

Notes on the Working Churches of Moscow

by

Otto F. A. Meinardus

Until recently the availability of information pertaining to the number and the locations of the active or working churches in Moscow was restricted to the diocesan administration of the Russian Orthodox Patriarchate in Moscow, the official Government organs and a relatively small number of believers. It is significant, therefore, that today we are able to share these important data with those interested in the life of the Russian Orthodox Church. At the outset of this study I should like to acknowledge my deep indebtedness to the Reverend Father Raymond Oppenheim, Episcopal priest of the Moscow Chaplaincy of the American Embassy in Moscow, whose help, advice and suggestions were essential for the completion of this project.

The student of the history of the Russian Orthodox Church is aware that prior to the Russian Revolution of 1917 approximately four hundred churches lined the streets and lanes of the Russian metropolis.¹ Following the difficult years of the twenties and thirties as well as the early sixties of this century many of these churches have disappeared altogether, while others have been converted for secular purposes and are now being used for offices, factories, warehouses, movie-theaters, repair-shops, exhibition halls and clubs, etc. At the same time, numerous historic and architecturally interesting churches were set aside as national museums, as branches of the Order of the Lenin State History Museum. This, for example, is the case of the famous and splendid cathedrals and churches of the Moscow Kremlin — the Church of the Annunciation, the Church of the Dormition of the Holy Virgin, the Church of the Archangel Michael, the Church of the Deposition of the Robe — the well-known Cathedral of St. Basil, also known as the Cathedral of the Intercession of the Holy Virgin, on Moscow's Red Square, the majestic Cathedral of the Holy Virgin of Smolensk in the Novodevichi Convent and the beautiful Church of the Holy Trinity in Nikitniki, *et al.* In this context it is important to record that the increasing interest and concern for the

¹ A. Ph. Rodin, *Notes on Visits to the Places of Interest around Moscow*. Moscow, 1917 (in Russian). N. P. Rosanov, *Sacred Shrines of Moscow in 1812*. Moscow, 1812, (in Russian). I. E. Zabelin, *Materials for a History of the Archaeology and Statistics of Moscow Churches*. Moscow, 1887 (in Russian). I. A. Blogobeshchenskiy, *Notes on All Churches in the Eparchy of Moscow*. Moscow, 1872 (in Russian).

cultural and historical treasures of the people of the Soviet Union has led to an unprecedented movement in restoring and repainting some of the older churches of Moscow. This is not merely true of those churches which due to their location are exposed to the foreign and domestic tourists, like the Church of St. George, the Znamenski Cathedral, the Church of the Holy Trinity, the Church of St. Maxim and the Church of St. Barbara, on Razin Street next to the colossal Hotel Rossiya. Churches once used for other economic purposes are being restored as national museums. This, for example, is the case of the 15th century small Church of St. Tryphon on Trifonskaia Street in Naprudnaia, which is one of the oldest churches of Moscow.

In this study, however, we shall limit ourselves to a listing of the so-called working churches of Moscow, in which Divine Services are regularly celebrated. The names and the addresses of the first twenty churches appear on the information sheet of "Places of Worship in Moscow" as prepared by the Reverend Father Raymond Oppenheim, which is available from the U.S. Embassy in Moscow.

1. The Patriarchal Cathedral of the Epiphany on Spartakovskaia Street 15, near the Baumanskaia metro, is the seat of His Holiness Patriarch Pimen of Moscow and All Russia. The Cathedral, built in 1731 in the neo-classical style of the 18th century, has one large and four small domes and a tall belfry. It is the largest working church in Moscow and its dean is the senior priest of the Russian Orthodox Church in the USSR. The cathedral enshrines the chapels of St. Nicholas the Wonderworker and the Annunciation which were built in 1793. In 1812 the cathedral suffered severely from the Napoleonic occupation. In 1946 the miracle-working icon of the Kazanskaia was solemnly transferred to this cathedral. This icon had accompanied the troops of Pozarski in the battles against the Poles and is believed to have liberated Moscow in 1612. During the reign of Peter the Great the Kazanskaia was transferred to St. Petersburg and placed into the Cathedral of the Mother of God of Kazan. Noteworthy also is the large Calendar Icon of the Feasts of the Holy Virgin in front of the solea. The relics of Metropolitan Alexiy the Wonderworker (d. 1378) repose in the Cathedral of the Epiphany, having been moved there from the Kremlin during the period of improved church and state relations after World War II. On May 18, 1944, Patriarch Sergiy was buried here. The cathedral has one of the finest choirs in Moscow. (No. 1A)

2. The Church of the Life-Giving Trinity on Vorobyov Hills (since 1935 known as Lenin Hills) at Universitetskaia Square in front of Moscow University, is one of the beautiful smaller churches of Moscow. It occupies the site of Vorobyovo Village, once the estate of Boyar Kuchka, the first of the boyars to reside in Moscow. One of the first references to this church is linked

to the great Moscow fire of 1547. The foundations of the present sanctuary were constructed in 1811, a year later Marshall Kutuzov prayed here at the time of the historic military council of Fili. The church escaped destruction in 1812. It is built in the style of early Russian neo-classicism. Repairs were executed in 1964, 1968 and 1971. The only part which has survived from 1811 is the belfry. Four chapels are enshrined in this church, they are dedicated to the Holy Trinity, St. Nicholas, St. Sergius of Radonezh and St. Iona, Metropolitan of Moscow. The miraculous icon of this church is the Mother of God "*Strastnaia*" or the Passionate, depicting the Holy Virgin attended by saints (17th century).²

3. The Church of St. John the Warrior (Ivan Voin) on Dimitrova Street 46, opposite the French Embassy and near the Oktyabrskaya metro, was built in 1712 and reflects the Dutch architectural influence imported by Peter the Great. Its style is modified Moscow Baroque, and in place of the traditional *kokoshniki*, this church has an ornamental arch on each facade. It is surmounted by a small octagonal cupola. The principal icons of veneration are a copy of the Kazanskaia, an icon of St. Seraphim of Sarov (1759-1833) and an icon of St. Anne Kashin, each with a relic of the saint. The church is in excellent condition and is used by a very active congregation with an exceptionally fine choir.³ (No. 1B)

4. The Church of the Consolation of All Who Sorrow (*Vsekh Skorbiashchikh*), on Bol'shaia Ordynka Street 20 near the Novokuznetskaya metro, was built in the 17th century and rebuilt in the 19th century. It is a round church, reconstructed in a rather heavy neo-classical style with a single dome and porticos. The belfry consisting of several tiers was built in the 18th century by the famous architect Bazhenov. In addition to the beautiful iconostasis, the church houses the miraculous icon of the Mother of God, the Consolation of All Who Sorrow, which appeared first in 1688 and shows the Holy Virgin surrounded by groups of supplicants. The church is well-known for its outstanding choir under the leadership of Nicholas Matteev. The rector is the retired archbishop Kyprian Zernov, former vice-chairman of the Department of External Relations of the Moscow Patriarchate.⁴ (No. 2A)

5. The Church of St. Nicholas of the Weavers in Khamnovniki on Timura Frunze Street 1, just off Komsomolskii Prospekt on the north side of the Moskva River, opposite Gorkii Park, was built between 1679 and 1682,

² Oleg Nikolaev, "The Church of the Life-Giving Trinity on Vorobyov Hills," *The Journal of the Moscow Patriarchate (JMP)*, 6, 1973, pp. 20-25.

