him. But what was he to do? As always, when he went to them, either the mother or the daughter took a bread ration and a bottle of milk from the table and gave it to him. He drank the milk, clutched the rations to his chest, thanked them and left. This went on for a long time, but his conscience tormented him more and more. "What if I am impudently using their kindness, and they repent of their decision?" For several days he did not visit them, and then the wife of the boss met him and scolded him. When James said that it was necessary to have a conscience, she exploded: "Then how are we to be saved?" James was soon sent off on convoy, but from that day he began to pray for that servant of God.

Time passed. The war began. Stalin began to take volunteers from the camps to the front, promising to give them freedom. But James could not go along with this, although the feeling grew in him that they would not let him get out of there alive. He again began to weaken. Once a boss came up to him and said: "Can you deal with horses?" "Can I?!" replied James. "I can give a lesson to Dzhigit!" "There, in the kitchen, they can't transport water on the old nag, while the stallion doesn't let anyone come near him. The old carrier has died, and nobody can deal with him any more." James really knew how to deal with horses. He caressed him, put a huge barrel on the cart, and did not take him more than twice a day for water, while getting enough food from the kitchen. Soon he was quite manageable. But now he could think only of escaping. Once the boss came up to him, slapped him on the shoulder and said: "Good! It's time to give you interest!" "Yes, yes. That's the way I feel, too," agreed James with a show of gaiety. He had already thought up his plan of escape, which involved working at the general labours. And he began to work there.

First he had to go lumber-jacking. There he tried to put an axe into the hollow of a tree and matches in a prominent place – just in case. But soon the work changed to carting earth in wheelbarrows on boards far beyond the zone and throwing it over a cliff into the wood. They were doing this because they were building some kind of boiler in the zone. James set about this work with great zeal, he ran with the wheelbarrow like a boy. He fulfilled three norms per day, and his exploits were announced over the radio. And nobody guessed that he was not doing this out of madness. He was training himself for his escape, and deadening their watchfulness. With great longing he would look at the wood, which was not far away under the cliff. The woods continued for a long distance, while beyond the zone on the other side was a lake. It was very suitable for an escape.

It was Sunday. That night James had a dream from which he understood that the Lord blessed him to do what he was thinking of. In the morning he abstained from excessive food. A Jew who was sitting next to him looked at him attentively, shook his head and said: "James, I saw you today in a dream. I saw a white horse grazing. You jumped on it and it took you off. They were shooting at you, but you rushed away on her and in this way she took you away." James gave the impression that he was talking nonsense, but in his heart he thanked him.

James made three trips with his wheelbarrow and then noticed that the guard who was standing on the edge of the cliff was looking attentively in the direction of the zone without paying attention to what was happening on the cliff-top. Then James hurled the wheelbarrow over the cliff and then hurled himself after it, as if trying to overtake it and stop it. He heard shots and the whistling of bullets. He spurted off to the side, but then ran towards the wood.

The zone was immediately transformed into a kennel with dogs barking everywhere. He had to run a long time through the wood. His aim was to go round the lake and hide in the hummocks there. For a long time he went through the water, and even swam occasionally. Finally, he immersed himself, hiding his head among the hummocks.

The dogs were now yelping all around him, and he could even see some of them on his scent. James entrusted himself completely to the mercy of God and prayed intensely. Eventually the day, which had seemed like an eternity, drew to its close. It was dark and quiet. It was time to get out of the water. But then James found that his legs would not move. After all, it was Siberia and the water was cold, even though it was the middle of May. He had to crawl out onto dry land and rub some life back into his legs. Finally, with a staff in his hand, he set off for the axe and matches he had hidden in the tree. Only towards the morning did he find them. At dawn he hid in some bushes in a ravine. Then, when it was night again, he set off towards the south-west, towards his native land.

Sometimes James asked for food from those working in the fields or in the woods. Only occasionally did he go into a village, remembering what the prophet had told him about a fair-haired man with a girl in his arms. He fed on grass, bird-cherries, lungwort and wild onions. Later, when he would list the edible herbs, he mentioned young sprouts of willow, wormwood and others. When he could he grilled mushrooms on a bonfire.