³ Dorothy Fothergill, "Discovering Hidden Moscow," *Eastern Churches Review (ECR)*, III, 2, 1970, pp. 160-161.

⁴ *ECR*, III, 2, 1970, p. 161.

when Khamnovniki was the district of the Moscow weavers. It is one of the most colourful churches of Moscow and beautifully restored with orange and green on white stone walls and with star-like decorations above the windows. It is a five cupola church with a tent-shaped belfry joined to it by a gallery. The much revered miraculous icon of this church is the Mother of God "*Sporučnica Grešnykh*" or the Guarantor for Sinners. Once upon a time this icon was in the Odrina Monastery at Orel. It was transferred to this church on May 29, 1848. Another well-known icon is that of St. Dmitri of Rostov. This church has a very active congregation and one of the better known choirs of Moscow.⁵ (Nos. 2B and 3A)

6. The Church of the Prophet Elijah on Second Obydenski Lane 6, near the Kripotkinskaia metro, is the parish church of the patriarchal residence. The one-cupola church is architecturally uninteresting. The church is known for its much revered miraculous icon of the Mother of God "*Necaiannaia Radost*" or of the Unhoped-for-Joy, which shows a wall with an icon of the Holy Virgin in front of which a penitent sinner asks for pardon. In this church His Holiness the Patriarch of Moscow and All Russia celebrates the annual commemorations in honour of St. Seraphim of Sarov (Jan. 15/Jan. 2), the miraculous icon of the Unhoped-for-Joy (Jan. 29/Jan. 15), and on the Feast of the Prophet Elijah. During Lent, His Holiness usually reads the Akathistos on Friday evenings.

7. The Church of the Resurrection on Nezhdanovoi Street 15/2, off Gorkii Street and near the Intourist Hotel, is the closest working church to the Kremlin. This single cupola church serves as the domestic chapel of the Archbishop of Volokolamsk. The much revered miraculous icon of this church is the Mother of God "*Vzyskanie Pobibšich*" or the Mother of God Seeking-the-Lost. This icon used to be in the Moscow church of the same name near the Alexander Orphanage.

8. The Church of All Saints on Leningradski Prospekt 73, near the Sokol metro, is one of the older churches of Moscow, traditionally known as the Georgian church. Recently some interesting 16th-17th century wall-paintings in the altar-room were discovered.

9. The Church of our Lady of the Sign (*Znamenie*) on Second Krestovski Lane 17 near Riga Station is a single copula 18th century church, showing a very simple but tasteful architectural style. The church is dedicated to the miraculous icon of Our Lady of the Sign, based upon the prophecy of Isaiah 7:14. The veneration of this icon can be traced to the latter part of the 12th century, the Mirožskaia appearing in 1198, the Znamenie Nov-

⁵ M. Sokolow, "Die Nikolai-Gemeinde in Moskau-Chamowniki," *Stimme der Orthodoxie (SDO)*, 9, 1973, pp. 15-16.

gorodskaja in 1170. The much venerated miraculous icon of this church, however, is that of St. Tryphon, the early Christian martyr, which originally hung in the ancient Church of St. Tryphon mentioned above.

10. The Church of Our Lady of the Don in the Donskaia Monastery near the Vystavochnaia metro is one of the loveliest churches of Moscow. Commonly known as the "small cathedral", the Church of Our Lady of the Don was built beyond Kaluga Gates (Kaluzhskaia Zastava) between 1591 and 1593 in commemoration of the final victory over the Crimean Tartars and the overthrow of Tartar rule in 1591. It was built not only as a memorial, but also for defence purposes. The church has a cubical shape with three rows of *kokoshniki* rising to the single dome set upon a very slender drum. The belfry has the shape of a tent. Far from being similar to other cathedrals, it is like an ordinary »*posadski*« church. Though small and comparatively modest the church played an important part in the development of the aesthetic architectural ideas of the 17th century. The icon of the Donskaia appeared in 1382. The icon accompanied Prince Dmitri Ivanovič Donskoi in the battle of Kulikovo and later was in Kolomna. Tsar Ivan IV transferred the icon to Moscow. At the time of the siege of the city by the Tartars under Chazi Girej in 1591, Tsar Fedor Ivanovič ordered the Donskaia to be publicly exposed for the protection of the city. The icon is now exhibited in the Tretyakov Gallery in Moscow. After 1917, this church became the patriarchal cathedral of Patriarch Tikhon until 1924. Patriarch Tikhon is also buried in this church, which is used to this day for the blessing of the myrrh. (No. 3B)

11. The Church of Our Lady of Tikhvin at Tserkovnaia Gorka 26-a near the VDNKh metro is one of the most beautiful churches of Moscow. The five copula church with the typical three rows of *kokoshniki* and the blue domes with gold stars was built in 1680 in the contemporary style of the Naryshkin Baroque. The church has been fully restored and the wall-paintings inside the sanctuary have been repaired. Noteworthy are the tall windows with the elaborate ornamentations. In the basement there is a candle factory. The Mother of God of Tikhvin appeared in 1383 on the River Tikhvinka and protected the monastery of the same name in 1613 from the Swedes. The much revered miraculous icon of the Mother of God of Tikhvin is venerated in this Church. (No. 4A)

12. The Church of the Resurrection on Rusakovskaia Street 51 in Sokolniki is the newest church in Moscow. Architecturally it is a modified tent-church with numerous separate small domes. This church is one of the largest working churches of Moscow and is famous for its choir of blind singers. Two famous miraculous icons are in this church: The Iverskaia and the Bogolyubskaja. The Iverskaia, a copy of the Portaitissa of the

Mount Athos Monastery of Iveron, arrived in Russia in 1658 and was received by Tsar Alexiy Michailovič. In 1669 it was placed into the Resurrection Gate Chapel of Red Square. In the beginning of the 18th century the icon was at the Novodevichi Convent above the tomb of Susanna, daughter of the Tsarina Maria Ilyinichna. During the 1812 war, the miracle-working icons of the Iverskaia, Vladimirskaia and Smolenskaia were taken first to Vladimir and then to Murom where they remained from September 2-27, 1812, before being returned to Moscow. The Bogolyubskaia appeared in 1157 at Bogolyubovo near Vladimir on the occasion of the translation of the Vladimirskaia. The original Bogolyubskaia is in the Tretyakov Gallery in Moscow.⁶ (No. 4B).

13. The Church of the Transfiguration on Krasnobogatyrskaya Street 17, about 2 km. north of the Preobrazhenskaia metro, is one of two log churches in Moscow. The church was destroyed by fire in 1958, but was rebuilt and redecorated with gifts from the monks of the Holy Trinity — St. Sergius Laura at Zagorsk, who donated the iconostasis, as well as from various gifts by several parishes in Moscow. The wall-paintings were executed in 1973. The miracle-working icon of the Mother of God remained unharmed during the fire.

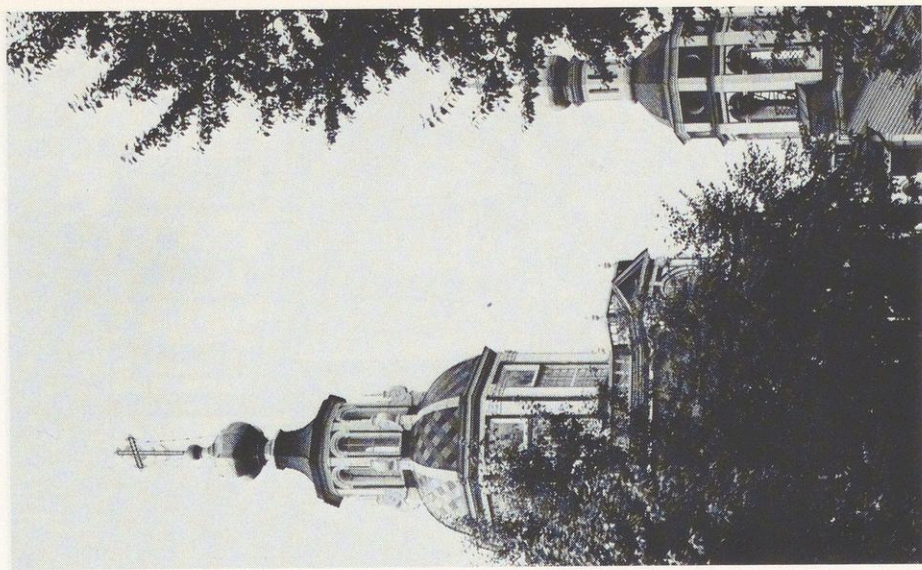
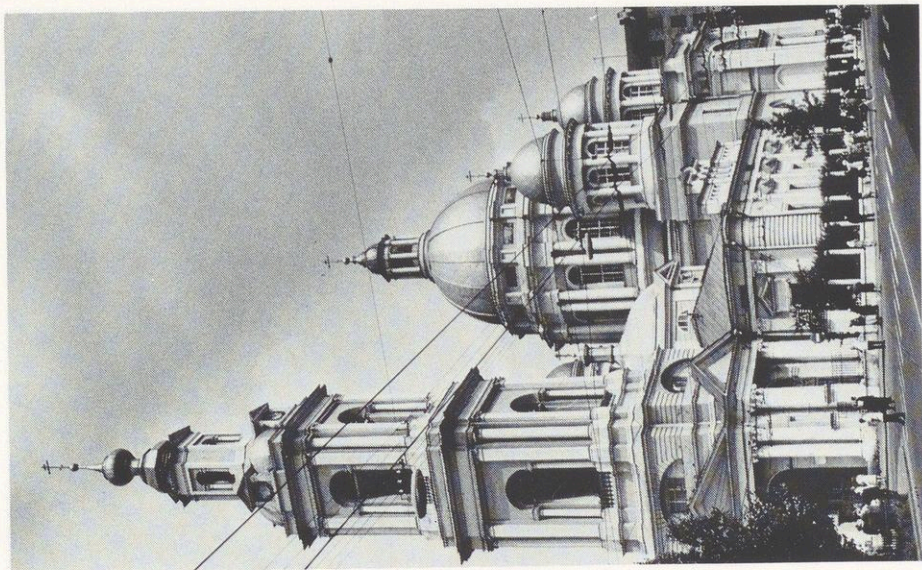
14. The Church of Sts. Peter and Paul on Soldatskaya Street 4, about 15 minutes walk from Baumanskaya metro via Gospitalni Bridge across the Yauza River, is constructed with white bricks. The recently painted five blue domes with golden stars give this church an attractive appearance. This church serves as the domestic chapel of the bishop of Zaraisk. The rector of Sts. Peter and Paul is Archpriest Matt. Stadniuk, former dean of St. Nicholas Cathedral in New York and secretary of the Patriarch of Moscow and All Russia. (No. 5A)

15. The Refectory Church of the Dormition of the Holy Virgin in Novodevichi Convent on Novodevichi Proezd 1 near the Sportivnaya metro is one of the most frequented working churches of Moscow, also by the young people. The church possesses an early copy of the Vladimirskaia. Novodevichi Convent was founded in 1524 by Grand Duke Vassiliy III of Moscow in commemoration of the liberation of Smolensk, and the first building was the Cathedral of the Smolenskaia, the military palladium of Muscovy. The nuns were mostly members of the royal family, including the Tsarina Irina Godunova, daughter-in-law of Ivan the Terrible, Tsarina Sofya Alexeyevna, Yevdokia Lopukhina, the first wife of Peter the Great who lived and died there. Boris Godunov was enthroned at the Novodevichi Convent in 1598 and the opening scene of M. P. Mussorgsky's opera "Boris Godunov" takes

⁶ Evlogiy Smirnov, "The Iberian Icon of the Virgin," *JMP*, 5, 1972, pp. 34-40.

No. 1A

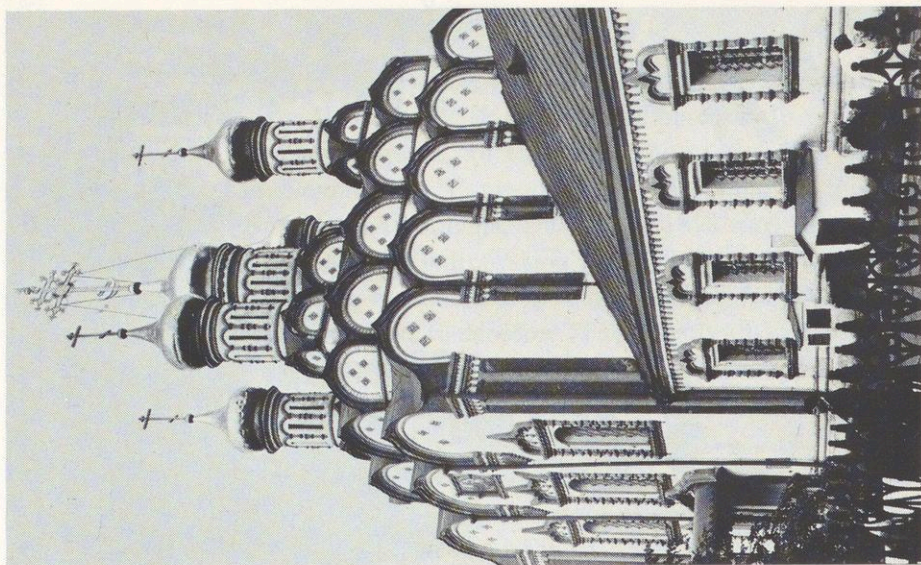
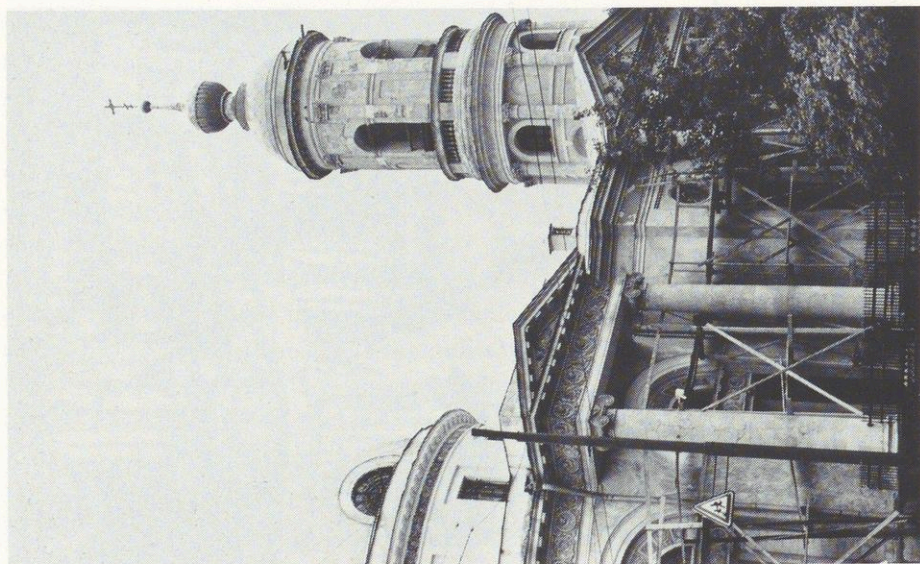
*Patriarchal Cathedral
of the Epiphany.*