The Lord preserved him in various ways. At the slightest danger he felt alarmed and hid or passed by the dangerous place. Later he found out that the place truly was dangerous. Often during moon-lit nights a cloud would cover the moon, and James already knew that he had to be careful and make a detour. Later he discovered that he would have had to pass a collective farmer's house in a field or tractor-drivers and their technicians.

Once James went off the path into the wood and sat down on a stump in order to rest. Suddenly a bird hurled himself at his feet. He looked up and saw that it wanted to devour a bug. James pushed it away thinking to himself: "I'm like this bug." This happened again, and James was on his guard, taking this as a warning. He wanted to get up and go into hiding, but did not have time. Along the path two detectives with a dog were walking. "Who's this? Documents," – the usual question. "What documents?" replied James. "Can't I go to the toilet without documents?!" "What are you doing here? Show me what you've got there." James took his axe wrapped in string out of his bag. The other detective waved his hand and said with irritation: "Leave him. Don't you see: he's a peasant going about his business here," and went off. The other one trudged after him, but then stopped and said to the first: "We should take him." "You want to get mixed up with him?" And the

first started walking more quickly with his dog. The second then grudgingly went after him.

James spent the summer under the open sky, trying to keep closer to the forest. But he was in trouble when the winter came. He had to look for a shelter somewhere in a village. Moreover, the indications of the prophet were not enough; he had to look for a place to sleep trusting the commands of his spirit. Once he asked for a place to sleep in an unfamiliar village in a house which pleased him for some reason. The master of the house agreed to let him in, but he had to sleep on a sleeping bench and not move out, because some guests were coming. James gladly agreed to lie quietly.

The guests came. Quite a stormy conversation began. It went into various theological questions and especially into the interpretation of the prophecies on the end of the world. James attentively listened to their judgements, which were full of the most improbable errors – and, moreover, with a sectarian bent. It turned out that they were all Old Ritualists, while being the cream of collective farm society: the president, the brigadiers, the accountant. For James it was impossible to listen to these corruptions of the truth: it would have been better to sleep in the frost than under the bombardment of such lies. Finally, he could stand it no longer and, lifting his head from the bench, said: “You’ve been talking for an hour now about the coming Antichrist. Allow me to ask you: to what seal or trumpet or vial do you refer this regime under which we are living?” At first the guests were perplexed by the presence of a stranger, and even the master of the house was embarrassed. One of them said: “If you want to say something, say it.” Then James briefly expounded his understanding of the basic prophecies. First, all the prophecies spoke not only about one time of the reign of the Antichrist, but about three sections of the last times: the first was called “the beginning of sorrows”, according to the prophetic word of the Saviour, or “apostasy”, according to the Apostle Paul, and in the Revelation of the Apostle John it is referred to as the coming out and reign of the beast from the sea with his head-followers. The second section of the last times is “the beast was and is not” or the time of the preaching of the Gospel throughout the world, and, finally, the third period, which is in fact the time of the enthronement of the Antichrist. The Saviour calls it “the end”, the beginning of which is the placing of “the abomination of desolation” or the coming out “of the beast from the abyss” (St. John the Theologian), who is the eighth in number in the dynasty of the beasts and is of the number of the seven, or the appearance of “the man of sin” (St. Paul the Apostle). As for the “whore”, is it not clear to you that this image refers to a traitor-church that has betrayed Christ, that which should be “the bride of Christ”, but which has been united with the scarlet beast. In the Apocalypse there are three “women”, and all three signify the Church, it is only by their clothes and their activity that we can distinguish them: on the way into the wilderness she is clothed in the sun, but there she is divided into her who is

clothed in scarlet and her who goes out to meet Christ, clothed in pure white, which is the righteousness of the saints.”

Already from the beginning James’s words had amazed his listeners, and at this point they asked him to leave his bunk and continue. The conversation ended with their asking him in turn to stay with them and enlighten their families. And when they knew that he was also a cobbler, they found a job for him for the whole winter. It was hardly coincidental that he ask for a bed for the night at the place where those who were seeking his knowledge were gathered...

So winter after winter James went where the Lord decreed for him, while in the summer he went into the forest and on his travels. He saw much that was miraculous and improbable during the years of his wanderings. And he spent about ten years being pursued by the beast, in constant alarm and constant hunger.