No. 1B
*Church of St. John
the Warrior.*

No. 2A

*The Church of the Consolation
of All Who Sorrow.*

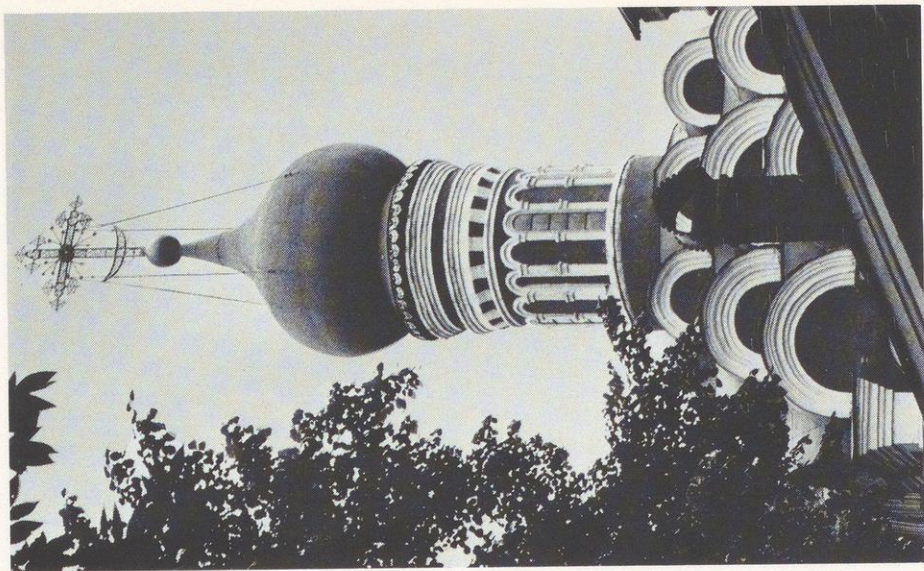
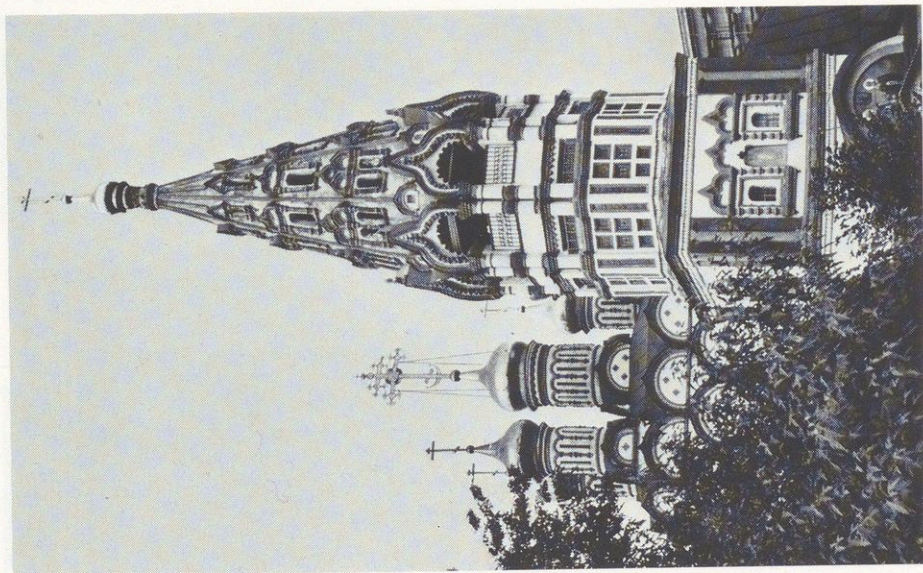


No. 2B

*Church of St. Nicholas
of the Weavers.*

No. 3A

*Church of St. Nicholas
of the Weavers (Belfry).*

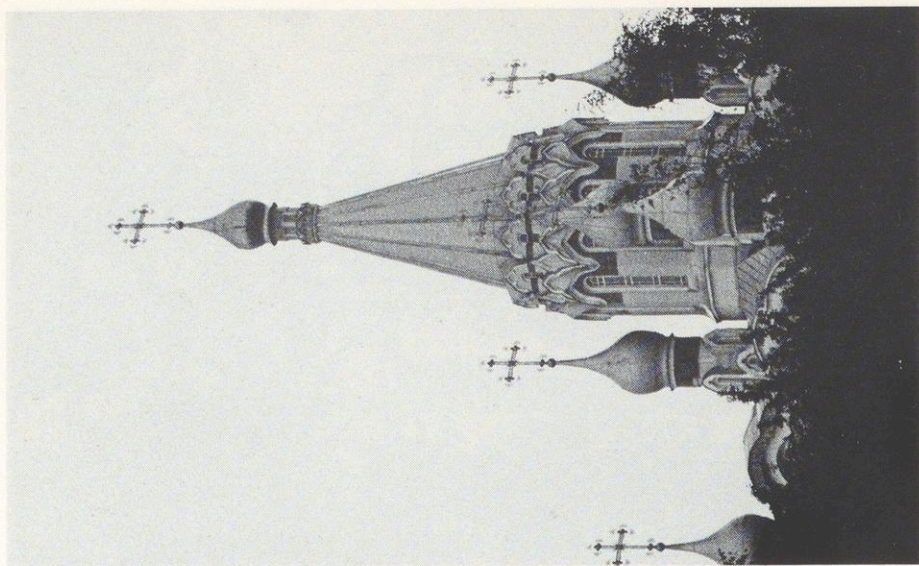
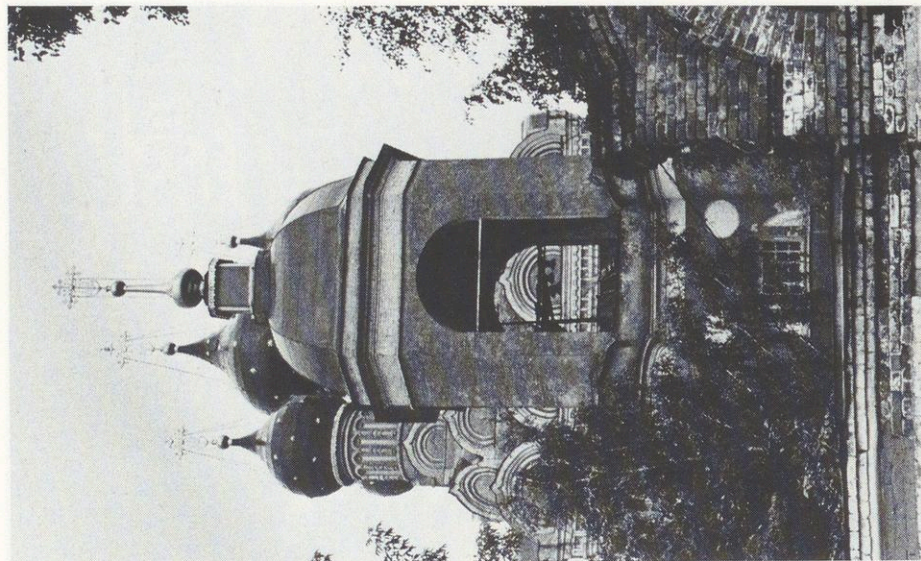


No. 3B

*The Church of Our Lady
of the Don,
Donskaia Monastery.*

No. 4A

Church of Our Lady of Tikhvin.

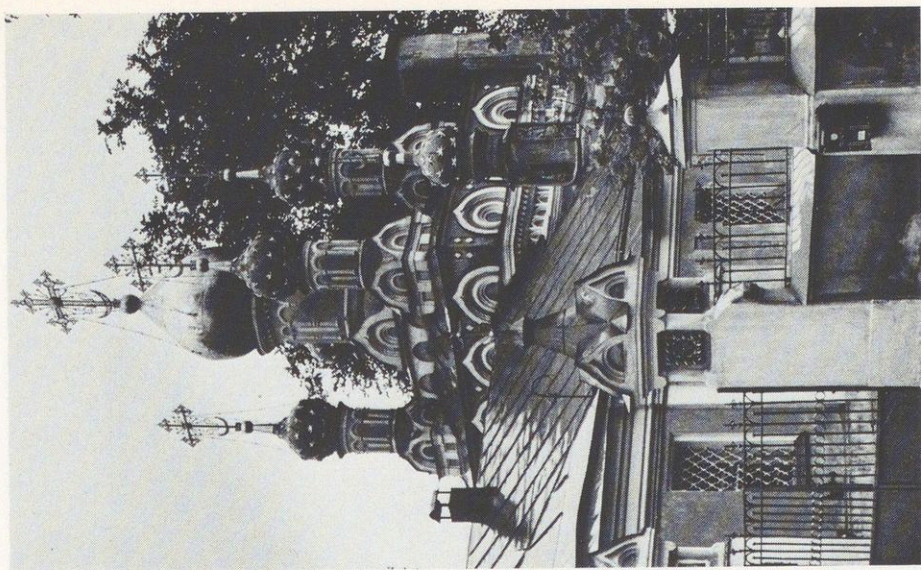
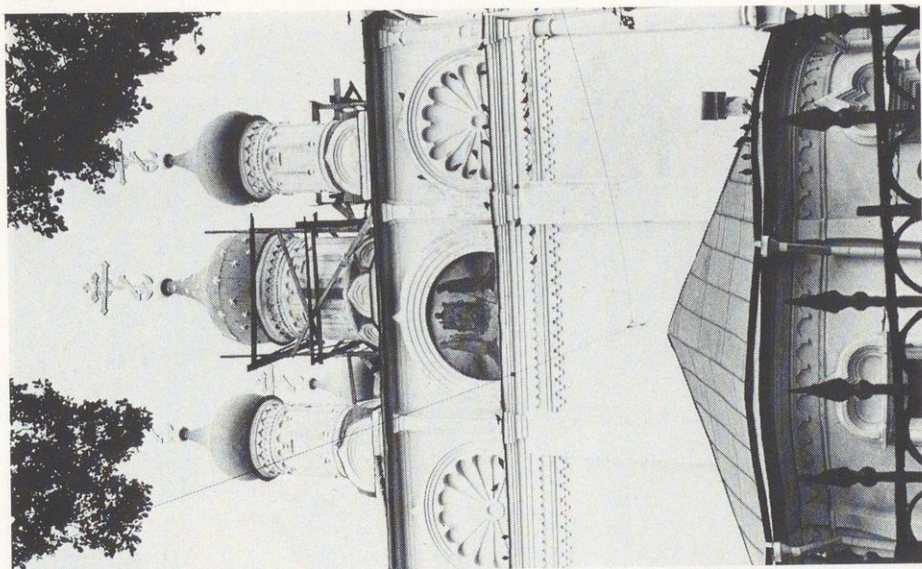


No. 4B

Church of the Resurrection.

No. 5A

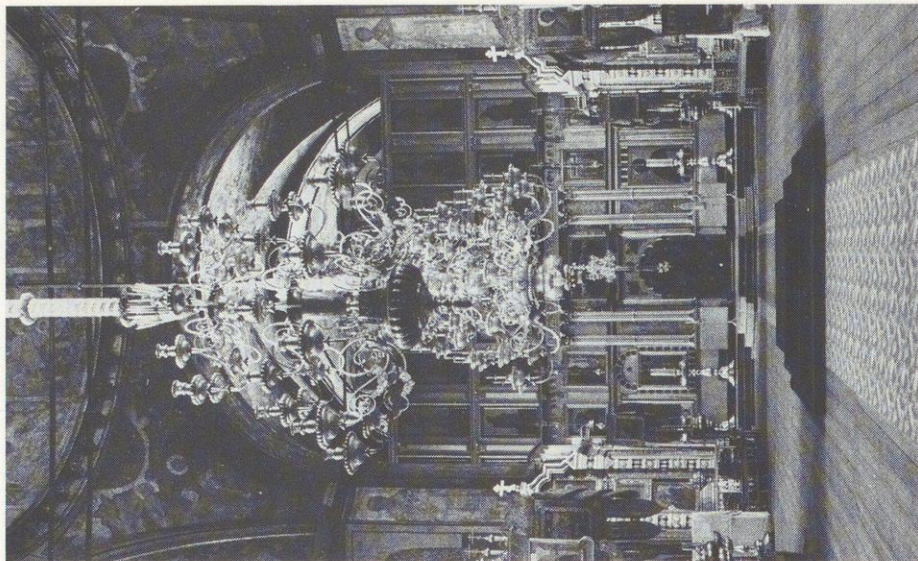
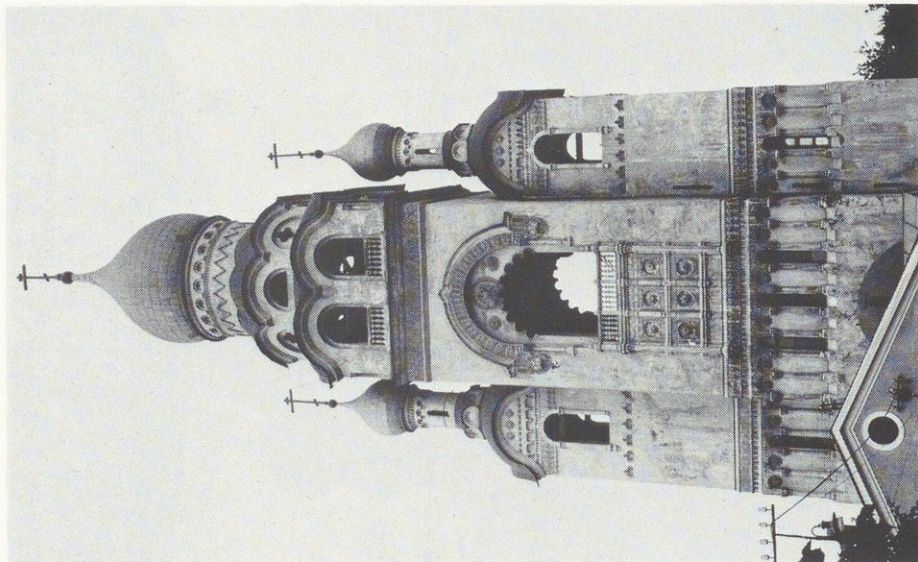
Church of Sis. Peter and Paul.