Once, during the summer, he caught a cold and his body was covered with boils and scabs. He had to buy some ointment in a chemist’s, but the chemist’s was on the other side of a river, and in order to cross the bridge over the river he would have to pass the police who would check his papers. What was he to do? Trusting in God, he took the risk. As he was crossing the bridge, James saw a girl running from the pavement on the other side to his side. Coming up to him, she raised her hand and said: “James, have no fear,” and immediately mixed with the crowd. At first James was surprised, but then he understood the Providence of God and went ahead boldly. And it turned out that four policemen were surrounding a car and were searching it for a long time. During this period they stopped checking the documents of passers-by. James was able to walk past them freely. There were many such incidents of God’s helping him.

He prayed constantly, and most of the day he spent standing in prayer. He often gave himself a rule in the form of a vow – say, for half a year. Thus once, when he saw a collective farm worker beating some horses, whom he very much loved, he began to ask God to lighten their burden and in their defence established a prayer rule for several months. There were other reasons, too. He said that the demons often attacked him at such times. Once he had just finished the last words of such a rule. It was a moonless night in the forest. Suddenly he saw flashes of a bluish light, as sometimes happens when there is lightning, and before him he saw the stepped bathed in a bright green light stretching to the horizon filled with praying people with bright red faces. He recognised the ones in front from their similarity to icons. The thought flashed through his mind: “They are also praying for Russia.” (His prayer had been devoted to that.) All this disappeared, and again there were the flashes of bluish light, and he saw a meadow and three very beautiful young men in it who looked absolutely identical. They were turning round, but not one of



them looked in his direction. All this also disappeared, and finally he had a third vision: after more flashes of the light he saw a big throne (he called it a big sofa) and on it God the Father in the form of an old man, very similar to what he had seen in his childhood. He raised His hand and signed James with a big sign of the cross, saying: "May the great Cross of the Lord magnify you." James fell face down, and when he got up, there was nothing except darkness. He had only one vision of this kind.

James knew that he would have to wander for ten years, but he did not know how this period would come to an end. Once he was in a place not far from the place of his imprisonment. He had a revelation which told him that he would soon go into the world and establish his life among men, but how? Finally, he decided to go into a village, and there things would happen as the Lord would decide. But he was full of doubts. After all, he had no documents: surely someone would inform on him. He decided to lie down and sleep. In his sleep he saw himself going to Verkh-Katunsky, which was between two rivers: the Bia and the Katun'. Then he saw a canal from Bia to Katun' full of water, which blocked his way. He went up to the edge of the canal and began to weep. Then a young woman came up to him and asked him: "Well, why are you crying?" "I've been hiding now for ten years, I wanted to go and live in freedom, but my way has been blocked!" She went up to him, took a piece of onion from his head and hurled it fiercely into a ditch. Then she got a spade from somewhere and began to fill up the ditch. Then she began to dig at the edge of the ditch and fill it in. Finally she walked to and fro over it and stamped out a path. Then she went up to him, slapped him on the shoulder and said: "Go, and have no fear." James woke up. Now it was time to set up, and without any doubts he set off for the village.

He could not have expected what the Lord had prepared for him. Before his arrest, the destiny of a family had been revealed to James: the father and two older sons would be killed at the front, but the third, youngest son would run away and survive. When James recounted this revelation, the youngest son was listening. Now, as he entered the village, who should meet him but this youngest son! He was amazed at James' appearance, and when he heard that he had no documents, joyfully undertook to help him. He was very close to the president of the village soviet, and decided to use some cunning and influence him so as to inscribe James in the list of the permanent dwellers in the village. In the section for imbeciles. This is what happened: James was numbered among the imbeciles in the village, and this even gave him some privileges, which enabled him to remain faithful to God. However, he then had to take upon himself the exploit of being a fool for Christ's sake. He told everyone that he had been released from prison and had already been signed up in the village soviet. And he showed himself to be not in his right mind. Many were amazed and swore at the authorities for corrupting the man.

At first he had to live with the woman from whose house he had been taken to prison. But then a complication arose. The elder daughter of the woman conceived a violent hatred for him and even tried to kill him. Once James had a dream: he was lying on his bed in a hospital ward when a demon came up to him and tried to strangle him with a piece of cloth torn out of a towel. James prepared himself and when the demon began to move his hand he caught him by the hand and said: "In the name of the Father, the Son and the Holy Spirit." At that time he woke up feeling a blow and something sharp falling on his chest. His hand was really holding someone else's hand. "Who is it?" shouted James. "It's me," replied the elder daughter of the mistress of the house. It turned out that she was aiming to strike him with a knife in the chest. But James, during his sleep, had caught her by the hand. The knife fell on his chest, cutting him slightly.