No. 5B

*Church of the Domition
at Gonchari.*

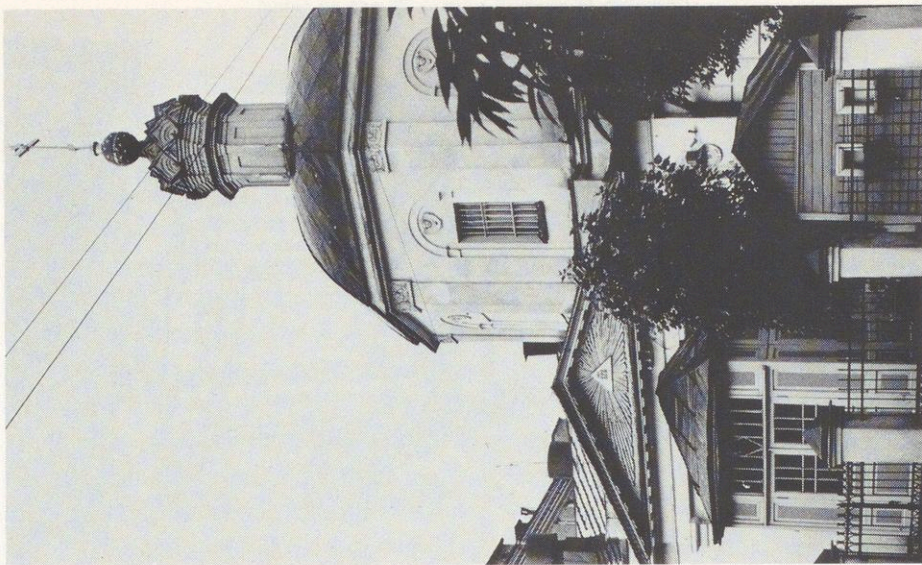
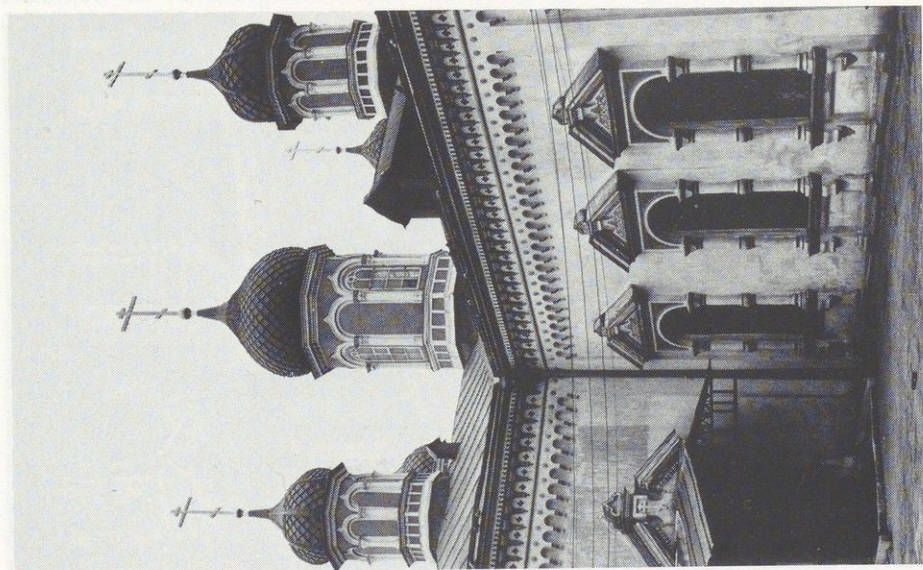
No. 6A
*Belfry of
 the Old Believers Cathedral
 of the Protecting Veil
 of the Holy Virgin (Pokrov).*



No. 6B
*The Sanctuary
 of the Old Believers Cathedral
 of the Protecting Veil
 of the Holy Virgin (Pokrov).*

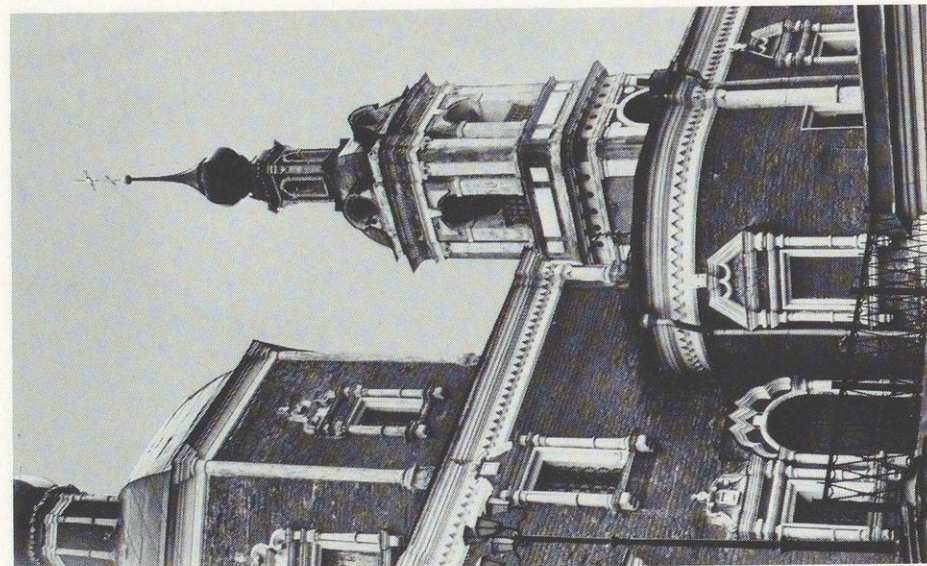
No. 7A

*Church of St. Nicholas
of the Potters.*

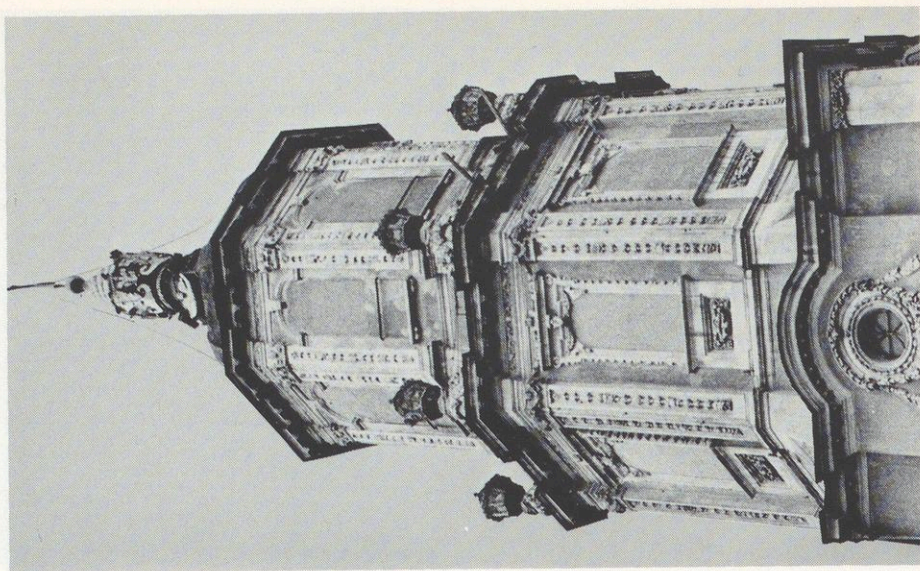


No. 7B

*Church of the Protecting Veil
of the Holy Virgin (Pokrov)
on Lyshechikov Lane.*



No. 8A
Church of Sts. Peter and Paul.



No. 8B
Church of the Archangel Gabriel.

place there. During the reign of Ivan the Terrible the Amvrosiyevskaia church with the refectory was built. Whereas the Novodevichi Convent with the Cathedral of the Smolenskaia is a branch of the Order of Lenin State History Museum, the Refectory Church of the Dormition within the former convent is a very active church with an excellent choir, attracting large crowds especially on feast days. The building also houses the publication department of the patriarchate.

16. The Church of the Dormition at Gonchari on Volodarskogo Street 29 near the Taganskaia metro is the *metochia* of the Bulgarian Orthodox Patriarchate in Moscow. Gonchari means potters and this was their neighbourhood once upon a time. Small and rectangular in shape the church is adorned with innumerable *kokoshniki* above the wide cornice. The mosaics and decorative brickwork are in good condition. The white decorations against the red bricks give this church a very distinctive character. The five exquisite blue domes with golden stars are surmounted with exceptionally beautiful crosses. The church was built in 1654, a chapel and the bell-tower were added during the 18th century. (No. 5B)

17. The Cathedral of the Protecting Veil of the Holy Virgin (*Pokrov*) at the Rogozhskoye Cemetery is the seat of the Old Believer Archbishop Nikodemus of Moscow and All Russia. The cathedral is built in the classical style of the 18th century and has a large single dome which is surmounted by a drum with a cupola. Nearby is a large bell-tower with a center cupola flanked by two smaller cupolas, built by Th. Kazakov in 1792. The Old Believers or *staroobryadtsi* separated from the Russian Orthodox Patriarchate during the Moscow Church Council of 1666-1667. The Cathedral of the Protecting Veil possesses one of the largest collections of icons prior to the 17th century schism. (Nos. 6A and B).

18. The Church of St. Nicholas of the Potters at the Rogozhskoye Cemetery includes altogether three sanctuaries in one building. Three distinct congregations worship in this church complex. The central sanctuary belongs to the Russian Orthodox Patriarchate of Moscow and is dedicated to the "*Troeručnica*" or the Mother of God with the Three Hands (*Tricherousa*), the northern sanctuary belongs to the Old Believers of the *Novozybkov* Succession, who since 1924 have restored the episcopacy. The southern sanctuary, also dedicated to St. Nicholas belongs to the *Edinnovertsi*, who formerly were Old Believers and who still retain the Old Believer ritual and practices, but who have been loyal to the Patriarch of Moscow since 1811. (No. 7A)

19. The Church of St. Nicholas on Preobrazhenski Street 25 near the Preobrazhenskaia metro is shared by two congregations, a Russian Orthodox congregation and an Old Believer congregation. The single dome church has

two sanctuaries, the Church of St. Nicholas with a very active Orthodox congregation⁷ and the Church of the Transfiguration in which the priestless Old Believers or *Pomortsi* worship. In the church of the priestless Old Believers the Royal Doors of the iconostasis are kept closed since the 17th century and all Divine Services take place in front of the iconostasis. This church possesses a large collection of icons dating to a period prior to the 17th century schism.

20. The Church of the Holy Spirit at the Danislovkoye Cemetery, a few blocks south of the Donskoi Monastery and the Patrice Lumumba Friendship University, is a regular parish church.

21. The Church of the Deposition of the Robe or Rizopolozhenskaia Church⁸ on Donskaia Street just north of the Donskoi Monastery is an early 18th century parish church with five copulas.

22. The Church of St. Nicholas on Vishnyakovski Street in the Novokuznetskaia district is an important parish church with beautiful wall-paintings. The church choir specializes in traditional music of high quality and the church is attended by believers of the Moscow intelligentsia. The church houses the much revered miracle-working icon of "*Utoli Moja Pečali*" or the Mother of God Relieve my Sorrow. This icon arrived in Moscow in 1640 at the time of Tsar Alexiy Michailovič and was taken to the Church of St. Nicholas. Patriarchal services in honour of this miraculous icon are celebrated annually on February 7/January 25.

23. The Church of the Resurrection on Aksakova Street, a small back street running parallel to Gogolevskiy Boulevard a few blocks west of the Kremlin, is one of the down-town parish churches.

24. The Church of St. Nicholas in Biryulevo on the southern periphery of Moscow is a village church now situated in a new housing district. It is a wooden church built of logs.

25. The Church of Our Lady of Kazan in Kolomonskoye is the only working church of the historic and architecturally interesting churches of Kolomoskoye, a south-eastern suburb on Moscow on the Moskva River. Built in 1649-1650 this five cupola church has been recently redecorated. The sanctuary is reached by a steep covered staircase. The church possesses two very fine copies of the miracle-working icon of the Kazanskaia. This is a very active church, always crowded with villagers and often visited by tourists. The non-working churches in the immediate proximity of the Church of Our Lady of Kazan are the 16th century tent-church of the Ascension,

⁷ This is the parish of Father Dmetriy Dudko, who had to surrender his parish on account of his success with the youth.

⁸ I.e. the Deposition of the Robe of the Mother of God in Blacherne, Constantinople, during the reign of Emperor Leo I (457-474) and the patriarchate of Gennadius I (458-471).

built by Basil III in 1532 and the Church of the Decapitation of St. John the Baptist near the village of D'iakovo. Both of these latter churches influenced the extraordinary architecture of St. Basil's in Red Square.

26. The Church of St. John the Forerunner one block west of the Krasnopresnenskaia metro near the Zoo is a typical Moscow down-town parish church.

27. The Church of the Resurrection in the Vagonkovskoye Cemetery near the 1905 Square is a single copula cemetery chapel.

28. The Church of the Nativity of the Holy Virgin (*Rozhdestvo Bogoroditsi*) in the northern suburb of Vladykino is a beautifully kept village church with five cupolas. The church is situated on Altufyevskoye shosse off Signalnyi Street, not far from the Altai Hotel.

29. The Church of St. Pimen on Krasnoproletarskaia Street near the Novoslobodskaia metro is one of the largest working churches in Moscow. The sanctuary is attractive because of its marble iconostasis with painted brass icons of the 19th century.