He had to find another place to live. The Lord directed him for three years to the house of the writer of this life. Later, an old woman, on leaving the village, donated her hut to James, and then he began to live independently. Later the family of the writer also had to leave, and he was left completely on his own.

His life was hard. He was living as a prisoner in his own country: completely without rights, persecuted and always in fear of being exposed for escaping from camp. Then there was the atmosphere of hatred of monsters who were ready to kill him at any moment. Every Soviet feast was accompanied by complete drunkenness, blasphemy and threats to kill the "believer in God". He was for them an uncomfortable reminder of the existence of God and His commandments. One winter he had to live in a cellar because almost every night they came and looked over his hut, searching for him. But his time had not yet come...

Especially terrible were the collective farm feasts: "the day of the furrow" in spring and "the day of harvest" in autumn. Then to the drunkenness was added demonic pride: everyone boasted of his labours for Soviet power, his zeal and devotion to it. And when arguments were not enough, there were always fisticuffs.

The days of "voting" for Soviet power forced him to live in fear both before and after the elections. The agitator-communists did not always understand that fools don't vote: they still felt intuitively that he was their enemy. Once an agitator-communist, the local teacher, came and announced: "James, it's time to vote." "For whom must I vote?" asked James in surprise. "What do you mean: for whom? For the party and non-party bloc." "But I (an unmentionable word) you party and non-party bloc," replied James boldly. "What then? Lenin also?" asked the disturbed Bolshevik. "Lenin still more..."

Two years later the teacher met James and said: "James, I've written twice to the regional executive committee about your reply, quoting it verbatim, and there has been no reply or greeting. Either the people there are like you, or God is defending you."

Yes, of course, God was defending him, but still it was difficult to live with the constant preparedness to go to prison or be killed by bestial men. It was also intolerable to live with the consciousness that there was nobody around him who thought like him, and no possibility of persuading anyone. Significant in this respect was the following incident. Once James saw some children doing something or getting up to some mischief beyond the kitchen-gardens. He went to gather some brushwood in the wood, and as he was passing them asked: "What are you doing there?" "We're helping some people who are hanging themselves," they replied. When he left he understood that they were demons. He turned round - but they had disappeared. On returning home, he said to his neighbours: "At Paul Antonievich's there will be a hanging. Probably Pelagia will do away with herself. I saw the demons near their kitchen-garden and they said they were helping some people who are hanging themselves."

In the morning a neighbour shouted: "Hey, you, fool! You said that Pelagia would do away with herself, but it's her brother-in-law who's done it, not her."

James lived until he was 87. He would always say: "I will live until I see the white flag over Russia. Then I will die in peace."

He saw that during the elections, which were now free, they no longer voted for the communists' candidate, but for someone else, even though he was not ideal. And although they had not yet removed the Bolsheviks from their posts, they raised the double-headed eagle and the three-coloured flag.

And the time came when the Lord allowed James's bloodthirsty enemies to carry out their will. On August 9, 1991, ten days before the communist putsch, and only a few months before the fall of Soviet power, the murderers burst into his little hut and cruelly beat him up. In the morning they found him unconscious. For three days he lay, almost lifeless. Then he recovered consciousness and said: "Yes, the communards know how to beat one up!" But he did not say who had beaten him, although he knew. On August 12 he died.

Once in conversation James said: "How terrible must be the essence of evil, if, in order that there should not be any inclination towards it in the eternity to come, such saints as the Forerunner, the Apostles and the host of hieromartyrs and martyrs, besides hardening their will in the struggle against sin, have also to suffer violence and death from this evil."

He confirmed this by his own sufferings...

(Sources: <http://www.histor-ipt-kt.org/KNIGA/tomsk.html>;  
[http://213.171.53.29/bin/code.exe/frames/m/ind\\_oem.html/charset/ans](http://213.171.53.29/bin/code.exe/frames/m/ind_oem.html/charset/ans);  
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