30. The Church of the Mother of God of Unhoped-for-Joy (*Necaiannaia Radost*) on Sheremetyevskaia Street in the Mar'ina Roshcha district has a single dome supported by three rows of *kokoshniki*. The belfry which has the shape of a tent is surmounted by a narrow drum with a copula. The church possesses a copy of the miraculous icon of the Mother of God of Unhoped-for-Joy.

31. The Church of the Life-Giving Trinity in the Pyatnitskoye Cemetery off Prospekt Mira north of Riga Station is a single copula cemetery chapel.

32. The Church of the Deposition of the Robe in the northern suburb of Leonovo to the west of Prospekt Mira is one of the historic 18th century village churches. The first wooden Church of the Deposition of the Robe in Leonovo was built in 1626 by Prince Ivan Nikititch Chovanski. The present building was constructed between 1719 and 1722. From 1800-1859 the church was closed. During the Napoleonic occupation the church was used as a stable. The wall-paintings on the outside south-wall show St. Anthony of Pechory, the Vision of St. Sergius of Radonezh, Sts. Peter and John, St. Sergius of Radonezh, St. Dmitriy of Rostov and St. Theodosius of Pechory. This church possesses copies of two 18th century icons of the Kazanskaia and the *Utoli Moja Pečali* or the Mother of God Relieve my Sorrow. On July 15, 1973 the congregation celebrated the 250th anniversary of the consecration of the church.⁹

33. The Church of Sts. Adrian and Natale on Yaroslavskoye shosse in

⁹ A. N., "The Church of the Deposition of the Robe of the Most Holy Theotokos in Leonovo, Moscow," *JMP*, 9, 1973, pp. 22-29.

Malye Mytishchi beyond Babushkin — on the road to Zagorsk — is a large ornate rotunda church built in neo-classical style. Situated near the north-eastern part of the Moscow Ring Road, this church is very active and well attended.

34. The Church of the Exultation of the Holy Cross is the northernmost church of Moscow in the suburb of Lianozovo. This small village church built in the neo-classical style is situated on the northern edge of the village lake, near the junction of the Moscow Ring Road and Altufyevskoye shosse.

35. The Church of the Protecting Veil of the Holy Virgin (*Pokrov*) in the northern suburb of Medvedkovo is situated on a dirt road off Kolskaia Street, north of the Yauza River. This 17th century tent-church contains a lower church, and above this there is an octagon crowned with a magnificent and beautifully decorated tent around which there are grouped eight cupolas and numerous *kokoshniki*, the colouring being a subdued green and white.

36. The Church of the Holy Virgin of the Sign (*Znamenie*) on Festivalnaia Street in the north-western suburb of Novokhovrino is the only working church in the north-western section of Moscow, and is near the River Station.

37. The Church of the Prophet Elijah is situated on the eastern edge of the village lake of Bogorodskoye off Bolshaia Street. Built in 1690, this church used to be one of the chapels of the old archiepiscopal palace. The church stands out for its very ornate architecture and its superb church bells. It is one of the oldest working churches of Moscow.

38. The Church of the Nativity of Christ on Nikinskaia Street in the eastern suburb of Izmailovo is one of three churches which served this district of Moscow, the others being the architecturally interesting Baroque Church of St. Iosafat and the Tent Church of the Protecting Veil of the Holy Virgin. The Church of the Nativity of Christ was built in 1653 and includes three altars dedicated to the Nativity, to the Kazanskaia and to St. Nicholas the Wonderworker. This church is famous for its large collection of 16th and 17th century icons, most of which have been recently restored. The miracle-working icon of this church is a copy of the Ierusalimskaia, which in 1866 protected the believers of the suburb of Kolomenskoye from the Cholera. Other notable icons in this church represent St. Alexius the Fool of God and St. Mary the Egyptian.¹⁰

39. The Church of the Consolation of All Who Sorrow (*Vsekh Skorbiash-*

¹⁰ O. Nikolajew, W. Russak, "Die Christi-Geburtskirche zu Ismailowo," *SDO*, 4, 1974, pp. 6-13.

chikh) in the Kalitnikovskoye Cemetery is a very active church, used largely as a cemetery chapel. The church is near the Vologradski Prospekt metro.

40. The Church of the Protecting Veil of the Holy Virgin (*Pokrov*) on Lyshchikov Lane in down-town Moscow was built in 1696 in the neo-classical style with one dome. The congregation is composed largely of elderly people. (No. 7B).

41. The Church of Sts. Peter and Paul "on the Yauza-River" is a large down-town church, on Petroparlovsky Per. The octagonal shape of the single dome is impressive. The dome is surmounted by a narrow drum with a cupola. The church, built in 1700, was repaired and redecorated during World War II. Next to the church is an elaborate belfry. The congregation is composed of poorer believers. (No. 8A).

42. The Church of the Dormition of the Holy Virgin on Tomilinskaia Street in the eastern suburb of Plyushchevo, north of the Ryazanskiy Prospekt metro, is a fairly large former village church with five copulas, which is now situated in a new housing district.

43. The Church of St. John the Forerunner in Ivanovskoye to the south of the Entyziastov shosse leading to Suzdal and Vladimir is a single dome village church set in a new housing district. This church is attended by a fair number of young people.

44. The Church of the Archangel Gabriel on Telegraf Lane near Kirovskaya metro in down-town Moscow is the *metochia* of the Antiochene Orthodox Patriarchate in Moscow. Built in an ornate Baroque style, this church is a "tower-church". The church was constructed in the early 18th century and is often referred to as the Menshikov Tower, since it was built for Menshikov who was Peter the Great's favourite Minister of State. (No. 8B).

45. The Church of St. Theodore the General is situated immediately next to the Church of the Archangel Gabriel. It is built in the neo-classical style and is a typical down-town church.

46. The Armenian Orthodox Church on Dekabr'skaia Street near the Vagonkovskoye Cemetery is the episcopal seat of the Armenian bishop of Moscow. It is a small church, but well kept in every respect.

47. The Roman Catholic Church of St. Ludevič — once of St. Louis of France — is a neo-classical church, situated on Lubyanka Lane behind the KGB Hq. Sermons are preached in Polish and Lithuanian, following strictly the Western Rite. Once this church served as the French Embassy Church.

48. The Moscow Baptist Church on 3 Maly Vuzovski Per., Pokrovski Blvd. meets in the building of the former German Evangelical Reformed Church. The congregation claims over 5,000 baptized members. The building houses the offices of the All Union Congress of Evangelical Christians-Bap-

tists. The congregation is served by five pastors and about 25 preachers. The congregation of the Seventh Day Adventists with a congregation of approximately 700 believers meets in the same building as the Baptist Church.

We have listed 48 authorized Christian church buildings with 53 congregations in the Moscow *oblast* or district. At the same time, there is no way of ascertaining the numerical strength of the individual churches,¹¹ since membership records are not kept. Most churches offer eight to fifteen Divine Services — the Offices and the Divine Liturgy — during a given week. The Divine Services are generally well attended, the majority of the believers being the traditional *babushkas* or grannies, who for centuries have filled the Russian churches. Upon the question whether with the death of the present generation of *babushkas* the congregations will die, an Orthodox priest smilingly assured me that God would provide new generations of *babushkas* for the Church of Jesus Christ.

¹¹ In addition to the Christian congregations, there is one mosque and there are two synagogues in Moscow.